Writter – Imam Ahmad Raza Khan Al-Barelvi رضي الله عنه

Malfuzaat-E-Aala Hazrat

Roman Urdu by Mehfil-e-Gulam-e-Mustafa ﷺ

If You Find Any Mistake Please Contact To Below Detail

+91787885005

Mail us at info@razaakaar.com Website: www.razaakaar.com

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نَحمدہ ونصَلی علٰی رسوُلہ الکریم

Tarjumah:
Allah Ke Naam Se Shuru Jo Nihayat Meharbaan Aur Reham Wala.

Hum Allah Azwajjal Ki Tarif Karte Hai Aur Uske Rasool Karim ﷺ Par Durood Bhejte Hai, Sab Se Achi Tahrir Aur Umda Kalaam Us Maujud (Haqiqi) Ki Tarif Hai Jisne Maujudat Ko Waqt E Goyai Ata Farmai Baye Taur Ke Allah Azwajjal Ke Siwa Koi Maubood Nahi Aur Uske Elawa Koi Maujud Nahi. Usne Maudumat (Yani Gair Muajud) Ko Adam Se Wujud Ki Taraf Nikala To Unhone Ne Gawahi Di Ke Koi Layaq E Zikr Nahi Siwa E Allah Azwajjal Ke, Lihaja Tamaam Tarifein Us Allah Azwajjal Ki Liye Hia Jisne Insaan Ko Paida Farmaya, Ise Bayan Sikhaya Aur Ise Fasih Zubaan Ke Sath Waqt E Goyahi Ata Farmai Aur Kamil Wa Akmal Durood O Salam Ho Tamam Jin Wa Inas Ke Sardar, Sakhawat Wa Ahsan Ke Manbah Par Jo Ke Gabrahat (Yani Qayamat) Ke Din Us Ahsaan Karne Wale Badhsha (Allah Ta'la) Ke Huzur Humri Shafa'at Farmane Wale Hai Jo Mehaj Apne Karam Se Momin Par Ahsan Farmane Wala, Ya Gaibo Sarkasho Fasdiyon,Kafiro Ki Naslo Par Qahar Farmane Wala, Murtadin Par Gazab Farmane Wala Aur Apne Rasool Ke Juthlane Wale Ke Badla Dene Wala Hai. Yeh Rehmat Aur Karam Wa Bakhshish Wale Nabi, Imaan Ki Himayat Karne Wale, Sarkashi Mitane Wale, Gunah Nafarmani Aur Musibat Bakhshawane Wale Humare Sardar, Humare Maula, Humare Madadgaar, Humari Jaye Panah Aur Humare Hami Wa Malja Shehnsha E Abul Qasam Mohammad ﷺ Jo Humare Meharbaan Rab Azwajjal Ke Rasool Hai Aur

Durood O Salam Nazil Ho Uski Aal Wa Ashab Par Jinhone Sache Dil Se Unki Tasdiq Ki, Apne Maula Par Sidq Wa Yaqin Ke Sath Imaan Laye, Rah E Sidq Me Sa'adatmand Hue Aur Haq Ki Bulandiyon Me Sabit Qadmi Wa Yaqini Ke Sath Tarqi Ki. Wo Deen Ki Buniyad Imarat Aur Sutun Hai. Aey Allah Azwajajl Tujhe Apni Rehmat Wa Magrifat Ka Wasta! Apne Karam Se Humara Hashr Unke Sath Farma Aur Unke Sadqe Hume Jannat Me Dakhil Farma. Aey Karim! Aey Rahim! Aey Gafaar! Aey Subhan Azwajal Qabul Farma Aey Sab Se Zayda Raham Farmane Wale.

Muqdama Kitaab:
Az Shezada-E-Ala Hazrat Huzur Mufti-E-Azam-E-Hind Maulana Shah Mohammad Mustafa Raza Khan Allayrehma

Allah Allah Ahlullah Ki Zindagi Allah Ta'la Wa Tabarak Ki Ek Ala Naimat Hai. Inki Zaat Pak Se Har Musibat Talti Hai Aur Har Adi Mushkil Ba Asani Badalti Hia. Subhan Allah Unhi Nafus E Taiba Tahira (Yani Pakiza Hastiyo) Ke Qadum (Yani Tashrif Awari) Ki Barkat Se Wo Wo Uqad لا ینحل Chutki Bajate Hue Hal Hote Hai Jinhe Qayamat Tak Kabhi Nakhun E Tadbir Na Khol Sake, Jis Se Kaisa Hi Aqail Danishmand Ho Hairan Rah Jaye , Kuch Na Bol Sake, Jise Mizaan Aqal Me Koi Na Tol Sake Allahu Akbar ! Inki Surat , Inki Sirat , Unki Raftaarm Unki Guftar (Yani Guftagu) Unki Har Rawish , Unki Har Ada, Unka Har Har Kirdaar, Israr E Parwardigaar Allah Azwajjal Ke Bedho Ka Ek Behtarin Marqah Aur Bolti Taswir Hai Ke Ya Infaas E Naziyah (Yani Pak Hastiyah) Mazhar E Zaat E Aliya Wa Sifat E Qudsiyah (Yani Allah Azwajjal Ki Zaat Wa Sifaat Ke Anwaar Ki Jalwagah) Hote Hai Magar Ba Mutabiq Farmaan E Illahi)

كُلُّ شَىْءٍ ہَالِکٌ اِلَّا وَجْہَہٗ

Tarjumah:
Har Chiz Faani Hai Siwa Uski Zaat Ke.

وَّ یَبْقٰی وَجْہُ رَبِّکَ ذُوالْجَلٰلِ وَ الْاِكْرَامِ

Tarjumah:
Zamin Par Jitne Hai Sab Ko Fana Hai Aur Bai Hai Tumhare Rab Ki Zaat Azmat Aur Buzuragi Wala.

Dawaam (Yani Humeshagi) Kisike Liye Nahi, Humesha Na Koi Raha Hai Na Rahe. Humeshagi Rab Azwajjal Ko Hai, Baqi Jo Maujud Hai Ma'adum (Yani Mit Jane Wala, Na Rahne Wala Hai) Aur Ek Din Sab Ko Fana Hia. Isiliye Aslaf E Kiram Rehmatullah Allay Ne Ese Pak Infas E Qudsiyah Ke Halat E Mubarak Wa Makatib E Taiba Ko Malufzaat E Tahira Jama Farmaye Ya Uska Izan Dia Ke Unka Nafah Qayamat Tak Aam Ho Jaye Aur Hume Yani Hum Hi Mustfid (Yani Pakiza Irshadat) Wa Mehfuz (Yani Lutf Anduz) Na Ho Balke Humari Aaina Nasle Bhi Fayda Uthhaye Aur Phir Wo Bhi Yu Hi Apne Aslaf (Yani Bad Me Aane Walo Ke Liye) Ke Liye Pand Wa Nasaih Wa Wasaya , Tanbihat Wa Ikhlas Ke Zakhire ,Izkaar Ishq Wa Mahabbat , Masail E Shariat Wa Tariqat Ke Majmuah Ma'arifat Wa Haqiqat Ke Gunjkhazana Ko Apne Pichlo Ke Liye Chordh Jaye Aur Yeh Silsila Yuhi Qayamat Tak Jari Rahe Sach Hai.

Nahi Ishq Mohtaaz E Ziyarat Ke Yeh Daulat Hasil E Guftar Se Bhi Hai.

(Kalimat E Jaami)

Faqir Jab Tak Sine Shaur Ko Na Pohcha Tha Aur Ache Bure Ki Tamiz Na Thi Bhalai,Burai, Ka Hosha Nahi Tha, Us Waqt Me Ese Khayal Hona Kya Mani? Phir Jab Sine Saur Ko Pohcha To Aur Zayda Beshaur Huwa, Jawani Deewani Mash'hur Hai Magar Al Suhbato Mausirat Sahbat Bagair Rang Laye Nahi Rahti Aur Phir Achho Ki Sohabat! Aur Wo Bhi Kon? (Yani Ala Hazrat Allayrehma) Jinhe Syed Ul Ulma Kahe To Haq Yeh Hai Ke Haq Ada Na Huwa, Jinhe Taj Ul Arfa Kahe Bajajinhe Mujjadeed E Waqt Aur Imaam Ul Aauliyah Se Tabir Kare To Sahi Jinhe Harmain Taibain Ke Ulma E Kiram Ne Madah E Jalila Se Saraha Yani Yakta O Yaga Na Saradr Imaam Hai Kaha, Unke Hath Par Bait Hue Unhe Apna Shaikh E Tariqat Banaya, Un Se Sande Liye, Ijazate Liye, Unhe Apna Ustad Mana. Phir Ese Ache Ki Sohabat Kaisi Barbarkat Sohabat Hogi. Sach To

Yeh Hai Ke Is Sohbbat Ki Barkat Ne Insaan Kar Dia. Usne Zamane Me Azadi Ki Tund Wa Tez Hawa Chal Rahi Thi Kya Ajab Tha Ke Main Garib Bhi Is Bad E Sar Sar Ke Tanz Jhonko Se Sadha Boht Bure Thikane Me Poche Wahi Jaa Rahta Magar Apne Maulna Ke Qurbaan Ki Nazar E Inayat Ne Paka Musalmaan Bana Dia.

Ab Na Wo Khudi Hai Jo Bekhud Banaye Thi. Na Wo Madhoshi Ke Thi. Na Wo Jawani Ki Umang Na Kisi Kism Ki Koi Aur Tarnag. Maulana Manwi Rehamtullah Allay Ne Kya Khub Farmaya Hai.

Yani Naik Admi Ki Sohbbat Tujhe Naik Bana Degi.

Maulana Ke Is Farmaan Ki Mujhe Aankho Dekhi Tasdiq Hui. Is Mana Me Hazrat Sa'di Shairazi Rehamtullah Ne Farmaya, Aur Kitna Acha Farmaya. Bra Bar Un Ke Ash'har Padta Hun Aur Haz Lutf Uthhata Hun, Jab Padta Hun Ek Naya Lutf Pata Hu. Wo Farmate Hai:

(Yani Ek Din Hamaam Me Khushbudaar Miti Mere Mehboob Ke Hath Se Mere Hath Me Aai, Maine Us Se Puchha Ke Tu Mushk Hai Ya Ambar Ke Main Dil Ko Chhulene Wali Khushbu Se Deewana Hwa Ja Raha Hun, Usne Jawaab Dia Ke Main Ek Nachiz Wa Beqadr Mitti Thi Lekin Ek Mudat Tak Mujhe Phool Ke Sath Rahne Ka Sahrf Hasil Huwa, Chunache Mere Hum Nashin Ke Husn O Jamaal Ki Taasir Mujh Me Utaregi Warna Main To Wahi Ek Beqimati Mitti Thi.)

Garz Meri Jaan Un Paak Qadmo (Ala Hazrat Allayrema) Par Qurbaan! Jab Se Yeh Qadam Pakde Aankhe Khole, Achhe Bure Ki Tamiz Hui, Apna Nafah Wa Ziyah Suja. Manhiyat Se Ta Baimaqdur Aitiraz Kiya Aur Al Imr Ki Baja Awari Me

Mashgul Huwa, Aur Ab Ala Hazrat Madzila Ul Quds Ki Bafaiiz Sohbbat Me Zayda Rahna Ikhtiyaar Kia. Yaha Jo Yeh Dekha Ke Shariat Wa Tariqat Ke Wo Barik Masail Ji Me Mudato Gaur Wa Khauz Kamil Ke Bad Bhi Humari Kya Bisat (Yani Taqat)! Bade Bade Sar Taik Kar Rah Jaye, Fikr Karte Karte Thake Aur Hargiz Na Samje Aur Saaf اناالادری (Yani Main Nahi Janta) Kadam Bhare, Wo Yaha Ek Faqre Me Ese Saaf Farma Diye Jaye Ke Har Shakhs Samj Le Goya Ishkaal (Yani Dushwar) Na Tha Aur Daqaiq Wa Nikaat E Mazhab Wa Millat (Yani Milat Ke Barik Pehlu) Jo Ek Chistan (Yani Pehli) Aur Ek Mu'ama Ho Jinka Hal Dushwar Se Zayda Dushwar Ho, Yaha Minto Me Hal Farma Diye Jaye.

To Khayal Huwa Ke Yeh Jawahir Aaliyah Wa Zawahir Galiya (Yani Chamakdari Qimati Moti) Yuhi Bhikre Rahe To Is Qadr Mufid Nahi Janta Unhe Silke Tahrir Me Nazam Kar Lene (Yani Tahrir Ki Ladi Me Parone) Ke Bad Hum Fayda Uthha Sakte Hai. Phir Yeh Khud Hi Mutmatih Hona (Yani Nafah Uthhana) Yaa Zayda Se Zayda Inka Nafah Jis Qadr Aam Ho Utna Hi Bhala. Lihaja Jis Tarah Ho Tafriq (Yani Bikhre Hue Moti) Jamah Ho, Magar Yeh Kaam Mujh Se Be Za'at (Yani Bemaya) Aur Adimol Fursat (Yani Masruf Tarin) Ki Bisaat (Yani Taqaat) Se Kahi Siwa (Yani Bad Kar) Tha Aur Goya Chardar Se Zayda Pao Phailana Tha, Isliye Bar Bar Himmat Karta Aur Beth Jata. Meri Halat Us Waqt Us Shakhs Ki Si Thi Jo Kahi Jane Ke Irade Se Khada Ho Magar Muzbzab (Yani Shash Wa Panj Ka Shikar) Ho Ek Qadam Aage Dalta Aur Dusra Pichhe Hata Leta Ho Magar Dil Jo Bechain Tha Kis Tarah Qarar Na Leta Tha Akhir Yani Koshish Meri Taraf Se Aur Takmil Allah Ta'la Ki Taraf Se.) Kahta, Kamr E Himmat Chast Karta Aur Allah Ta'la Hume Kafi Hai Aur Wo Kya Hi Acha Karsaaz Hai. Padta Utha Ar Un Jawahir Nafisa (Yani Umda Motiyo) Ka Ek Khushnuma Har Tayaar

Karna Shuru Kai Aur Main Apne Rab Azwajjal Ke Karam Se Ummid Rakhta Hun Ke Wo Is "Bar" Hi Ko Meri "Jeet" Ka Bais Banaye.

Yeh Dua Meri Taraf Se Aur Aamin Tamaam Jahan Ki Taraf Se.

Aur Allah Ta'la Taufiq Dene Wala Hai. Wo Mujhe Kafi Hai Aur Bethar Taufiq Hai. Allah Ta'la Durood O Salam Aur Barkatein Nazil Farmaye Apni Makhluq Me Se Behtarin Yani Humare Aqa W Maula Mohammad Aur Unki Tamaam Aal Ashab Par.

Maine Chaha To Yeh Tha Ke Rozana Ke Malfuzaat Yani Irshadat) Jamah Karu Magar Meri Be Fursati Aade Aai Aur Main Apne Is Aali (Yani Buland) Maqsad Me Kamyab Na Huwa. Garz Jitna Aur Jo Kuch Mujh Se Ho Saka Maine Kia, Aage Kabul Wa Ajar Ka Apne Maula Ta'la Se Sayl Ho Wahi Mera Rab Hai Aur Mujhe Kafi Hai. Wo Agar Qabul Farmaye To Yahi Meri Bigadi Banane Ko Bas Hai. Main Apne Sunni Bhaiyon Se Ummidwar Ke Wo Mujh Be Biza'at Wa Musafir Be Tasha Aakhirat Ke Liye Dua Farmaye Ke Rab Ul Izzat Tabarak Wataqadas Ise Meri Falah Wa Najat Ka Zariyah Banaye.

Aameen Aey Allah Tamaam Rasoolo Ke Sardaar E Azam Wa Amin Nabi Ki Azmat Ke Sadqe Qabul Farma. Allah Ta'la Durood O Salam Aur Barkatein Nazil Farmaye Huzur Purnoor Par Aur Har Us Admi Par Jo Huzur Ka Pasandida Aur Pyaara Hai.

Sab Se Pehle Kis Chiz Ko Paida Kia Gaya?

Arz: Maulana Abdul Halim Sahab Sidiq Merathhi (Allayrehma) Hazir E Khidmat They Unhone Arz Ki Huzur Sab Se Pehle Kya Chiz Paida Farmai Gayi?

Irshad:

يَاجابرُاِنَّ اللّٰهَ قَدُ خلق قَبُلَ الْاشيَا ءِ نُوٌرَ نُوٌرَ نَبِيكَ مِنٌ نُوٌرِهِ

Aey Jabir Beshak Allah Subhan Wa Ta'la Ne Tamaam Ishiyah Se Pehle Tere Nabi Ka Noor Apne Noor Se Paida Farmaya.

[Kashf Ul Khafa Jild 1 Tahat Hadees 826 Safah 237]

Arz:Huzur Meri Murad Dunia Ki Har Chiz Se Pehle Hai.

Irshad:Rabul Izzat Tabarak Wa Ta'la Ne Char Roz Main Zamin Aur Do Din Me Asman. (Banaya)

[Para 24 Al Sajda 9 Tafsir Ibn Abbas,Surah Yunas/Tahat Ayat 3 Safah 218]

Yak Shamba Ta Charam Shmaba Yani Itwar Ta Budh) Zamin,Wa Panjshamba (Yani Jumerat) Ta Jumuah Asmaan Niz Is Jumuah Me Bain Ul Asar Wa Magrib (Yani Asr Wa Magrib Ke Darmiyan) Adam Allaysallam Ko Paida Farmaya.

[Al Mustdark Al Hakim 4050, Jild 3 Safah 409 Mulhasan]

Batni Ilm Ka Adna Darja

Arz:Adna Darja E Ilm Ka Kya Hai?

Irshad:Hazrat Zulnun Misri Rehmatullah Farmate Hia Ke Maine Ek Bar Safar Kia Aur Wo Ilm Laya Jise Khawas Wa Awam Sab Ne Qabul Kia.

Dubara Safar Kia Aur Wo Ilm Laya Jise Khaas Ne Qabul Kia, Awam Ne Na Mana. Yeh Bara (Tisri Bar) Safar Kia Aur Wo Ilm Laya Jo Khaas Wa Aam Kisi Ki Samj Me Na Aya.

Yaha Safar Se Sair E Iqdam (Yani Qadmo Se Chalna) Murad Nahi Balke Sair Qalb (Yani Ruhani Safar) Hai. Unke Uloomn Ki Halat Yeh Hai Aur Adna Darja Un Se Aitqaad, Un Par Aitmaad Wa Taslim. Irshad Jo Samj Me Aya Fabiha (Yani Thik) Warna

كُلٌّ مِّنْ عِنْدِ رَبِّنَاۚ وَمَا يَذَّكَّرُ اِلَّاۤ اُولُوا

Tarjumah E Kanzul Imaan:
Sab Humare Rab (Azwajjal) Ke Pass Hai Aur Nasihat Nahi Mante Magar Aqal Wale.

Hazat Shaikh Akbar Wa Akbar E Fan (Rehmatullah Allay) Ne Farmaya Ke Adna Darja E Ilm E Batin Ka Yeh Hai Ke Alimo Ki Tasdiq Kare Ke Agar Na Janta To Unke Tasdiq Na Karta.

Niz Hadees Me Farmaya Hai:
Subah Kar Is Halaat Me Ke Tun Khud Alim Hai Ya Ilm Sikhta Hai Ya Alim Ki Batein Sunta Hai Ya Adna Darja Yeh Ke Alim Ki Sohbbat Rakhta Hai Aur 5va Na Hona Ke Halaak Ho Jayega.

[Kashf Ul Khafa Al Hadees 437 Jild 1 Safah 134]

Gair E Aalim Ko Waiz Kahna Kaisa?

Arz: Kya Waiz (Yani Mazhabi Bayan Karne Wale) Ka Aalim Hona Zaroori Hai?

Irshaad: Gair E Alim Ko Waiz Kahna Haram Hai.

Alim Kon?
Alim Ki Kya Taarif Hai?

Alim Ki Tarif Yeh Hai Ke Aqaid Se Pure Taur Par Aagah Ho Aur Mustqil Ho Aur Apni Zarooriyat Ko Kitaab Se Nikaal Sake Bagair Kisi Ki Madad Ke.

Kya Ilm Sirf Kitabein Padne Se Hasil Hota Hai?

Arz: Kutub E Baini (Yani Kitabe Padne) Hi Se Ilm Hota Hai?

Irshad: Yahi Nahi Balke Ilm "Afwa E Rijaaal" (Yani Ilm Walo Se Guftgu) Se Bhi Hasil Hota Hai.

Mujahide Ke Liye Kitni Muddat Darkaar Hai?

Arz: Huzur! Mujahid Me Umar Ki Qaid Hai?

Irshad:Mujahid Ke Liye Kam Az Kam 80 Bars Darkar Hote Hai. Baqi Talab Zaroor Ki Jaye.

Arz: Ek Shakhs 80 Baras Ki Umar Se Mujahid Kare Ya 80 Baras Mujahida Kare?

Irshad:Maqsud Yeh Hai Ke Jis Tarah Is Alam Me Musbbaat Ko Asbaab Se Marbut Farmaya (Yani Jordha) Gaya Hai Isi Tariqa Par Agar Chordhe Aur Jazb Wa Inayat Rabaani Baid (Yani Nazar Ane Wali Manzil) Ko Qarib Na Kar De To Is Rah Ki Qatah *Yan Tay Karne) Ko 80 Baras Arkar Hai Aur Rehmat Tawaja Farmaye To Ek Aan Me Nasrani (Yani Isai) Se Abdaal Kar Dia Jata Hai Aur Sidq E Niyat Ke Sath Yeh Mashgul E Mujhahidaa Ho To Imdad E Illahi (Azwajjal) Zaroor Kar Farma Hoti Hai.

Allah Ta'la Farmata Hai :

وَالَّذِيْنَ جٰهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ

Tarjuma

Wo Jo Humari Rah Me Mujahida Kare Hum Zaroor Unhe Apne Raste Dikhayege [Para 21]

Deeni Khidmat Bhi Mujahida Hai:

Yeh (Yani Mujahida) To Huzur Isi Ka Ho Ho Rahe To Ho Sakta Hai. Dunaywi Jara E Ma'ahsh (Yani Rozi Kamaane Ke Duniawi Zariye) Agar Chordh Diye Jaye To Yeh Bhi Nihayat Diqat E Talab (Yani Mushkil) Hai Aur Deeni Khidmaat Jo Apne Zimali Hai Use Bhi Chordhna Padega.

Irshad: Uske Liye Yahi Khidmat Mujahida Hai Balke Agar Niyat Saleh Hai To Un Mujahido Se Ala. Imaam Abul Ishaq Asfarani (Allayrehmatullah Gani) Jab Unhe

Mubtad Ain(Yani Gumraho) Ki Bid'aat Ki Itla Hui Pahado Par Un Akabir Ulma Ke Pass Tashrif Le Gaye Jo Tabruk E Dunia Mufiha (Yani Dunia Aur Uska Saz O Samaan Chordh) Kar Ke Mujahidat Me Mashurf They, Un Se Farmaya:

Aey Sukhi Gas Khane Walo! Tum Yaha Ho Aur Ummat E Mohammaidyah صلی اللہ علیہ وسلم Fitno Me Hai.

Unhone Jawaab Dia Ke Imaam Yeh Aap Hi Ka Kaam Hai Hum Se Nhi Ho Sakta. Waha Se Wapas Aaye Aur Mubtad Ain Ke Rad Me Nahare Bahayi. (Yani Shadid Kashir Rad Kia)

Duniawi Fikr O Kaa Qalb E Jaari Par Asar

Arz: Kya Duniawi Tafrukaat Ka Qalb E Jari Par Asar Hota Hai?

Irshad: Haan ! Dunia Ki Fikre Jari Qalb Ki Haalat Me Zaroor Farq Dalti Hai.

Safar Konse Din Karna Chaiye ?

Arz: Safar Ke Liye Kon Kon Se Din Makhsus Hai?

Irshad: Pansaba Shamba Do Samha (Yani Jumehraat, Hafta Aur Peer) Hadees Sharif Me Hai Ba Roz E Shmaba(Yani Hafta) Qabl E Tulu E Aftaab (Yani Suraj Nikalne Se Pehle) Jo Kisi Hajat Ki Talab Me Nikle Uska Zamin Me Ho.

[Kanzul Imaan, Fasal Sals, Al Hadees 16808, Jild 2, Safah 221]

(Isi Silsila Taqrir Me Farmaya) Ba Hamd E Ta'la Dusre Bar Ki Hazri Harmain Taibain Me Yaha Se Jaane Aur Waha Se Wapas Aane Me Unhe Tin Din Me Ek Din Rawangi Hui Thi Aur Ba Ba Fazle Ta'la Faqir Ka Yaum E Wilaadat Bhi Shamba (Yani Hafta) Hai

Syedna Sidiq E Akbar Ne Kis Umr Me Islam Qabul Kiya?

Arz: Umar Sharif Hazrat Abubakar Sidiq Radiallahu Ta'la Anho Ki Qabul E Islam Ke Waqt Kya Thi?

Irshad: 38 Sal Aur Sawa E Ushmaan E Gani Radiallahu Ta'la Anho Ke Huzur Ki Umar Sharif 82 Sal Hui Har Sa (Yani Tino) Khulfa E Rashidin Rizwanullah Allay Azmain (Me Se Har Ek) Ki Umar Mubarak Niz Umar Sharif Hazrat E Ameer Muawiyah Radiallahu Ta'la Anho Huzur E Aqdas ﷺ Ki Umar Mubarak Ke Barbar Hi Yani 63 Sal. Agar Che Isme Kuch Roz Wa Mah Kam Wa Bais Zaroor Thi Sal E Wafaat Yahi Tha.

Qabul E Islam Se Pehle Syedna Sidiq E Akbar Radiallahu Ta'la Anho Ka Mazhab

Arz: Huzur Sidiq E Akbar Radiallahu Ta'la Anho Qabul E Islam Kya Mazhab Rakhte They?

Irshad: Sidiq E Akbar Radiallahu Ta'la Anho Ne Kabhi Bhut Ko Sajda Na Kia. 4 Baras Ki Umar Me Aap Radiallahu Ta'la Anho Kebaap Ne Bhut Khaane Me Le Gaye Aur Kaha:

هٰؤُلَاءِ اٰلِهَتُكَ الشُّمُّ الْعُلٰى فَاسْجُدْ لَهُمْ

Tarjuma:

Yeh Hai Tumhare Buland Wa Bala Khuda, Inhe Sajda Karo.

Jab Aap Bhut Ke Samne Tashrif Le Gaye, To Farmaya : "Main Bhuka Hu Mujhe Khana De, Main Nanga Hu Mujhe Kapda De, Main Pathar Marta Hun Agar Tu Khuda Hai To Apne Aapko Bacha. Wo Bhut Bhala Kya Jawab Deta. Aapne Ek Pathar Uske Mara Jis Ke Lagte Hi Wo Gir Pada Aur Quwat E Khudadad Ki Taab Na Laa Saka. Bap Ne Yeh Halat Dekhi Unhe Gusa Aya, Unhone Ek Pathar Rukhsaar Mubarak Par Mara, Aur Waha Se Apki Maa Ke Pass Laye. Sara Waqiah Bayan Kia. Maa Ne Kaha : "Use Uske Haal Par Chhord Do, Jab Yeh Paida Huwa Tha To Gaib Se Awaz Aai Thi Ke

يَـا اَمَةَ الـلّٰـهِ عَـلَـى التَّحْقِيْقِ اَبْشِرِىْ بِالْوَلَدِ
الْـعَتِيْـقِ اِسْمُهٗ فِى السَّمَاءِ الصِّدِّيْقُ لِمُحَمَّدٍ
صَاحِبٌ وَّ رَفِيْقٌ (صلی اللّٰہ تعالٰی علیہ وسلم)

Aey Allah Azwajjal Ki Sachi Laundi Tujhe Mujda Ho Is Azad Bache Ka, Asmano Me Iska Naam Sidiq Hai, Mohammad ﷺ Ka Yaar Rafiq Hai.

Main Nahi Janti Ke Wo Mohammad ﷺ Kon Hai Aur Yeh Kya Mamla Hai? Us Waqt Se Sidiq E Akbar (Radiallahu Ta'la) Ko Kisi Ne Shirk Ki Taraf Na Bulaya. Yeh Riwayat Sidiq E Akbar (Radiallahu Ta'la Anho) Ne Khud Majlis E Aqdas (ﷺ) Main Bayan Ki Jab Yeh Bayan Kar Chuke, Jibrail Amin Hazir E Bargah Hue Allaysallam Aur Arz Ki

Abubakar Ne Sach Kaha.

Yeh Hadees

"مَعَالِى الْفَرْشِ اِلٰى عَوَالِى الْعَرْشِ"

Main Hai Aur Usme Imaam Ahmad Qustlani (Allayrehmatula Gani) Ne Sharah Sahi Bukhari Me Zikr Ki.

[Irshad Ulsari Sharah Sahi Bukhhari Jild 8, Safah 470]

Hazrat Sidiq E Akbar Radiallahu Ta'la Anho Ke Fazail

Jab Se Khidmat E Aqdas Main Hazir Hue Kabhi Waqt Juda Na Hue. Yaha Tak Ke Bad E Wafaat Bhi Pehlu E Aqdas Me Aram Farma Hai. Ek Martaba Huzur Aqdas ﷺ Ne Dahine Dast E Aqdas Hazrat Sidiq Radiallahu Ta'la Ka Hath Liya Aur Baye Dast E Mubarak Me Hazrat Umar Radiallahu Ta'la Anho Ka Hath Liya Aur Farmaya :

هٰكَذَا نُبْعَثُ يَوْمَ الْقِيَامَةِ

Tarjuma:
Hum Qayamat Ke Roz Yuhi Uthaye Jayege.

Jameh Tirmizi Kitab Ul Manaqib Bab Fi Manaqib Abibakar
Imaam Ahl Sunnat Syedna Imaam Abul Hasan Ash'hari Quds Sira Farmate Hai: Abubakar Humesha Allah Ta'la Ki Nazar E Raza Se Manzur Rahe.
[Irshad Ul Bari Sharha Sahi Bukhari Jild 8, Safah 370]

Ibne Asakir Imaam Zohri Talmiz Anas Radiallahu Ta'la Anhum Se Rawi

Sidiq (Radiallahu Ta'la Anho) Ke Fazail Se Ek Yeh Hai Ke Unhe Kabhi Allah (Azwajjal) Me Shak Na Huwa.

Imaam Abdul Wahab Sharaani Al Yaqiyat Wal Jawahir Me Farmate Hai. Huzur Aqdas ﷺ Ne Abubakar Radiallahu Ta'la Anho Se Farmaya "Kya Tumhe Us Dil Waal Din Yad Hai. Arz Ki *'Haan Yad Hai Aur Yeh Bhi Yad Hai Ke Us Din Sab Se Pehle Huzur ﷺ Ne "Bala" Farmaya Tha. Bal Hamla (Ar* Garz*) Sidiq E Akbar*

Radiallahu Ta'la Anho Roz Ul Ansat Se Roz E Wiladat Aur Roz E Wiladat Se Roz E Wafaat Aur Roz E Wafaat Se Abdul Abaad (Yani Humesa Humesha) Tak Sardar E Muslimin Hai.'

Hazrat Ali Murtaza Radiallahu Ta'la Anho Ke Fazail Par Mushtmil Risala

Yuhi Syedna Maulan Ali Karmullah Wz Ul Karim Is Bare Me Mera Ek Khass Risala Hai"Tanzihul Maknatil Haideryat An Wasamawati Ahdil Jaahiliyat

Dhobi Aur Tawaif Ke Ha Khana Khana Kaisa?

Istfta: Dhobi Ke Yaha 11vi Sharif Ka Khana Jaiz Hai Ya Nahi? Aur Fahsha (Yani Tawaif) Ke Yaha Khane Aur Us Se Qurana Azim Ki Tilawat Karne Ki Tankhwa Lene Ka Kya Hukm Hai?

Al Jawaab:

Dhobi Ke Yaha Khane Me Koi Harj Nahi. Yeh Jahilo Me Mash'hur Hai Ke Dhobi Ke Yaha Khana Napak Hai Mehaj Batil Hai. Han Fahsha Ke Yaha Khana Jaiz Nahi. Wo Tankhwa Agar Us Napak Amdani Se De To Wo Bhi Haram Qatai Aur

Agar Uske Hath Koi Chiz Bechi Ho Aur Wo Apne Isi Maal Se De Uska Lena Qatai Haram, Albata Qarz Le Kar Qimat De To Jaiz Hai.

Wallahu Ta'la Allam.

Naak Me Chadne Wale Doodh Se Riza'at Ka Hukm

Arz: Agar Bache Ki Nak Me Kisi Tarah Doodh Chad Kar Halq Me Pohch Gaya To Kya Hukm Hai?

Irshad: Mun Ya Naak Se Aurat Ka Dhoodh Jo Bache Ke Jauf (Yani Pet) Me Pohchega, Hurmat E Raza'at Layega.

Yeh Wahi Fatwa Hai Jo 14 Shabaan Hizri 1286 Ko Sab Se Pehle Is Faqir Ne Likha Aur Isi 14 Shabaan Hizri 1286 Roz Shamba (Yani Hafta) Waqt E Zohar Mutabiq 14 Jun 1856 11 Jethh 1913 Sambat Ko Hui To Mansab E Ifta Milne Ke Waqt Faqir Ki Umar 13 Baras Das Mahina Char Din Ki Thi Jab Se Ab Tak Barabar Yahi Khidmat E Deen Li Jaa Rahi Hai.
Walhumdullilah.

Ruku Wa Sujud Me Thheharne Ki Miqdaar

Arz: Ruku Wa Sujud Me Baqadr E Subhan Allah Kah Lene Ke Theharna Kafi Hai?

Irshad: Han Ruku Wa Sujud Me Itna Thheharna Fraz Hai Ke Ek Bar Subhan Allah Kah Sake.

[Rad Ul Mohtaar Ad Daur Mukhtaar ,Kitab Ul Salaat Matlab Kul Salaat Mah Kiraat Wal Tarhim Alkh Jild2]

Jo Ruku Wa Sujud Me Ta'adil (Yani Unhe Thhehar Thhehar Kar Ada) Na Kare 60 Baras Tak Isi Tarah Namaz Pade Uski Namaz Qabul Na Hogi.

Hadees Me Hai:

لَوْ مُتَّ مُتَّ عَلٰى غَيْرِ الْفِتْرَةِ
الَّتِىْ فَطَرَ اللّٰهُ مُحَمَّدًا عَلَيْهَا

Tarjuma
(Hum Andesha Karte Hai Ke) Agar Tu Isi Haal Par Mara To Deen E Mohammad صلى الله عليه وسلم Par Na Marega.

[Sahi Bukhari Kitab Ul Azaan, Baab Azlam Yatam Al Ruku]

Kya Har Mumkin Chiz Paida Ho Chuki Hai ?

Arz: Kya Jis Qadr Mumkinaat Hai Wo Tahat E Qudrat Baye Mani (Yani Is Taur Par Allah Tabarak Wal Ta'la Ki Qudrat Me) Dakhil Hai Ke Unko Paida Farma Chuka Hai?

Irshad: Nahi Balke Boht Si Chzien Wo Hai Jo Mumkin Hai Aur Paida Na Farmayi Maslan Koi Shakhs Esa Paida Kar Sakta Hai Ke Sar Asamaan Se Lag Jaye Magar Paida Na Farmaya.

Jin Wa Pari Ka Musalmaan Hona

Arz: Huzur Kya Jin Wa Pari Bhi Musalmaan Hote Hai?

Irshad: Haan.
Tafsir Ul Quraan Ul Azim

Musalmaan Pari Ki Hikaayat:

(Aur Isi Tazkira Me Farmaya Ek Pari Mushraf Ba Islam Hui Aur Akshar Khidmat E Aqdas Me Hazir Huwa Karti Thi Ek Bar Arsa Tak Hazir Na Hui. Jab Hazir Hui Sabab Dariyafat Framaya.Arz Ki Huzur Mere Ek Aziz Ka Hindustaan Me Inteqaal Ho Gaya Tha Waha Gayi Thi. Rah Me Maine Dekha Ke Ek Pahad Par Iblis Namaz Pad Raha Hai Maine Uski Yeh Nai Bat Dekh Kar Kaha Ke Tera Kaam To Namaz Se Gafil Kar Dena Hai Tu Khud Kaise Namaz Padta Hai? Usne Kaha Shayd Rab Ul Izzat Meri Namaz Qabul Farmaye Aur Mujhe Bakhs De.

Peer Ke Wisal Ke Bad Kisi Aur Se Bait Hona Kaisa ?

Arz: Zaid, Mohammad Sher Miyan Sahab Pilibhiti (Rehamtullahhadi) Se Bait Huwa. Thoda Arsa Huwa Ke Unka Wisaal Ho Gaya Ab Aur Ka Murid Ho Sakta Hai?

Irshad: Tabdil E Bait Bila Wajh Sharai Mamnu Hai Aur Tajdid Jaiz Balke Musthab Hai. Silsila Aliya Qadriyah Me (Murid) Na Huwa Ho Aur Apne Shaikh Se Baigair Ahraaf Ke (Yani Bait Tode Bagair) Is Silsila Me Bait Kare Yeh Tabdil E Bait Nahi Balke Tajdeed Hai Ke Jamil Salasil Is Silasila Ala (Yani Silsila Qadriyah) Ki Taraf Rajeh Yani Mutwaja) Hai.

Murid Hona Is Se Sikho

(Is Silsile Me Irshaad Huwa) Tin Qalandar E Nizam Ul Haq Walidain Mehboob E Illahi Quds Sir Ul Aziz Ki Khidmat Me Hazir Hue Aur Khana Manga. Khudam Ko Laane Ka Hukm Farmaya. Khudam Ne Jo Kuch Us Waqt Maujud Tha, Unke Samne Rakha. Un Me Se Ek Ne Wo Khana Uthaa Kar Phenk Dia Aur Kaha : "Acha Khana Lau". Hazrat Ne Us Nash'ata Harkat Ka Kuch Khayal Na Farmaya. Khudam Ko Is Se Acha Laane Ka Hukm Farmaya. Khudaam Pehle Se Acha Khana Laya, Unhone Phir Phenk Dia Aur Is Se Bhi Acha Manga. Hazrat Ne Ache Ka Hukm Dia.Garz Unhone Is Bar Bhi Phenk Dia Aur Is Se Bhi Acha Manga Is Par Us Qalandar Ko Apne Pass Bulaya Aur Kaan Me Irshad Farmaya :

Ke Yeh Khana Is Murdaar Bail Se To Acha Tha Jo Tumne Rasta Me Khaya. Yeh Sunte Hi Qalandar Ka Haal Mutgair (Yani Tabdil) Huwua. Rah Me Tin Faqo Ke Bad Ek Mara Huwa Bail Jisme Kide Pad Gaye They Mila Tha, Uska Gosht Kha Kar Aaye They. Qalandar Huzur Ke Qadmo Par Gira Huzur Ne Uska Sar Uthha

Kar Apne Sine Se Laga Liy Aur Jo Kuch Ata Farmana Tha Ata Farma Dia. Us Waqt Wo Wajd Me Raqs Karta Aur Yeh Kahta Tha Ke Mere Murshid Ne Mujhe Naimat Ata Farmai Hai. Hazirin Ne Kaha: Bewkoof Jo Kuch Tujhe Mila Wo Hazrat Ka Ata Kia Huwa Hai, Yaha Tak To Tu Bilkul Khali Aya Tha. Kaha : Bewkoof Tum Ho Agar Mere Murshid Ne Mujh Par Nazar Na Ki Hoti To Huzur Kyon Nazar Farmate, Yeh Usi Nazar Ka Zariyah Hai. Is Par Hazrat Ne Kaha : Yeh Sach Kahta Hai Aur Farmaya : Bhaiyon ! Murid Hona Is Se Sikho."

Gaaye Ki Qurbaani

Ek Roz (Ala Hazrat Rehamtullah Allay) Bad Namaz E Asar Masjid Se Tashrif Laye. Us Waqt Hazrin Me Maulana Amjad Ali Sahab Azmi (Allay Rehmtullah Gani) Bhi They: Risala Anfusal Fikr Fi Qurbaan Ul Baqr" Un Dono Tabah Ho Raha Tha. Is Me Molvi Abdul Hayi Sahab Ke Do Fatwe Ke Qurbaani Gao Se Mutliq They, Is Risala Me Naqal Kiye Gaye They Isi Risala Ki Nisbat Tazkira Ho Raha Tha. Un Fatwo Ka Bhi Zikar Aya Is Par Maualana Se Famraya:

Irshad: Molvi Sahab Hinud (Yani Hinduo) Ke Dhoke Me Aa Gaye, Musalmano Ke Khilaf Fatwa Likh Dia. Tambiyah (Yani Samajane) Par Mutnabad (Yani Khabardar) Hue. Yahi Sawal Mere Pass Bhi Aya Tha Bafazal Ta'la Bangah E Awalin (Yani Pehli Nazar Me) Makr E Makaara (Yani Makaaro Ki Chalaki) Pehchan Gaya Aur Kur Ba Kashtan Roz E Awal Baid" (Yani Burai Ko Pehle Hi Di Se Rok Dena Chaiye.) Par Amal Kia.

Wallahul Hamd.

Apne Faham Par Aitmaad Kiye Nuqsanaat

Arz: Huzur In Ke Fatawe Dekhne Se Malum Huwa Ke Un Aksar Aqwal Mutaariz (Yani Mutzaad) Hai Aur Yeh Isliye Ke Yeh Apne Faham Par Bada Aitmad Karte They.

Irshaad: Han Apne Feham Par Aitmaad Aur Wo Bhi Aima E Kiram Ke Muqabala Par, Kahi Likhte Hai:

"وَاسْتَدَلُّوْا لِاَبِیْ حَنِیْفَةَ بِوُجُوْہٍ وَالْکُلُّ بَاطِلٌ

Tarjuma

Abu Hanifa Ke Liye Kai Tarah Dalil Laye Aur Sab Batil Hai.

KahiAbu Hanifa Ne Yun Kaha Aur Haq Yu Hai."

"قَالَ اَبُوْ حَنِیْفَةَ کَذَا وَالْحَقُّ کَذَا

Imaam Mohammad Radiallahu Ta'la Anho Ko Kahte Hai

"ھٰھُنَا وَھْمٌ اٰخَرُ لِصَاحِبِ الْکِتَابِ

Yaha Kitaab Wale Ka Ek Aur Waham Hai."

Admi Ko Apni Haalat Ka Lihaj Zaroor Rahe Na Ke Apne Ko Bhule Ya Sitaish E Mardum (Yani Admiyon Ke Tarif Karne) Par Bhule, Apne Nafs Ka Ilm To Huzuri Hai. Ulma Ne Ibne Taimiyah Ko Likha Hai : Uska Ilm Uski Aqal Se Bada Hai. Ilm Nafeh Wo Jiski Sath Fuqahat Ho.

Ek Ajib O Garib Masla

(Isi Ziman Me Irshad Farmaya) Molvi (Abdul Hayi) Sahab Ne Apni Kitaab "Nafah Ul Mufti Wl Sail" Me Jisme Khud Hi Sail Aur Khud Hi Mujib (Yani Jawab Dene Wale) Hai, Sawaal Wa Jaawaab Ko Istefsaar O Istifashar Likha Hai. Ek Sawaal Qayam Kia Ke Jis Makaan Me Janwar Ho, Koi Admi Na Ho Waha Jamah Jaiz Hai Ya Nahi? Iska Jawaab Likha "Najaiz Hai." Is Jawab Se Lazim Ke Makaan Se Tamaam Makkhio Ko Nikale Aur Char Paiya Khtmalo Se Saf Kare Aur Yeh Taklif Mala Yutaaq Hai (Yani Ese Kaam Ka Paband Banana Hai Jis Ke Karne Ki Taqaat Na Ho) Halake Fuqah Tasrih Framte Hai:" Jo Bacha Samjta Aur Dusre Ke Samne Bayan Kar Sakta Ho, Uske Samne Jamah Makruh Hai Warna Harj Nahi.

[Al Fatwa Ul Hindiyah, Kitab Ul Nikah]

To Jab Na Samja Bache Ke Samne Jaiz Hai Halake Wo Admi Hia. Janwar Ke Samne Kyon Mumaniat?

Na Samja Bache Ke Samne Jamah Kyon Mamnu Hai?

Maulif:
Fuqah E Kiram Ne Shart Kyon Zaid Ki Ke Gair Se Bayan Kar Sakta Ho! Mehaj Samjana Kafi Tha, Aur Is Par Yeh Bhi Ilzaam Ata Hai Ke Gunge Apahij Ke Samane Jaiz Huwa Aur Use Kis Tarah Aqal Taslim Karne Ke Liye Tayar Nahi Hai.

Irshad: Samjane Ke Do Ma'ni Hai Ek Nafs E Harkaat Ko Samjna, Yeh Bache Me Quwat E Bayan(Yani Bulne Ki Taqaat) Aane Se Pehle Hota Hai Aur (Dusra) Yeh Samjna Ke Yeh Harkaat Sharm Wa Haya Hai, Unka Ikhfa (Yani Chhupana) Zaroor Hai. Yeh Quwat E Bayan Aane Ke Boht Bad Hota Hai.

Bayan Ke Liye Pehla Samjana Lazim Hai Aur Isi Qadr Mumaninat Ke Liye Kafi Ke Khud Agar Che Use Koi Amr Sharm O Hayan Na Samja Magar Dusro Se Kah To Sakega Bakhilaaf Dusre Ma'ni Faham Ke Ke Wo Mani Faham Ke Wo Manah Mistqil (Yani Mustqil Rukawat) Hai, Is Me Dusre Se Bayan Ki Hajat Nahi To Jis Me Dusre Ma'ni Ka Samjana Ho, Us Ke Samne Badarja Ula Mutlaqan Mumaniat Hai Agar Che Bayan Na Kar Sake.

Taarikh Ki Ibtedah Wa Inteha Ke 4 Tariqe

Arz: Huzur Aaj Kya Pehli Taarikh Hai?

Irshad: Pehli Taarikh Thi. Kal Chand Huwa, Aaj Dusri Shab Hai. Taarikh Ki Ibtedah Me 4 Tariqe Hai: Tariqa Nasara (Yani Isaiyon) Ka Unke Yaha Nisf Shab Se Nasf Shab Tak Tarikh Ka Shumar Hai. Dusra Hinud (Yani Hindu) Ka Ke Tuluh E Aftaab Se Tulu E Aftaab Tak, Tisra Tariqa Falsafa Yunaan Ka Hai Ke Nisf Ul Nahar Se Nisf Ul Nahar Tak, Ilm E Hiyaat Me Yahi Makhuz Hai. 4th Tariqa Musalmaano Ka Gurub E Aftaab Se Gurub E Aftaab Tak Yahi Aqal E Salim Pasand Karti Hai Ke Zulmat (Yani Andhera) Noor Se Pehle Hai.

Kya Gaaye Ka Gosht Sehat Ke Liye Nuqsan Da Hai ?

Maulif: Hazrin Me Gaye Ka Gosht Khane Ka Aur Uske Muzir (Yani Nuqsanda) Hone Ka Zikr Aya. Is Par Farmaya:

Irshad: Wo Qatan Halal Aur Nihayat Garib Parwar Gosht Aur Baz Amzeja (Yani Bakri Ka Gosht) Se Nafeh Tar (Yani Zayda Mufid) Hai. Bohtare Gosht Ke Shoqin Ise Pasand Karte Aur Bakri Ke Gosht Ko Bimar Ki Khoraak Kahte Aur Uski Qurbaani Ka To Khas Quran Azim Me Irshad Hai (Parah 1 Surah Baqra) Aur Khud Huzur E Aqdas صلى الله عليه وسلم Ne Us (Yani Gaye) Ki Qurbaani Azwaj E Mutharat (RadiaIlahu Ta'la Anhum) Ki Taraf Se Farmai.

[Sahi Muslim,Kitab Ul Hajj]

Hindustaan Me Bilkhusus Shiyar E Islam (Yani Islam Ki Nishaniyo) Se Hai Aur Uska Baiq Rakhna Wajib, Baz Leader Banane Wale Ke Hinud Se Itehad Manane Ke Liye Iska Insidad (Yani Rok Thaam) Chahte Hai, Bad Khawa E Musalmana (Yani Musalmano Ka Bura Chahne Wale) Hi Magar Ajab Hai Ke Koi Hinud Itehad Bagarne Ko Masajid Ke Qarib Bhi Ganta Ya Sankh Band Karne Ko Koshish Nahi Karta. Yeh Itehad Ki Ya Tarfa Tali In Leadero Hi Ko Nasib Hai. Han ! Huzur E Aqdas صلى الله عليه وسلم Se Iska Gosht Tanawul Farmana Sabit Nahi Aur Mujhe To Sakht Zarar Karta Hai.

Musibat Zada Ko Dekh Kar Padi Jane Wali Dua Ki Barkate

Ek Sahab Ne Meri Dawaat Ki, Ba Saraar Le Gaye. Un Dono Janaab Syed Habibullah Damishqi Jilaani (Allayrehmatullah) Faqir Ke Yaha Muqim They, Unki Bhi Dawaat Thi Mere Sath Tashrif Le Gaye. Waha Dawaat Ka Yeh Samaan Tha Ke Chand Log Gaye Ke Kabaab Bana Rahe They Aur Halwai Puriyah, Yahi Khana Tha. Syed Sahab Ne Mujh Se Farmaya : Tu Gaye Ke Gosht Ka Adi Nahi Aur Yah Koi Aur Chiz Maujud Nahi Behtar Ke Sahib E Khana Se Kah Dia Jaye. "Maine Kaha Ke Meri Dawat Nahi." Wahi Puriya Kabab Khaye. Usi Din Masudo Me Warm Ho Gaya Aur Itna Bada Ke Halq Aur Muh Bilkul Band Ho Gaya. Mushkil Se Thoda Doodh Halq Se Utarta , Aur Isi Par Iktfa Karta, Baat Bilkul Na Kar Sakta Tha Yaha Tak Ke Qira'ate Saria (Yani Ahista Qira'at) Bhi Muysar Na Thi. Sunnatein Bhi Kisi Ki Iqtada Karke Ada Karta. Us Waqt Mazhab E Hanfi Me Adam E Jawaz Qira'at Khalq" (Yani Imaam Ke Piche Qira'at Jaiz Na Hone) Ka Yeh Nafis Fayda Mushida Huwa. Jo Kuch Kisi Se Khana Hota Likh Deta , Bukhar Boht Shadid Tha Aur Kaan Ke Pichhe Galte. Mere Manjle (Yani Mujh Se Chote) Bhai (Maulana Hasan Raza Khan) Marhum Ek Tabib Ko Laye. Un Dino Bareli Me Marz E Taun Bashadt Tha. Un Sahib Ne Bagaur Dekh Kar 7,8 Martaba Kaha : "Yeh Wahi Hai ! Wahi Hai ! Wahi Hai ! Yani Taun. " Main Bilkul Kalaam Na Kar Sakta Tha Isliye Unhe Jawab Na De Saka, Halake Main Khub Janta Tha Ke Yeh Galat Kah Rahe Hia Na Mujhe Taun Hai, Na In Sha Allah Ul Aziz Kabhi Hoga, Isliye Ke Maine Taun Zada Ko Dekh Kar Bar Han Wo Dua Pad Li Hai Jise Huzur ﷺ Ne Famaya : Jo Shakhs Kisi Bala Rasid Ko Dekh Kar Yeh Dua Pad Lega Us Bala Se Mehfuz Rahega.

Musbiat Zada Ko Dekh Kar Padi Jane Wali Dua:

Wo Dua Yeh Hai:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ عَافَانِیْ مِمَّا ابْتَلَاکَ بِهٖ

وَفَضَّلَنِیْ عَلٰی کَثِیْرٍ مِّمَّنْ خَلَقَ تَفْضِیْلًا ط

Yani Tamaam Tarife Allah Ta'la Ke Liye Jisne Mujhe Is Se Bachaya Jis Me Tu Mubtalah Hai Aur Mujhe Apni Makhluq Me Se Kashir Logo Par Fazilat Ata Farmai.

Dauraan E Kalam Is Dua Ki Barkatein Batate Hue Ala Hazrat Rehamtullah Allay Ne Irshad Farmaya:

Jin Jin Amraz Ke Marizo Jin Jin Balao Ke Mubtlah Ko Dekh Kar Maine Ise Pada Ba Hamdi Ta'la Aj Tak Un Sab Se Mehfuz Hu Aur Ba'anuhi Ta'la (Yani Allah Ta'la Ki Madad Se) Humesha Mehfuz Rahuga. Al Bata Ek Bar Use Padne Ka Mujhe Afsos Hai. Mujhe Nau Umari Me Ashub E Jishm Aksar Ho Jata Aur Bewajh Hidat E Mijaz (Yani Mijaz Ki Garmi Ki Bina Par) Boht Taklif Deta Tha. 19 Sal Ki Umar Hogi Ke Rampur Jate Hue Ek Shakhs Ko Ramd E Chashm (Yani Aankho Ki Bimari) Me Mubtalah Dekh Kar Yeh Dua Padi. Jab Se Ab Tak Ashub E Chashm Phir Na Huwua. Usi Zamana Me Sirf Do Martaba Esa Huwua Ke Ek Aankh Kuch Dubti Malum Hui Do Char Din Bad Wo Saf Ho Gayi. Dusri Bhi Phir Wo Bhi Saf Ho Gayi Mafar Dard,Khatak ,Surkhi Taklif Aslan Kisi Ki Qism Ki Nahi. Afsos Isliye Ke Huzur Sarwar E Alam ﷺ Se Hadees Hai Ke Tin Bimariyon Ko Makaru Na Rakho.

1 Zukaam: Ke Iski Wajh Se Boht Si Bimariyon Ki Jardh Kat Jati Hai.
2 Khujli: Ke Is Se Amraz E Jald Yeh Juzam (Yani Kordh) Wagera Ka Insidad Ho Jata Hai (Yani Rasta Ruk Jata Hai.)
3 Ashub E Chashm: Nabinai (Yani Andhepan) Ko Dafah Karta Hai.

Us Dua Ki Barkat Se Yeh To Jata Raha, Ek Aur MarzPaish Aya Jamadi Ul Ula Hizri 1300 Me Baz Aham Tasanif Ke Sabab Ek Mahina Kamil Barik Khat Ki Kitabein Shabana Roz Alal Tasaal (Yani Musalsal) Dekhna Huwa. Garmi Ka Mausam Tha , Din Ko Andar Ke Dalaan Me Kitab Dekhta Aur Likhta, 28va Sal Tha, Aankho Ne Andhere Ka Khayal Na Kia. Ek Roz Shidat E Garmi Ke Bais Doper Ko Likhte Likhte Nahaya. Sar Par Pani Padte Hi Malum Huwa Ke Koi Chiz Dimaag Se Zahini Aankh Me Utar Aai. Baye Aankh Band Karke Dahini Se Dekhta To Wast E Shay Mari (Yani Nazar Ane Wali Chiz Ke Darmiyan) Me Ek Siya Halqa Nazar Aya. Iske Niche Hsay Ka Jitna Hisa Huwa Wo Nasaf Aur Daba Huwa Malum Hota. Yaha Us Zamana Me Ek Dr Ilaaj E Chashm Me Boht Sarbara Wurd Tha. Sendarson Ya Enderson Kuch Esa Hi Nam Tha. Mere Ustad Janaab Mirz Gulam Qadir Baing Sahab Rehamtullah Allay Ne Israr Farmaya Ke Aankh Dikhai Jaye. Ilaaj Karne Na Karne Ka Ikhtiyar Hai. Dr Ne Andhere Kamre Me Sirf Aankh Par Roshni Dal Kar Alat Se Boht Der Tak Bagaur Dekha Aur Kaha : Kasrat E Kitaba Baini

Se Kuch Yabusat (Yani Khushki) Aa Gayi Hia. 15 Din Kitaab Na Dekho. "Mujh Se 15 Gardi Bhi Kitab Na Chhut Saki. Molvi Hakim Syed Ishfaq Husain Sahab Marhum Sahsawani Dipti Collector Tibaabat Bhi Karte They Aur Faqir Ke Meharbaan They, Farmaya: Muqdama Nuzul E Ab Hai (Yani Pani Utarne Ke Asaar Hai) 20 Baras Bad (Khudana Karda) Pani Utar Aayega (Yani Motiya Ke Marz Ki Wajh Se Binai Jati Rahegi). Maine Iltfaat Na Kia (Yani Tawajah Na Di)

Aur Nuzul E Aab (Yani Motiyon Ke Bimiari) Wale Ko Dekh Kar Wahi Dua Pad Li Aur Apne Mehboob ﷺ Ke Irshad Paak Par Mutmai Ho Gaya Hizir 1316 Me Ek Aur Hajiq (Yani Mahir) Tabiyat Ke Samne Zikr Huwa, Bagarur Dekh Kar Kaha Char Baras Bad (Khudanakhasta) Pani Utar Ayega. Un Ka Hisab Dipti Sahab Ke Hisab Se Bilkul Mawafiq Aya. Unhe 20 Baras Kahe They, Uhone 16 Baras Bad 4 Kahe. Mujhe Mehboob ﷺ Ke Irshad Par Wo Aitmad Na Tha Ke Tabibo Ke Kahne Se Mazallah Mutzalzal (Yani Kamzor) Hota. Alhumdullilah Ke 30 Baras Se Zaid Guzar Chuke Hai, Aur Wo Halqa Zara Bhar Nahi Badta. Na Ba'aunhi Ta'la Bade, Na Maine Kitaab Baini Main Kabhi Kami Na Ki, Na In Sha Allah Kami Karu. Yeh Maine Isliye Bayan Kia Ke Yeh Rasoolallah ﷺ Ke Daim Wa Baqi Maujizat Hai Jo Aaj Tak Aankho Dekhe Jaa Rahe Hai Aur Qayamat Tak Ahl Imaan Mushida Karege, Agar Unhi Waqiat Ko Bayan Karu Jo Irshadat Ke Manafih Maine Khud Apni Zaat Main Mushida Kiye To Ek Daftar Ho.

(Phir Farmaya) Mujhe Irshadat E Hadees Par Itminaan Tha Ke Mujhe Taun Kabhi Na Hoga. Akhir Shab Me Karb (Yani Dard) Bada,Mere Dil Ne Dargah E Illahi (Azwajjal) Me Arz Ki:

(Arbi 71 Pehli) (Yani Aey Allah Azwajjal Apne Habib Ka Sacha Aur Tabib Ka Jhoota Hona Zahir Farma De.) Kisi Ne Mere Dahine Kaan Par Muh Rakh Kar Kaha Ke Miswak Aur Siyah Marchin. Log Bar Bari Se Mere Liye Jagte. Asuqat Jo Shakhs Jaag Raha Tha Maine Irshare Se Use Bulaya Aur Use Miswak Aur Siyah Mirch Ka Ishara Kia. Wo Miswaak To Samj Gaye Gol Mirch Is Tarh Samje Garz Bamushkil Samje. Jab Yeh Dono Chizein Dono Chizein Aaye Badiqat (Yani Bamushkil) Maine Miswak Ke Sahare Par Thoda Muh Khola Aur Danto Me Miswak Rakh Kar Chordh Di Ke Danto Ne Band Ho Kar Dabali. Pasi Hui Mirche Isi Rah Se Darho Tak Pohchai Thodi Der Hui Thi Ke Ek Kuli Khalis Khun Ki Aai Magar Koi Taklif Wa Aziyat Mehsoos Na Hui. Iske Bad Ek Kuli Khun Aur Aai

Bahamde Ta'la Wo Galtane Jati Rahi Muh Khul Gaya. Maine Allah Ta'la Ka Shukr Ada Kia Aur Tabib Shaab Se Kahlwa Bheja Ke Apka Taaun Ba Fazal E Ta'la Dafah(Yani Dur) Ho Gaya, Do Tin Roz Men Ba'aini Ta'la Bukhar Bhi Jata Raha.

Taun Ka Sabab

Maulif: Chunke Asna E Guftgu Me Taun Ka Zirk Tha Lihaja Maulana Molvi Haikm Amjad Ali Sahab Ne Yun Arz Kia.

Arz: Galiban Yeh Balaye Kufaar Jin Ho.

Irshad: Haan Kufaar Hai. Hadees Me Hai

:"اَلطَّاعُوْنُ وَخْزُ اَعْدَائِكُمْ مِّنَ الْجِنِّ"،

Taun Tumhare Dushman Junun Ka Kuncha Yani Niz Ka Zakhm Hai.

[Kanzul Umaal, Hadees 11169]

Walhaja Taunzada Khaas Shauda Me Shamil Kia Jayega.

Bail Gaye Ke Gosht Me Gandak Ki Buh

Isi Silsile Me Ek Hikayat Bayan Farmai Ke Shaikh Mohqeeq Aaulqi Madni Allayrehma Mujh Se Kahte They Ke Hazrat Syed Mohammad Yamni Rehamtullah Allay Namaz E Fajar Ke Liye Masjid Me Tashrif Laye , Dekha Ke

Mimbar Par Ek Bacha Bethha Hai Siwa Hazrat Ke Kisi Ne Na Dekha, Aapne Kuch Taruz Na Farmaya (Yani Koi Puch Gach Na Ki).Namaz Pad Kar Tashrif Le Aye. Phir Zohar Ke Liye Aye To Dekha Ke Ek Jawab Betha Hai. Namaz Pad Kar Chale Aaye Aur Us Se Kuch Na Kaha. Phir Asar Ke Liye Gaye To Wahi Mimber Par Ek Bude Ko Paya. Ab Bhi Kuch Na Pucha Aur Namaz Se Farig Ho Kar Wapas Aaye. Phir Magrib Ke Liye Gaye To Ek Bail Ko Waha Dekha. Ab Farmaya Tu Kya Hai Ke Itni Mukhtlif Halato Me Maine Tujhe Dekha Hai! Usne Kaha : Main Waba Hu , Agar Aap Us Waqt Mujh Se Kalam Karte Jab Me Bacha Tha To Yaman Me Koi Bacha Baqi Na Rahta, Aur Agar Us Waqt Dariyafat Farmate Jab Jawab Tha To Yaha Koi Jawab Na Rahta, Yuhi Agar Us Waqt Bat Karte Jab Main Budha Tha To Is Shehar Me Koi Burda Na Rahta. Ab Aapne Is Haal Me Mujh Se Bail Dekha (Aur) Kalam Farmaya, Yaman Me Koi Bail Na Rahega. Yeh Kah Kar Gayab Ho Gaya. Yeh Allah Ta'la Ki Apne Bando Par Rehmat Thi Ke Aapne Pehli Tin Halato Me Us Se Sawal Na Farmaya Belo Me Murg (Yani Maut) Aam Ho Gayi Agar Us Waqt Koi Bail Acha Bhi Zibah Kia Jata To Uska Gosht Kharab Hota Ke Koi Kha Na Sakta Us Me Gandk Ki Bu Ati.

Unhe Syed Mohammad Yamnai Radiallahu Ta'la Anho Ke Ek Sahabzade Madar Zad Wali They. Ek Maratba Jab Umar Sharif Chand Sal Ki Thi Bahar Tashrif Laye Aur Apne Walid Majid Ki Jagah Tashrif Rakhi. Ek Shakhs Se Kaha Likh: Arbi 73 Pehli: Yani Falah Shakhs Jannat Me Hai. Yuhi Nam Banaam Boht Se Askhas Ko Likhwaya. Phri Farmaya Likh: Dusri Arbi Falah Shakhs Dozakh Me Hai. Unhone Likhne Se Hath Rok Liya, Aapne Phir Farmaya, Usne Na Likha Aapne Sa Bara (Tisri Bar) Irshad Kia. Unhone Likhne Se Inkar Kar Dia. Is Par Aapne Farmaya (Tisri Arbi) To Aag Me Hai. Wo Gabrae Hue Unke Walid Majid (Rehamtullah) Ki Khidmat Me Hazir Hue. Hazrat Ne Farmaya (4thi Arbi) Kaha 5tharbi Arz K 6th arbi Farmaya. Hazrat Ne Irshad Farmaya: "Main Uske Kahne

Ko Badal Nahi Sakta, Ab Tujhe Ikhtiyar Hai Dunia Ki Aag Pasand Kar Ya Aakhirat Ki?
ArzKi :"Dunia Ki Aag Pasand Hai. "Unka Jalkar Inteqal Huwa.

Hadees Me Aag Ke Jalne Hue Ko Bhi Shaheed Farmaya Hai.
Majah Ul Jawahid, Kitab Ul Janaiz, Bad Jamh Faiman Hu Shaheed,

Bacho Ke Naam Kaise Hone Chaiye?

Arz: Huzur Mere Bhatija Paida Huwa Hai Uska Koi Tarikhi Naam Tajwiz Farma Dey.

Irshad: Tarikhi Naam Se Kya Fayda Nam Wo Ho Jinke Ahadees Me Fazai Aye Hai. Mere Aur Bhaiyon Ke Jitne Ladke Paida Hue Maine Sab Ka Nam Mohammad Rakha, Yeh Aur Bat Hai Ke Yahi Nam Tarikhi Hi Ho Jaye. Hamid Raza Khan Ka Nam Mohammad Hia Aur Unki Wiladat Hizri 1296 Me Hui Aur Us Nam Mubarak Ke Adad Bhi 92 Hai , Ek Diqat (Yani Dushwari) Tarikhi Nam Me Yeh Hai Asma E Husni Se Ek Ya Do Jin Ke Adad Mawafiq E Adad E Nam E Qari (Yani Padne Wale Ke Naam Ke Adad Ke Mutabiq) Ho Adad E Nam Do Chand (Yani Dugne) Karke Pade Jate Hai.Wo Qari Ko Isme Azam Ka Fayda Dete , Tarikhi Nam Se Miqdar Boht Zayda Ho Jayegi Maslan Agar Kisi Ki Wiladat Hizri 1329 Me Hui To Uske Mutabiq Adad Ke Asma E Husna 2658 Bar Pade Jayege Aur Mohammad Naam Ho To 184 Bar, Dono Me Kis Qadr Farq Huwa.

Naame "Mohammad" Ke Fazail:

Phir Nam E Aqdas Ke Fazail Me Yeh Chand Hadeesin Zikar Farmai

Ek Hadees Me Hai, Huzur Akram ﷺ Farmate Hai : Jo Meri Mahabbat Ki Wajh Se Apne Ladke Ka Naam Mohammad Ya Ahmad Rakhega Allah Ta'la Bap Aur Bete Dono Ko Bakhshega.

Kanzul Umaal

Ek Riwayat Me Hai "Qayamat Ke Din Malaika Kahege Ke Jinka Nam Mohammad Ya Ahmad Hai Jannat Me Chale Jao."

[Firdaus Ul Akhyar Dailmy]

Ek Riwayat Me Hai:

Malaika (Yani Farshtein) Us Ghar Ki Ziyarat Ko Ate Hai Jis Me Kisi Ka Nam Mohammad Ya Ahmad Hai.

Ek Riwayat Me Hai:

"Jis Mashware Me Is Nam (Yani Mohammad) Ka Adhmi Sharif Ho Usme Barkat Rakhi Jati Hai.

[Kanzul Umaal, Kitab Ul Nikah]

Ek Riwayat Me Hai : "Tumhara Kya Nuqsan Hai Ke Tumhare Gharo Me Do Ya Tin Mohammad Ho."

[Al Taqabaat Ul Kubra La Ban Sa'd]

Juta Pehan Kar Namaz Padna Kaisa?

Arz: Juta Pehan Kar Namaz Padna Chaiye Ya Nahi?

Irshad: Nahi. Alamgiri Me Tasrih Hai Ke Masjid Me Juta Pehan Kar Jana, Beadabi Hai.

[Al Fatwa E Hindiyah]

Tazim Wa Tauheen Ka Daromadar Urf Par Hai

Arz: Gair Muqlidin Padte Hai Aur Kahte Hai Ke Sarwar E Alam ﷺNe Padi Hai.

Irshad: Yani Ahkam Me Urf Wa Masaleh (Yani Maslihato) Ke Sabab Tagair Wa Tabdul Hota Hai (Yani Tabdili Hoti Hai). Maine Khass Is Bare Me Ek Risala Musma Banam Tarikhi "Jamalul Al Jamaale Tawaqife Hukmt E Balgayaal "" Likha Hai Aur Uski Ek Sharah Kamal Ul Kamaal Ki Hai.

Phir Farmaya:
Tazim Wa Tauheen: Urf Par Mabni Hai Ek Chiz Se Ek Zamana Me Tazim Ya Tauheen Hoti Hai, Dusre Zamana Me Nahi, Ya Ek Qaum Me Hoti Hai Dusri Qaum Me Nahi Maslan Arb Me Bade Jute Sab Ko Saiga Mufrad (Yani Wahid Lafz) Se Khitaab Hai "Ant Qult" Tune Kaha. Yeh Waha Koi Tauheen Nahi Aur Humre Yaha Tauheen Hai Ya Eroup Ka Adab Yeh Hia Ke Mulaqat E Muazam Ke Waqt Sar Nanga Kar Le Aur Juta Pehne Ho Aur Humare Yaha Yeh Tauheen Hai, Adab Isme Hai Ke Pao Nange Ho Aur Sar Par Amama Ho. Jab Humare Yaha Yeh Darbar E Badhshahan E Mijazi Ki Tauheen Hai To Darbar E Illahi Azwajjal Ke Malk Ul Mauluk (Yani Badhshaho Ka Badhshah) Aur Haqiqi Shehnshah Sache Badhshah Ka Darbar Hai. Tazim Ka Zayda Haqdar Hai.

Train Me Bethh Kar Namaz Padna Kaisa?

Arz: Railgadi Me Bench Par Beth Kar Pao Latka Kar Farz Ya Witar Pade Namaz Hui Ya Nahi Baz Esa Karte Hai?

Irshad: Nahi Ke Qayam FarzHai Aur Jab Tak Ajza Na Ho Saqit (Yani Mauf) Nahi Ho Sakta.
Farz Aur Witar Aur Subah Ki Sunnatein Yu Na Ho Sakegi.

Train Me Namaz Padne Ka Tariqa

Arz: Rail Me Esa Mauqa Kam Milta Hai Ke Khade Ho Kar Namaz Ada Ki Jaye.

Irshad: Mujhe Bade Bade Safar Karne Pade Aur Bafazl E Ta'la 5nj Waqta Jamaat Se Namaz Padi. Qayam Aur Ruku To Rail Me Bhi Bakhubi Ho Sakta Hai. Hana Baz Waqt Sajda Me Diqat (Yani Mushkil) Hoti Hai Jabke Qibla Panj Ki Taraf Ho, Wo Yu Ho Sakta Hai Ke Sar Ko Kham Karke (Yani Tircha Karke) Bench Ke Niche Kare, Sirf Thoda Sa Takluf Karna Hoga Magar Is Qadr Kham Na Kare Ke 45 Darje Kisi Janib Mayl Ho Jaye 45 Darje Ke Qarib Tak Ijazat Hai. Ek Khita Ke Nasaf Par Dusra Khat Umud (Yani Uper Se Niche Sidha) Qaym Karo Ke Dozawiyah Qayam Banayega, Un Dono Qaymo Ki Do Khito Se Tansif Karo, Yeh 45x45 Darje Ke Zawaye Hoge, Faraz Karo Kht Jim Hamza Samet To Qibla Shumal Ko Hamza Ha Ya Junub Ko Hamza Za Jukna Mufsad E Namaz (Yani Namaz Todne Wala Amal) Nahi Ke Simt E Qibla Na Badlegi Zayda Me Fasad Hai.

Saqal Dekhe

(Scan Se Le 76)

Galat Padi Gayi Namazo Ko Dubara Padne Ka Hukm

Arz: Jitni Is Tarah Padi Ho, Unke Ahada Ki Zaroorat Na Hogi Isliye Ke Wo Nadansagi Me Padi, Han Ainda Yuhi Padna Farz Hai?

Irshad: Jahal Adam E Ihada (Yani Dubara Na Padne) Ka Sabab Nahi Ho Sakta. Jahal Khud Gunah Hai. Humare Ulma Ne Ahkam E Shariah Sharq Se Garb Tak Roshan Kar Diyeh Aur Quraan Azim Me Farmaya:

Tumhe Na Malum Ho To Janane Walo Se Puchho.
[Surah Nahal]

Ab Na Janane Wale Ki Galti Hai Ke Usne Kyon Na Sikha? In Namazo Ka Ahada Zaroor Hai.

Kitini Namazein Dubara Padi Jaye?

Arz: Phir Kis Qadr Ka Ihada Kia Jaye?

Irshad: Itni Zan E Galib Ho Jaye Ke Ab Baqi Na Rahi Hogi.

Namaz Me Musla Terda Hone Ka Hukm

Arz: Ek Shakhs Namaz Padai Musla Kuj (Teda Tha) Na Unhone Istqbal E Qibla (Yani Qibla Rukh Na) Kia Na Musla Hi Ko Thik Kia, Namaz Hui Ya Nahi?

Irshad: Agar Musala Ka Mailan (Yani Jukao) Qibla Se 45 Darje Ke Andar Tha To Namaz Ho Gayi, Aur Agar Zayda Tha To Batil.

(Phir Farmaya) Bareli Aksar Masjid Qibla Se Do Dor Darje Janib E Shumal Hui Hia , Aur Bamabni Ki Masjid 10 Darje Janib E Junub , Agar Sharah Muthar Is Ki Ijazat Na Deti To Lakho Namaze Batil Hoti. (Phir Farmaya) Insan Ki Peshani Ke Qausi Shakal Hone Me Yeh Bhi Masliyat Hai Tke Yeh Asani Rahe Ke Agar Qibla Se 45 Darje Tak Inharaf Bhi Hoga To Bhi Peshani Ke Kisi Juz Se Muahzat Ho Jayegi Agar Peshani Mustwa Hoti To Yeh Baat Hasil Na Hoti. Ihraaf Masjid Ki Wajh Se Bayan Farmai Logo Ne Yeh Samja Ke Magrib Ki Taraf Na Karke Is Tarah Khade Ho Ke Qutb Dahine Shane Par Ho To Jo Jahat Muhazi Wajh (Yani Chehre Ke Samne) Ho Wahi Simat E Qibla Hai. Halake Yeh Tahqeek Nahi Hai Albata Hindustan Me Taqrib Ke Liye Kafi Hai.

Barik Kapdo Me Namaz Ka Hukm

Arz: Aurto Ki Namaz Barik Kapdo Me Hoti Hai Ya Nahi?

Irshad: Azad Aurato Ko Sar Se Pao Tak Tamam Badan Ka Chhupana Farz Hai Magar Chehra Yani Peshani Se Thodi Aur Ek Kanpati Se Dusri Kanpati Tak (Jisme Sar Ke Balo Ya Kaan Ka Koi Dakhal Nahi Na Thhodi Ke Niche Ka) Yeh To Bil Itefaq Namaz Me Chhupana Faraz Nahi Aur Gutno Tak Dono Hath, Takhno Dono Pai, Un Me Ikhtlaaf Riwayat Hai. Un Ke Siwa Agar Kisi Uzu Ka Chhotha Hisa Namaz Me Qasd (Yani Jana Bujkar) Khole Agar Che Ek Aan Ko Ya Bil Qasd Badar Ada E Rukn Yani Tin Bar Subhan Allah Kahne Ki Der Tak Khula Rahe To Namaz Na Hogi.Aur Barik Kapde Jin Se Badan Nazar Aye Ya Rang Dikhai De Yah Sar Ke Balo Ki Siyahi Chamke To Namaz Na Hogi.

Kya Nabi Karim ﷺ Ko Ilm Gaib Tha?

Maulif: Ek Sahab Jin Ka Melaan Qadr E Wahbiyat Ki Tarf Tha, Unhone Ilm E Gaib Nabi Karim ﷺ Ki Nisbat Sawal Kia To Farmaya :

Irshad: Kya Aap Mutlaq Ilm E Gaib Ko Puchhte Hia Ya Ilm E Makaan Wama Yakun Jaisa Sawal Ho Uske Mawafiq Jawab Dia Jaye.

Arz: Main Huzur ﷺ Ko Sab Se Afzal Wa Ala Janta Hun Aur Huzur ﷺ Ko Roshan Zamin Manta Hun Magar Yeh Ke Wo Dilo Ki Baat Jante Hai Yeh Nahi Manta.

<u>Irshad:</u> Roshan Zamin Hone Ki To Yahi Ma'ni Hia Ke Dilo Ki Halatein Jane (Phir Uske Sabut Ki Taraf Tawja Farmai) Quran E Azim Farmata Hai:

Aey Aam Logo Allah (Azwajjal) Isliye Nahi Ke Tumhe Gaib Par Mutlah Farma Dey. Han Apne Rasoolo Me Se Chun Lete Hai Jise Chahe.

Aur Farmata Hai
Allah Ta'la Alim Ul Gaib To Apne Gaib Par Kisi Ko Muslat Nahi Farmata Magar Apne Pasand Apne Pasndid Rasool Ko.

Sirf Izhar Nahi Balek Rasoolo Ko Ilm E Gaib Par Muslat Farma Dia. (Iske Bad Irshad Farmaya) Ke Ulma E Ahl Sunnat Rehamtullah Allay Azmain Ka Itefaq Hai Ke Jo Fazail Aur Ambiyah Kiram Allaysallato Salam Ko Inayat Farmaye Gaye Wo Sab Bakamal Wuuh (Yani Akmal Taur Par) , Un Se Badar Jaha (Yani Kai Darje) Zahid Huzur Syed Alam ﷺ Ko Murhamat (Ata) Hue Aur Ahl Batin Ka Is Par Itefaq Hai Ke Jo Kuch Fazail Aur Ambiyah Allaysallam Ko Mile Wo Sab Huzur Ke Diye Se Aur Huzur ﷺ Ke Tufail Me.

Ashab Sahi Bukhari Wa Muslim Ne Riwayt Ki:
Main Batane Wala Hun Aur Allah Ta'la Ata Farmata Hai.
[Sahi Bukhari, Kitab Ul Ilm
Sahi Muslim Kitab Ul Zakaat]

Allah Ta'la Syedna Ibrahim Khalilullah Allaysalam Ki Baabat (Ke Bare Me) Farmata Hai.
Yani Esa Hi Hum Ibrahim Ko Asman Wa Zamin Ki Sari Salatnat Dikhate Hai.
[Al Inaam Ayat 75]

Aur Lafz "Noori" Istmradu Tajdud Humesagi Aur Takrar Par Daal (Dalalatkarta) Hai Jis Ka Ye Matlab Ke Wo Dikhana Ek Bar Ke Liye Na Tha Balke Humesa Hai To Yeh Sifat Huzur Akram ﷺ Me Akmal Taur Par Sabit, Huzur Ke Diye Se Aur Huzur Ke Tufail Main Huzur Ke Jad E Akram ﷺ Ko Yeh Fazilat Mili. Iska Inkar Na Karega Magar Kora Batin (Yani Kina Rakhne Wala) Allah Ta'la Hume Is Batil Aqeedah Se Bachaye) Aur Lafz Kazalik Tashbiyah Ke Waste Hai Jaise Har Mamuli Arbi Da Janta Hai Aur Tashbiyah Ke Liye Mushba (Yani Jise Tashbiyah Di Gayi) Aur Mushba " To Khud Quraan E Karim Me Mazkur Hai Yani Hazrat Ibrahim Allaysallam.

Baqi Raha "Mushba Bihi Wo Nabi Karim ﷺ Hai. Maltab Yeh Huwa Ke Aey Habib Labib ﷺ Jaise Hum Aap ﷺ Ko Asmano Aur Zamino Ke Saltnate Dikha Rahe Hai Yuhi Ap ﷺ Ke Tufail Main Aapke Walid Majid Hazrat Ibraimm Allaysallam Ko Bhi Unka Muaina Kara Rahe Hai Aur Quraan Karim Me Irshad Farmata Hai :

Yani Mera Mehboob Gaib Pr Bakhil Nahi.
[Surah Takwir Ayat 24]

Jis Me Istedad (Salhiyat) Pate Hai Use Batate Bhi Hai Aur Zahir Ke Bakhil Wo Jiske Pass Maal Ho Aur Sarf (Kharch) Na Kare. Wo Ke Jis Ke Pass Maal Hi Nahi Kya Bakhil Kaha Jayega? Aur Yaha Bakhil Ke Nafi Ki Gayi To Jab Koi Chiz Sarf Ki Na Ho Kya Mufaad? Lihaja Malum Huwa Ke Huzur ﷺ Gair Par Mutlah Hai, Aur Apne Gulamo Ko Is Par Itlah Bakhshe Hai Aur Farmata Hai:

Humne Tum Par Yeh Kitaab Har Shay Ka Roshan Bayan Kar Dene Ke Liye Utaari

[Al Nahal Ayat 89]

"Tibyanan" Irshad Farmaya , Bayanan Na Farmaya Ke Malum Ho Jaye Ke Isme Bayan Ishiyah Is Tarah Par Hai Ke Aslan Khafa (Poshidgi) Nahi Aur Hadees Me Hai Jise Imaam Tirmzii Wagera Ne Das Sahaba Radiallahu Ta'la Se Riwayat Kia Ke Sahaba E Kiram (Rizwanullah Ta'la Allayazmain) Farmate Hai Ke Ek Roz Hum Subah Ko Namaz E Fajar Ke Liye Masjid E Nabwi Ala Sajha Salato Salam) Me Hazir Hue Aur Huzur ﷺ Ki Tashrif Awari Me Der Hui. Qarib Tha Ke Aftaab Tulu Kar Aye. Itne Me Huzur ﷺ Tashrif Farma Hue, Aur Namaz Padai. Phir Sahaba Rizwanullah Allay Azmain Se Mukhtib Hokar Farmaya Ke Tum Jante Ho Kyon Der Hui? Sab Ne Arz Ki Allah Wa Rasool Azwajjal Wa ﷺ Khub Jante Hai.

Irshad Farmaya:
Mera Rab Azwajjal Sab Se Achhi Tajli Me Mere Pass Tashrif Laya.

Yani Main Ek Dusri Namaz Me Mashgul Tha. Us Namaz Me Abd (Banda) Dargah E Mabood Me Hazir Hota Hi Aur Waha Khud Hi Mabood Ki Abad Par Tarjli Hui. Usn Farmaya :"Aey Mohammad ﷺ Yeh Farishtein Kis Bat Me Mukhsama Aur Mubahaat Karte Hai? Maine Arz Ki Main Be Tere Bataye Kya Janu,
To Rabul Izzat Azwajjal Ne Apna Dast E Qudrat Mere Dono Shano Ke Darmiyan Rakha Aur Uski Thhandak Maine Apne Sine Me Pai Aur Mere Samne Har Chiz Roshan Ho Gayi Aur Maine Pehchanli.

Sirf Isi Par Iktfa Na Farmaya Ke Ksisi Wahabi Ko Yeh Kahne Ki Gunjaish Na Rahe Ke Kul Shaye Se Murad Har Shay Mutlaq Basharih (Shariro Ke Mutliq Har Chiz) Hai Balke Ek Riwyat Me Farmaya :

Maine Jaan Liya Jo Kuch Asman Aur Zamin Me Hai.
[Jameh Tirmizi, Kitab Ul Tafsir]

Aur Dusri Riwayat Me Farmaya:
Aur Maine Jaan Liya Jo Kuch Mashriq Se Magrib Tak Hai.
[Jameh Tirmizi Kitab Ul Tafsir]

Yeh Tino Riwayatein Sahi Hai To Tino Lafz Irshad E Aqdas ﷺ Se Sabit Hai. Yani Maine Jaan Liyah Jo Kuch Asmano Aur Zamin Me Hai Aur Jo Kuch Mashriq Se Magrib Tak Hai. Har Chiz Mujh Par Roshan Ho Gayi Aur Maine Pehchan Li Aur Roshan Hone Ke Sath Pehchan Lena Isliye Farmaya Ke Kabhi Shaye Maruf (Malum) Hoti Hai Paish E Nazar Nahi Aur Kabhi Shaye Paish E Nazar Hoti Hai Aur Maruf Nahi Jaise Hazar Admiyon Ki Majlis Ko Chhat Par Se Dekho, Wo Sab Tumhare Paish E Nazar Hoge Magar Un Me Boht Ko Pehchante Na Hoge. Isliye Irshad Farmaya Ke Tamaam Ashya Alam Humre Paish E Nazar Bhi Ho Gyai, Aur Humne Pehchan Bhi Liye Ke Un Me Na Koi Humari Nigah Se Bahar Hi Na Ilm Se Kharij,

Wallahumdulah Rabul Almin.

Musalman Dekhe Nasus Me Bila Zaroorat Tawil Takhsis Batil Wa Masmuh Hai (Naqabil E Qabul Hai) Allah Azwajjal Ne Farmaya Har Chiz Ka Roshan Bayan Kr Dene Ko Yeh Kitab Humne Tum Par Utari. Nabi ﷺ Ne Farmaya : Har Chiz

Mujh Par Roshn Ho Gayi Aur Maine Pehchan Li To Bila Shuba Yeh Riwayat Wa Marifat (Dekhna Aur Pehchanna) Jamih Maknunat E Qalam Wa Maktubaat Lau (Yani Qalam Aur Lauh E Mehfuz Ke Tamaam Basta Razo) Ko Shamil Hai Jis Me Sab Ma Kaan Wama Yakun

(Yani Roz E Azal Se Roz E Akhir Tak Jo Kuch Huwa, Ya Hoga) Wa Jumla Zamaar Wa Khawatir (Yani Tamaam Poshida Umoor Bashamul Ahwal E Dil) Sab Kuch Dakhil Wa Lahada Tibrani Wa Naem Bin Hamad Ustaz Imaam Bukhari Wagera Humane Abdullah Bin Umar Radiallahu Ta'la Anho Se Riwayat Ki Ke Rasoolallah ﷺ Farmate Hai :

Beshak Allah (Azwajjal) Ne Mere Samne Dunia Uthhali Hai Tu Maine Use Aur Usme Jo Kuch Qayamat Tak Hone Wala Hai, Sab Ko Esa Dekh Raha Hun Jaise Apni Is Hatheli Ko.

Majmuah Ul Zawaid

Aur Huzur ﷺ Ke Sadqe Me Allah Ta'la Ne Huzur Ke Gulamo Ko Yeh Martaba Inayat Farmaya. Ek Buzurag: "Wo Mard Nahi Jo Tamaam Dunia Ko Mishl E Hatheli Na Dekhe."Unhone Sach Farmaya Apne Martaba Ka Izhar Kia.

Unke Bad Hazrat Shaikh Bahau Almaltawaldeen Naqasbandi Quds Sira Ne Farmaya: Main Kahta Hun Mard Wo Nahi Jo Tamam Alam Ko Anguthe Ke Nakhun Ki Mishl Na Dekhe. "Aur Wo Jo Nisb Me Huzur Ke Sahzade Aur Nisbat Me Huzur Ke Ek Ala Ja Kafsh Bardaar (Buland Martaba Gulaam) Hai Huzur Syedna Gaus E Azam Radiallahu Ta'la Anho Qaseeda Gausiyah Me Irshad Farmate Hai:

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Yani Maine Allah Azwajjal Ke Tamaam Seharo Ko Mishl E Rai Ke Dane Ke Mulahija Kia.

Aur Yeh Dekhna Kisi Kahs Waqt Se Khass Na Tha Balke (Lagatar) Yeh Hi Hukm Hai, Aur Farmate Hai

(Arbi)

Meri Aankh Ki Tapli Lau E Mefuz Me Lagi Hai

Lauh E Mehfuz Kya Hai.

Iske Bare Me Allah Ta'la Farmata Hai: 'Har Chhoti Badi Chiz Likhi Hui Hai'.
[Al Qamar 53]

Aur Farmta Hai

Humne Kitaab Me Koi Shaye Utha Na Rakhi.
[Al Inaam 38]

Aur Farmata Hai

Koi Tar W Khushk Esa Nahi Jo Kitaab Mubin Me Na Ho.
[Al Inaam 59]

To Jab Lauh E Mehfuz Ki Yeh Halat Ke Usme Tamaam Kainaat Roz E Azal Se Roz E Akhir Tak Mehfuz Hai To Jisko Iska Ilm Ho, Beshak Use Sari Kainaat Ka Ilm Hoga.

Zohar Ka Waqt Kab Tak Rahta Hai?

Arz: Zohar Ka Waqt Kab Tak Rahta Hai?

Irshad: Mazhab E Imaam E Azam Rehamtullah Allay Me Do Mishl Tak Rahta Hai.

Aur Yeh Hi Qaul Ash Hai.

Arz: Agar Ek Mishl Ke Andar Zohar Padi Jaye Aur Bad Do Mishl Asar To Behtar Hoga Ke Sb Aqwal E Ulma Jama Ho Jayege.

Irshad: Han Acha Hai, Imaam (Imaam E Azam Abu Hanifa Rehamtullah Allay) Wa Sahibin (Imam E Azam Ke Do Jalil Ul Qadr Sagird Imaam Abi Yusuf Aur Imaam Mohammad Rehamtullah Allay) Ke Qaul Jamah Ho Jayege, Tamaam Aqwal Ulma Ka Jamah Karna Na Mumkin Hai Ke Isthazi Shafiyah Se Is Amar Ke Qayl Hai Ke Bad E Mishlin (Yani Mishl Ke Bad) Kisi Ki Namaz Ka Waqt Hi Nahi.

Garmiyon Me Zohar Ka Musthab Waqt Konsa Hai ?

Molvi Amjad Ali Sahab

Zohar Me Takhir, Garmi, Ke Zamana Me Musthab Hia Is Qadr Ke Shidat E Har (Yani Garmiyon Ki Siddat) Jati Rahe Jaisa Ke Hadees Me Irshad Huwa:

Zohar Ko Thhanda Karke Padho Ke Garmi Ki Sakhti Jahannum Ki Saans Hai. [Sahi Bukhari Jitab Ul Mawaqiyat Salat]

Irshad: Han Ek Mishl Tak To Hargiz Sidhat E Har (Garmi Ki Siddat) Me Kami Nahi Hoti, Yeh Ala Darja Ki Hadees Imaam Ki Ala Dalil Hai Aur Ise Wajeh Tar Kar Dia Bukhari Ki Hadees Abu Zar Radiallahu Ta'la Anho Ne Ke Ek Manzil Me Tashrif Farma They , Mauzin Azan Kah Ke Hazir E Bargah Hue, Farmaya, Abar "Waqt Thhanda Karo, Phir Der Ke Bad Hazir Hue Farmaya Abrid Waqt Thhanda Karo, Hata Maswa Ul Zilutalul " Yaha Tak Ke Telo Ke Saye Un Ke Barabar Ho Gaye.
Us Waqt Namaz Ada Farmai.

[Sahi Bukhari Kitab Ul Azan]

Khud Aima Shafiyah Tasrih Farmate Hai Ke Tilo Ka Saya Shuru Us Waqt Hota Hai Jab Ke Aksar Zohar Ka Waqt Nikal Jata Hai To Un Ke Barabar Kis Waqt Hoga Yaqinan Jab Ke Mishl Awal Der Ka Nikal Chuka Ho, Qaylaan E Misl Awal Ke Pass Is Hadees Se Aslan Koi Jawaab Nahi. Gair Muqlido Ke Paishwanzir Husain Dehlvi Ne Mayaar Ul Haq Me Jo Harkat Mabuhi Aur Hadees Se Muskhragi Ki Hai Askaar Damiri Kitaab "Hazizul Bahrin" Me Dekhe.

Do Mishl Se Pehle Namaz E Asar Padne Ka Hukm

Arz:Agar Qabl Domishl Ke Asar Ki Namaz Pad Li Jaye To Ho Jayegi?

Irshad: Han! Sahibin (Yani Imaam E Azam Rehamutllah Allay Ke Do Jalil Ul Qadr Shagird Imaam Abu Yusuf Aur Imaam Mohammad Rehamtullah Allay) Ke Nazdik Ho Jayegi.

Arz: Kya Ihada (Yani Namaz Dubara Padna) Wajib Na Hoga?

Irshad: Farz Na Hoga Ke Us Qaul Par Bhi Fatwa Dia Gaya Hai Agar Che Sahi Wa Mautmal Qaul E Imaam Hai.

Ikhtlaafi Masail Ka Hukm

Arz: To Kya Tamaam Masail E Ikhtlaafiyah Ka Yehi Hukm Hai?

Irshad: Nahi Balke Jis Me Ikhtlaaf E Fatwa Hai Uska Yahi Hukm Hai Ke Jis Qaul Par Amal Kia Jayega Ho Jayega Aur Chunke Isme Ulma Dono Taraf Gaye Hai Aur Dono Qaulo Par Fatwa Dia Lihaja Jis Par Amal Kia Jayega Ho Jayega Magar Jo Mu'atqadi Tarjih Qaul E Imaam (Imaam E Azam Ke Qaul Ko Rajeh Manta) Hai Use Ihtiraz (Bachna) Chaiye. Harmain Taibain Me Ab Kuch Barso Se Hanfi Masle Par Namaz E Asar Mishl E Shani Me Hone Lagi Hai. Subah Ke Siwa Sab Namazein Pehle Masla E Hanfi Par Hote, Shafiyah Ne Shikayat Ki Ke Humare Liye Waqt E Asar Humare Mazhab Ki Ruh Se Tang Ho Jata Hai. Is Par To Yeh Huwa Nahi Ke Namaz E Asr Mishl Subah Mauwkhar Kar Di Jaye, Rakhi

Muqdam Aur Mishl Daum Me Kardi. Is Bar Ki Haziri Me Yeh Nayi Bat Dekhi Main Aur Makka Ke Jalil Ulma E Hanfiyah Mishl Maulana Shaikh Saleh Kamal Mufti Hanfiyah Wa Maulana Syed Ismail Muhafiz E Kutub E Haram Is Jamaat Me Sharik Hote To Nafal Ki Niyat Se Phir Hanfi Waqt Par Apni Jamat Karte Jis Me Wo Akabir Is Faqir Ko Imaamat Par Majbur Farmate.

Zawaal Ke Waqt Jumuah Ada Karna Kaisa?

Arz: Jumuah Agar Ain Zawaal Ke Waqt Pada Jaye To Hog Ya Nahi?

Irshad: Nahi.Kutub E Fiqah "Bahr" Wagera Me Tasrih Farmai Ke Jumuah Mishl E Zohar Hai.

Ek Ishkaal Aur Uska Jawaab

Arz: Zawaal Ke Waqt Namaz Ki Karahat Is Bin Par Hai Ke Jahannum Roshan Ki Jata Hai.
Aur Yeh Hades Me Hai. Dusri Hadees Me Irshad Farmaya Ke Jumuah Ke Din Jahannum Badkaya Nahi Jata. Lihaza Chaiye Ke Zawaal Ke Waqt Makruh Na Hoo Ke Manah (Yani Rukawat) Maujud Nahi.

Irshaad: Yeh Us Waqt Nawafil Ki Karahat Me Jari Hai Faraiz Ke To Awal Wa Akhir Muqrar Hai, Awal Se Pehle Batil Hai Aur Akhir Ke Bad E Qaza Maslan Namaz Subah Ka Waqt E Tuluh E Fajar Hai Is Se Pehle Shuru Ki To Namaz Na Hogi, Na Yeh Ke Use Jaiz Kah De Ke Wo Waqt E Karahat Namaz Ka Nahi, Yuhi

Jumuah Ke Din Jahannum Na Sulagane Jane Se Agar Sabit Huwa To Itna Ke Wo Auqaat E Karahat Se Na Raha Na Yeh Ke Jumuah Jis Ka Agaz E Waqt Bad E Jawaal Hai Paish E Az Waqt Jaiz Ho Jaye, Han Darbaar E Nawafil Isi Hadees Ki Bina Par Imaam Abu Yusuf Rehamtullah Alay Ne Roz E Jumuah Waqt E Zawaal Karahat Na Mani, Ishab Me Ise Sahi Wa Mautmad Rakha.

Magar Yeh Hawi Qudsi Se Hai. Mera Tajurba Hai Ke Sahib Hawai Yusufi Ul Mazhab Hai Har Jagah Qaul E Imaam E Abu Yusuf Ko Hum Isi Ko Ikhtiyar Karte Kahte Hai. Humare Imaam Radiallahu Ta'la Anho Ka Mazhab Jis Par Tamaam Mutwan Wa Shuruh Hai, Itlaq E Manah" Hai (Yani Mutlaq Manah Hai) Aur Yeh Sahi Wa Mautmad Hai.

Paani Allah Ta'la Ki Naimat Hai

Maulif:
Aaj Hazrat Maulana Molvi Ahmad Mohdees Surati Allayrehma (Jinko Ala Hazrat Madzilul Quds Siran Ne "Al Asad Ul Asul Shadun" Yani Fitno Ki Mukmal Rok Tham Karne Wala Qawi Sher)
Se Mukhatib Farmaya Tha Aur Janaab Molvi Hamdullah Sahab Paisharwi Bhi Daulat Kada Aqdas Pra Mehman Hai. Duper Ka Waqt Hai, Yeh Hazraat Aur Hazrat Qibla Barkthum Khana Mulahija Farma Rahe Hai.

Maulana Moliv Hakim Ajmad Ali Sahab Bhi Hazir Aur Sharik E Taam Hai. Bareli Ke Paani Ki Nafasat Ka Zikr Huwua, Is Par:

Irshad Huwa Ke Pani Allah Ta'la Ki Boht Badi Naimat Hai Jis Se Quran Azim Me Jabaja Bando Par Minnat Rakhi (Yani Unhe Apna Ahsan Yad Dilaya) Aur Ek Jagah Khas Us Par Shukr Ki Hidayat Farmai.

Kya Tumne Dekha Yeh Paani Jo Pite Ho Kya Tumne Use Badalo Se Utara Ya Hum Hai Utarne Wale Balke To Aey Rab Azwajjal Humare Hum Chahe To Use Sakht Khaari Kar De Phir Kyon Nahi Shukr Karte (Tere Wajh Karim Ke Liye Humesha Hai Aey Rab Azwajjal Humare)

[Para 27 Al Waqiah]

Huzur Sarwar E Alam ﷺ Ne Kabhi Khane Pine Pehanane Ki Koi Chiz Kisi Se Talab Na Farmai Magar Thhanda Pani Dub Bar Talab Farmaya. Ek Bar Farmaish Farmai Raat Ka Basi Lao.

[Sunan Ibne Majah]

Madine Ke Pani Ki Kya Baat Hai!

Maine Madina Taiba Se Behtar Pani Kahi Na Paya. Khudam Karam Hazirin Bargah Ke Liye Zor Qu (Yani Pyalo) Me Pani Bhar Kar Rakhte Hai, Garmi Ke Mausam Me Us Shehar Karim Ki Thhhandi Nasime Itna Sarda Kar Deti Hai Ke Bilkul Harf Malum Hota Hai. Umada Pani Ki Tin Sifatein Hia Aur Wo Tino Is Me Ala Darja Par Hai : Ek Sifat Yeh Halka Ho Aur Wo Pani Is Qadr Halka Hai Ke Pite Waqt Halq Me Uski Thhandak To Mehsoos Hoti Hai Aur Kuch Nai Agar Khuski Na Ho To Uska Utarna Bilkulm Malum Na Ho, Dusri Sifat Sherni (Mithhas) Wo Pani Ala Darja Ka Shiri Hai. Esa Shiri Maine Kahi Na Paya. Tisri Khuski, Yeh Bhi Isme Ala Darja Par Hai. Meri Adat Hai Ke Khana Khate Me Pani Pita Hu. Khana Makan Par Khaya Jaye Aur Wo Jafza Pani Masjid Karim Me,

Lihaja Khana Khate Me Pani Na Pita. Khane Ke Bad Masjid Karim Me Ba Niyat Aitkaaf Hazir Hota Aur Us Atiya Sarkari Se Dil O Jaan Seraab Karta, Aitkaf To Har Masjid Ki Hazri Me Humesha Hota Hia Hai. Paani Ke Liye Aitkaaf Na Hota Tha Balke Uski Munfa'at (Yani Fayda) Yeh Hai Ke Gair Mu'atkif Ko Masjid Me Khana Pina Jaiz Nahi.

Khaane Pine Ke Liye Aitkaaf Karna Kaisa ?

Arz: Khane Pine Ke Liye Aitkaaf Jiaz Hai?

Irshad: Aitkaaf Sirf Zikr E Illahi Azwajjal Ke Liye Kia Jaye, Bil Tabah Uske Manafih Aur Ho Sakte Hai Maslan Roze Ke Bare Me Hadees Hai:

Roza Rakho Tandurasat Ho Jauge.

To Yeh Nahi Ho Skata Ke Roza Tandurasti Ki Niyat Se Rakha Jaye, Balke Roza Allah Ta'la Ke Liye Hoga Aur Tandurasti Ki Munf'at Use Se Tab'an Hasil Hogi Phir Hadees Me Farmaya :

Hajj Karo Gani Ho Jauge.

To Yeh Nahi Ke Hajj Mal Ki Niyat Se Kiya Jaye Balke Hajj Allah Ta'la Ke Liye Hoga, Aur Yeh Nafah Bhi Milega Zimanan Milega To Jis Tarah Yeh Dono Allah Hi Ke Liye Hai Aur Sehat Wa Gana In Ke Zamni Munfaha Isi Tarah Aitkaaf Allah Ta'la Ke Liye Hoga Aur Khane Pine Ka Jawz Nafah Baltabah. Fatwa Alamgiri

Wagera Me Hai Agar Masjid Me Sona Chaiye Aitkaaf Ki Niyaat Karle Kuch Der Zikr E Illahi Azwajjal Me Mashgul Rahe Phir Jo Chahe Kare.
[Fatwa E Hindiyah]

Ek Sher Ki Wazahat Aur Uska Sharai Hukm

Khane Ke Bad Daak Nikalne Ka Hukm Farmaya. Dank Nikali Gayi, Molvi Hakim Mohammad Amjad Ali Sahab Ne Khutub Sunana Shuru Kiye. Jawab Farmate Jate, Maulana Likhte Jate, Unme Ek Khat Hazrat Syed Shah Noor Alam Miyan Sahab Sahizad Sarkaar Khurd (Yani Chote Sarkar) Marehara Mut'hara Ka Tha. Unhone Tahrir Farmaya Tha Ke Ek Masla Hal Talab Hai. Sharm Is Bat Ki Hai Ke Koi Deeni Masla Jis Me Mujhe Sawab Milta Aur Aapka Qimati Waqt Zayah Na Hota Me Dariyafat Karta. So Yeh Deeni Masla Nahi Dusra Kooi Sawal Aap Ke Shayan E Shan Hota To Bhi Mujh Ko Pas Wa Paish Na Tha (Jhukal Na Thi). Jo Baat Dariyafat Karta Hun Wo Bhi Aapke Martaba Uliyah Se Boht Dun Wa Adun (Boht Halki) Hai, Beharhaal Aap Hi Ese Hai Ke Har Fan Ke Akmal Wa Mukmal Aap Se Faiziyab Ho Sakte Hai Lihaja Bu Jawid Aitqaad Wa Umid E Shauq Sauwad Ka Mtlab Ke Us Waqt Zer E Behas A'aza (Yani Dosto Ke Darmiyan Zer E Gor) Hai Aur Mujh Se Dariyafat Kia Gaya Paish Karta Hun

"Hawa Jab Kufar Sabit Hai Yeh Tamga E Musalmani
Na Tuute Shaikh Se Zunnar Tasbih Sulemaani"

Kuch Samj Na Aya. Har Chand Is Nachiz Sawal Me Apke Humayu Sa'aat (Apke Mubarak Auqaat) Ko Talf (Zaya) Karna Boht Gustakhi Hai Magar Kya Kare Aap

Hi Ese Hai Jo In Mushkilaat Ko Bhi Hal Farmaye. Main To Aapko Har Fan Me Imam E Alam Ul Alam (Sab Mahirin Se Bad Kar Mahir) Khayal Karta Hun. Khuda Wand Ta'la Apke Wujud E Mas
Hud Ba Jud (Sakhi Aur Mubarak Wajud) Ko Zinda Salamat Ba Khairiyat Rakhe.

اِنَّهٗ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ وَبِالْاِجَابَةِ جَدِیْرٌ

(Wo Har Shay Par Qadir Hai Aur Qabul Farmana Uski Shaan Hai.)

Is Sher Ki Sharah Mukhtsar Thodi Tarkib Ibaarat Aur Khulasa Natija Matlab Khez Ba Zariyah Kisi Talib E Ilm Sahab Ke Ifada Farmaya Jaye. Hum Sab Log Aap Hi Ke Irshad Dahle Matlab Par Nazar Kar Rahe Hai. Ek Ala Hazi Ka Mutlah Tauheed Na Jis Ko Bade Bade Zahan Wa Sukhn Sanj (Sher Kahne Wale) Na Hal Kar Sakege Pehle Apne Un Ki Aan Ki Aan Me Hal Farma Dia Tha, Yeh To Uske Samne Hainch Malum Hota Hai. Behar Haal Matuqah Ho Ke Jawaab Se Musarur Mufkhar (Khush Aur Naza) Farmaye Faqat.

Maulana Amjad Ali Sahab: Huzur! Iska Kya Matlab Hai?

Irshad:Boht Asan Aur Zahir Hai, Acha! Iska Jawaab Likhe Aur Isi Daank Se Rawana Farma Dijiye.

Maulif: Phir Hazrat Qibla Madzila Ul Quds Ne Yeh Jawab Likhwa Kar Rawana Farmaya:
[Basharf Mulahija Hazrat Wala Damat Barkathum]

Zahir Matlab E Sher Jaha Tak Shayar Ne Murad Liya Hoga Sirf Itni Munasibat Dekh Lena Hai Ke Dana Sulemaani Me Jis Ki Tasbih Ubaad Wa Zuhad (Ibadat Guzar Aur Parezgar) Rakhte Hai, Shakl E Zunaar Maujud Hai Aur Uska Rakhna Tamga E Faqir Qaraar Paya Hai. Shayar Ke Mazhban Sunni Na Tha Aur Badgumani Tamga E Sher Hai Galiban Is Se Zayd Kuch Na Samja Hoga Aur Yeh Ek Behuda Ma'ni The Magar Itfaqan Is Ke Qalam Se Ek Lafz Esa Nikal Gaya Jisne Is Sher Ko Ba'mani Kar Dia, Wo Kya Yani Lafz "Sabit" Zunaar Ke Kufaar Bandhte Hai Zunaar Zayl Hia Ke Ek Jatke Me Toot Sakta Hai Aur Dana Sulemaani Me Iski Taswir Sabit Hai Ke Jab Tak Dana Rahega, Qayam Rahegi. Yuhi Kufr Aur Qasm Hai Ke Ek Kufr Zayl Jo Kufr E Kufaar Hai Aur Jiski Saza Dozakh Me Humesha Rahna Hai. Har Kafir Maut Ke Bad Us Se Baz Ata Hai.

Quran Me Hai

وَاتَّخَذُوا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لِّيَكُوْنُوْا لَهُمْ
عِزًّا ۙ كَلَّا ؕ سَيَكْفُرُوْنَ بِعِبَادَتِهِمْ وَيَكُوْنُوْنَ
عَلَيْهِمْ ضِدًّا ۧ (پ ١٦، مریم: ٨١، ٨٢)

Tarjumah:
Aur Allah Ke Siwa Aur Khuda Bana Le Ke Wo Unhe Zor De, Hargiz Nahi Koi Dam Jata Hai Ke Wo Unkki Bandagi Se Munkar Hoge Aur Unke Mukhalif Ho Jayege.

Dusra Kufr Sabit Jawaid Ul Abad (Humesha Humesha) Tak Qayam Rahega Jise Ulma E Deen Ne Juz E Imaan Farmaya Hai Wo Hai Jise Quraan Azim Irshad Farmata Hai:

فَمَنْ يَّكْفُرْ بِالطَّاغُوْتِ وَيُؤْمِنْ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقٰى لَا انْفِصَامَ لَهَا وَاللّٰهُ سَمِيْعٌ
عَلِيْمٌ ۝ (پ۳، البقرہ:۲۵۶)

Tarjumah:
To Jo Shatain Ko Na Mane Aur Allah (Azwjjal) Par Imaan Laye Usne Badi Muhakam Gira Thami Jise Kabhi Khulna Nahi Aur Allah (Azwajjal) Sunta Janta Hai.

Ibrahim Allaysallam Ne Apni Qaum Se Farmaya

اِنَّا بُرَآءُ مِنْكُمْ وَمِمَّا تَعْبُدُوْنَ مِنْ
دُوْنِ اللّٰهِ كَفَرْنَا بِكُمْ

Tarjumah:
Beshak Hum Bezaar Hai Tum Se Aur Un Se Jinhe Allah (Azwajjal) Ke Siwa Pujte Ho Hum Tumahre Munkir Hue.

Sahi Hadees Me Hai:
"Jab Minh Barasta Hai Aur Musalmaan Kahta Hai Allah Azwajjal Ke Fazal Wa Rehmat Se Mih Mila. Allah Azwajjal Use Farmata Hai:

Tarjumah:
Mujh Par Imaan Rakhta Hai Aur Sitaro Se Kufar Wa Inkaar.
[Sahi Bukhari Kitab Ul Azan]

Al Humdullilah Tagaut Wa Shtaitan Wa Bhut Wa Jumla Mabudaan E Batil Ke Sath Musalmano Ka Yeh Kufr Wa Inkar Abad Ul Abad Tak Qayam Rahega Bakhilaaf Kufr E Kufaar Ke Ke Allah Wa Rasool (Azwajjal Wa ﷺ) Se Unka Kufr Qayamat Balke Barzakh (Maut Aur Qayamat Darmiyan Arsa) Balke Sine Par Dam Ate Hi Jis Waqt Malaika (Azaab Ke Farishtein) Ko Dekhege Zayl Ho Jayega Magar Kya Fayda.

آلْـٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ

Tarjumah:
Kya Ab Aur Pehle Se Na Farmana Raha
[Surah Yunas 91]

Ab Ma'ni Wajeh Ho Gaye Ke Jo Kufr Sabit Hai Wo Tamga E Musalman Balke Juz Wa Imaan Hai Bakhilaaf Kufr E Zail Wal Ayazbillah Ta'la. Usi Waqt Sahifa Sharifa Mila. Fauri Jawab Hazir Hai.

Narmi Se Samjane Ke Fawaid

Maulif

Is Waqt Wo Hafiz Sahab Hazir Hai Jinhone Us Wahabi Khayal Shakhs Ko Paish Kia Tha Jisne Ilme Gaib (Jiska Swal Piche Guzra) Me Kuch Dariyafat Kia Tha.

Arz: Huzur Wo Shakhs Jab Yaha Se Gaya To Raste Hi Me Kahne Laga Ke Ala Hazrat Madzilah Ki Batein Mere Dil Ne Qabul Ki Aur Ab Me In Sha Allah Ta'la Unka Murid Hoga.

Irshad: Dekho Narmi Ke Fawaid Hai Wo Sakhti Me Hargiz Hasil Nahi Ho Sakte, Agar Us Shakhs Se Sakhti Barti Jati To Hargiz Yeh Bat Na Hoti. Jin Logo Ke Aqaid Muzbazab (Yani Danwa Dol) Ho Unse Narmi Barti Jaye Ke Wo Thik Ho Jaye, Yeh Jo Wahabiyah Me Bade Bade Hia Un Se Bhi Ibtedan Boht Narmi Ki Gayi. Magar Chunke Unke Dilo Me Wahabiyat Raskh (Pukhta) Ho Gayi Thi Aur Misdaq (Phir Wo Haq Ki Taraf Ruju Karne Wale Nahi.) Haq Na Mana. Us Waqt Sakhti Ki Gayi Rab Azwajjal Farmata Hai:

يٰۤاَيُّهَا النَّبِىُّ جٰهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ

Tarjumah:
Aey Nabi (Allayrsallato Salam) Jihad Farmao Kafiro Aur Munafiqo Par Aur Unpar Sakhti Karo.

Aur Musalmano Ko Irshad Farmata Hai:

وَلْيَجِدُوْا فِيْكُمْ غِلْظَةً

Tarjuma:
Lazim Hai Ke Wo Tum Me Sakhti Paaye.
[Al Tauba 123]

Zina Ki Ijazat Mangane Wala Shakhs

Ek Shakhs Khidmat E Aqdas Huzur Sarware Alam ﷺ Me Hazir Huwa Aur Arz Ki : "Ya Rasoolallah (Azwajjal Wa ﷺ) Mere Liye Zina Halaal Farma

Dijye. "Sahaba E Kiram (Allayrizwan) Ne Use Qatal Karna Chaha Ke Khidmat E Aqdas ﷺ Me Hazir Hokar Yeh Gustakhio Ke Alfaaz Kahe. Huzur ﷺ Ne Manah Farmaya Aur Us Se Farmaya: Qarib Aao, Wo Qarib Hazir Huwa, Aur Qarib Farmaya Yaha Tak Ke Uske Zano Zanwe Aqdas Se Mil Gaye. "Us Waqt Irshad Farmaya:" Kya Tm Chahta Hai Ke Koi Shakhs Teri Ma Se Zina Kare? Arz Ki Na, Farmaya: "Teri Beti Se?" Arz Ki Na. Farmaya: "Teri Behan Se?" Arz Ki Na. Farmaya "Teri Phuphi Se"? Arz Ki Na. Farmaya: "Teri Khala Se?" Arz Ki Na. Farmaya "Ke Jis Se Tu Zina Karega Akhir Wo Bhi Kisi Ki Ma Ya Beti Ya Behan Ya Phuphi Ya Khala Hogi." Yani Jo Baat Apne Liye Nahi Pasand Karta Dusre Ke Liye Kyin Pasnd Karta Hai. Dast E Aqdas Unke Sine Par Mar Kar Dua Farmai Ke "Illahi" Azwajjal Zina Ki Mahabbat Iske Dil Se Nikal De. "Wo Sahab Kahte Hai Ke Jab Main Hazir Huwa Tha To Zina Se Zayda Mehboob Mere Nazdik Koi Chiz Na Thi Aur Ab Us Se Zayda Koi Chiz Mujhe Mabguz (Yani Na Pasnadida) Nahi.

Iske Bad Huzur Sarware Alam ﷺ Ne Sahaba (Radiallahu Ta'la Anhum) Se Farmaya Ke Meri Tumahri Mishal Esi Hai Jaise Kisi Ka Unt Bhag Gaya. Log Use Pakdane Ko Uske Piche Darte Hai, Jitna Darte Hai Wo Zayda Bhagta Hai. Uske Malik Ne Kaha Tum Log Thhehar Jao Uski Rah Main Janta Hun. Sabz Gass Ka Ek Mathha Lekar Chamakarta Huwa Unt Ke Qarib Gaya Aur Use Pakad Liya Aur Bithha Kar Uspar Sawar Ho Liya. Farmaya Us Waqt Agar Tum Use Qatal Kar Dete To Jahannum Me Jata.

Qarz Daba Lena

Arz: Huzur Mere Kuch Rupe Ek Shakhs Par Hai Wo Nahi Dete?

Irshad: Is Zamana Me Qarz Dena Aur Yeh Khayal Karna Ke Wasul Ho Jayega, Ek Mushkil Khayal Hai. Mere 1500 Rupe Logo Par Qarz Hai. Jab Qarz Dia, Yeh Khayal Kar Liya Ke De De To Khair Warna Talab Na Karuga. Jin Sahibo Ne Qarz Liya Dene Kanaam Na Liya Iphir Khud Farmaya) Jab Yun Qarz Deta Hu To Hiba Kyon Na Kar Deta (Yani Tahfa Kyo Na Deta) Aur Uski Wajh Yeh Hai Ke Hadees Sharif Me Irshad Farmaya: Jab Kisi Ka Dusre Par Dain (Yani Qarz) Ho Aur Uski Mayaar Guzar Jaye To Har Roz Isi Qadr Rupia Ki Khairaat Ka Sawaab Milta Hai Jitna Dain (Yani Qarz) Hai. Shoaib Ul Imaan) Is Sawab E Azim Ke Liye Maine Qarz Diye Hiba Na Kiye Ke 1500 Roz Me Kaha Se Khairat Karta.

Hafiz Kitne Afraad Ki Shafa'at Karega?

Arz: Huzur Hafiz Kitno Ki Shafa'at Karega Suna Gaya Hai Kya Apne Ai'za (Ristedaro) Se Das Shakhs Ki?

Irshad: Han. (Sunan Ibne Majah)
Aur Uske Maa Baap Ko Qayamat Ke Din Esa Taaj Pehnaya Jayega Jis Se Mashriq Se Magrib Tak Roshan Ho Jaye Aur Shaheed 50 Shakhso Ki, Haaji 70 Ki, Aur Ulma Begitni Logo Ki Shafa'at Karege. Hata Ke Alim Ke Sath Jin Logo Ko Kuch Bhi Taluq Hoga, Us Ki Shafa'at Karege. Koi Kahega Maine Wuju Ke Liye Pani Dia Tha, Koi Kahega : Maine Fulah Kam Kar Dia Tha. Logo Ka Hisab Hota Jayega Aur Wo Jannat Ko Bheje Jayege, Ulma Ka Hisab Kab Ka Ho

Chuka Hoga Aur Wo Roke Jayege. ArzKarege: Illahi (Azwajjal) Log Jaa Rahe Hai Hum Kyon Roke Gaye? Farmaya Jayega: Tum Aaj Mere Nazdik Farishto Ki Manid Ho Shafa'at Karo Tumhari Shafa'at Se Log Bakhshe Jaye. Har Sunni Alim Se Farmaya Jayega: Apne Shagirdo Ki Shafa'at Kar Agar Che Asman Ke Sitaro Ke Barabar Ho.

Sarkaar E Madina ﷺ Ka Naam E Aqdas

Arz: Huzur E Aqdas ﷺ Ka Naam E Aqdas Kya Hai?

Irshad: Huzur Ke Alam E Zaat Do Hai.
Kutub E Saqiba Me Ahmad Hai Aur Quraan Karim Me Mohammad Hai ﷺ Aur Huzur ﷺ Isma E Sifaat (Sifaati Naam) Begenti Hai. Allama Ahmad Khatib Qustalani Allayrehma Ne 500 Jama Farmaye.
[Al Mawahibladunia]

Seerat E Shami Me 300 Aur Izafa Kiye Aur Maine 600 Aur Milaye. Kul 1400 Hue Aur Huzur Ke Asma E Tabqe Me Mukhtlif Hai Aur Har Har Jins Me Judagana Hai, Dariya Me Aur Nam Hai Pahado Me Aur.

Arz: Yeh Kashrat E Asma Kasrat E Sifaat Par Dalalat Karti Hai?

Irshad: Haan

Arz: Har Tabqa Aur Har Jins Me Juda Juda Hona Isliye Har Jagah Huzur ﷺ Ki Ek Khass Tajli Hai. Jis Jagah Jis Ka Zahoor Isi Ke Munasib Nam Bhi Hai.

Irshad: Yeh Bhi Hai. (Iske Bad Bayan Farmaya) Injil Sharif Ki Boht Si Ayat Haim Jo Huzur ﷺ Ke Aausaaf Bayan Kar Rahi Hai, Agar Che Nasara (Isai) Ne Both Tahrif Ki Hai, Aur Apni Chalti Wo Kul Ayatein Jo Huzur ﷺ Ke Aausaf Me Thi, Nikaal Dali Magar Jis Amar Ko Allah Azwajjal Pura Karna Chahe Usko Kon Naqis Kar Sakta Hai.

Boht Si Ayatein Ab Bhi Rah Gayi Magar Unhe Sujti Nahi Al Hazal Qayas (Is Tarah) Taurat Wa Zabur Me.

Kya Allah Azwajjal Aur Uske Habib ﷺ Ka Ilm Barabar Hai?

Maulif:

Ek Sahab Shahjahan Pur Se Hazir E Khidmat Hue Unhone Arz Ki Maine Suna Hai Aur Baz Deobandio Ki Kitabo Me Bhi Dekha Hai Ke Huzur Syed E Alam ﷺ Ke Ilm Sharif Ko Janaab (Ala Hazrat) Allah Ta'la Ke Ilm E Karim Ke Barabar Farmate Hai Magar Chunke Yeh Baat Samj Me Nahi Ati, Isliye Maine Chaha Ke Huzur Ka Sharf E Mulaqat Hasil Karke Use Arz Karu Aur Jo Kuch Hazrat Ka Is Bare Me Khayaal Ho Dariyafat Karo.

Irshad: Iska Faisla Quran E Azim Ne Farmaya Dia :

Tarjumah:
To Jhooto Par Allah (Azwajjal) Ki Laanat Dale.

Jo Mere Aqaid Hai Wo Meri Kitabo Me Likhe Hai. Wo Kitabein Chhap Kar Shaya Ho Chuki Hai, Kahi Uska Kuch Naam Wa Nishan Ho To Koi Dikha De. Hum Ahl Sunnat Ka Masla E Ilm E Gaib Me Yeh Aqeedah Hai Ke Allah Ta'la Ne Huzur Ko Ilm E Gaib Inayat Farmaya. Rab Azwajjal Farmata Hai

Yeh Nabi Gaib Batane Me Bakhil Nahi.
[Parah 30 Al Takwir 24]

Tafsir E Mulam Wa Tafsir Khazin Me Hai Yani Huzur ﷺ Ko Ilm E Gaib Ata Hai Wo Tumhe Bhi Talim Farmate Hai. (Tafisr E Khazaan) Aur Wahabiyah Deobandio Ka Yeh Khayal Hia Ke Kisi Gaib Huzur Ko Nahi, Apne Shaitan Ki Wus'at E Ilm E Nas (Yani Esi Ayat Qurani Ya Hadees) Se Sabit Hai Aur Allah Ta'la (Azwajjal) Ke Diye Se Bhi Huzur ﷺ Ko Ilm E Gaib Hasil Nahi Ho Sakta.Barabar To Dar Kinaar Maine Apni Kitabo Me Tasrih Kar Di Hai Ke Agar Tamam Awlin Wa Akhirin Ka Ilm Jamah Kia Jaye To Is Ilm Ko Ilm E Illahi Azwajjal Se Wo Nisbat Hargiz Nahi Ho Sakti Jo Ek Qatre Ke Karodwe Hisa Ko Carore Samndar Se Hai Ke Yeh Nisbat Matna Ki Matna Hi (Mehdood) Ke Sath Hai Aur Wo Gair E Matnahi (Yani La Mehdood) , Matnahi Ko Gair E Matnahi Se Kya Nisbat Hai.

Sadqe Ka Janwar Dibah Kiye Bagair Kisi Ko Dena Kaisa ?

Arz:Sadqe Ka Janwar Bila Zibah Kiye Kisi Masraf E Sadqa (Jise Sadqa Dena Jaiz Ho) Ko De Dia Jaye To Jaiz Hai Ya Nahi?

Irshad: Agar Sadqa Wajib Hahi To Wujub Khas Zibah Ka Hai To Bezibah Ada Na Hoga. Magar Is Halat Me Zibah Ke Liye Waqt Maeen (Muqrar) Tha Jaise Qurbaani Ke Liye Zil Hijja Ki Daswi Gayarwi Barwi Aur Waqt Nikal Gaya To Zinda Tasdqur (Yani Sadqa) Kia Jayega.

Kya Nana Nani Wagera Aqeeqa Ka Gosht Kha Sakte Hai?

Arz: Aqeeqe Ka Gosht Bache Ke Ma Baap, Nana Nani, Dada Dadi, Mamu Chacha Wagera Khaye Ya Nahi?

Irshad: Sab Kha Sakte Hai

”كُلُوْا وَتَصَدَّقُوْا وَاتَّجِرُوْا“

(Khao Sadqa Karo Aur Kar Sawab Me Sarf Karo)

”اَحْكَامُهَا اَحْكَامُ الْاُضْحِيَةِ“

(Yani Aqeeqe Ke Ahkam Qurbaani Ke Ahkam Ki Tarah Hai.)

Moharram Aur Safar Me Nikah Karna Kaisa?

Arz: Kya Mohram Wa Safar Me Nikah Karna Manah Hai?

Irshad: Nikah Kisi Mahina Me Manah Nahi, Yeh Galat Mashhur Hai.

Rabibah Ka Nikah

Arz: Zaid Ki Rabiba (Soteli) Ladki Ka Nikah Zaid Ke Haqiqi Bhai Se Ho Sakta Hai?

Irshad: Han Jaiz Hai.

Dauraan E Iddat Nikah Karna Kaisa?

Arz: Kya Iddat Ke Andar Bhi Nikah Ho Sakta Hai?

Irshad: Iddat Me Nikah To Nikah, Nikah Ka Payam Dena Bhi Haram Hai.
[Fatwa E Hindiyah]

Dauran E Iddat Nikah Padane Wale Ka Hukm

Arz: Agar Koi Paish Imaam Ya Qazi Iddat Me Nikah Padyega To Uske Liye Kya Hukm Hai? Us Padaane Wale Ke Nikah Me To Na Ayega Aur Ese Shakhs Ki Imaamat Ka Kya Hukm Hai?Aur Us Par Kuch Kafaara Bhi Lazim Hoga Ya Nahi? Aur Is Nikah Me Jo Log Sharik Hue Unki Nisbat Bhi Irshad Ho, Paish Imaam Ne Iqraar Kia Ke Galti Ho Gayi Hai , Ab Mujhe Musalman Mauf Farmaye. Magar Ek

Molvi Sahab Ne Us Se Kah Dia Ke Tum Kah Do "Mujhe Itlah Na Thi Maine Be Khabari Me Nikah Pada Dia, Un Sab Ke Liye Sharan Kya Hukm Hai?

Irshad: Jisne Dansta (Janbuzkar) Iddat Me Nikah Padaya, Agar Haraam Jan Kar Padaya, Shakht Fasiq Aur Zina Ka Dalaal Huwa Magar Us Se Uska Apna Nikah Na Gaya Aur Agar Iddat Me Nikah Halaal Jana To Khud Uska Nikah Jata Raha Aur Wo Islam Se Kharij Ho Gaya. Behar Haal Uski Imamat Jaiz Nahi. Jab Tak Tauba Na Kare. Yahi Hukm Sharik Hone Walo Ka Hai , Jo Na Janta Tha Ke Nikah Paish E Az Iddat (Yani Takmil E Iddat Se Pehle) Ho Raha Hai Us Par Ilzam Nahi Aur Jo Danista Sharif Huwa , Agar Haram Jan Kar To Sakht Gunahgar Huwa Aur Halaal Jana To Islam Bhi Gaya. Aur Wo Shakhs Jisne Imaam Ko Jhooth Bolne Ki Talim Di Sakht Gunahgar Huwa, Us Par Tauba Farz Hai.

Maike Me Rahne Wali Aurat Ka Naan Naftah

Arz: Hinda Ke Nikah Wa Rukhsat Ko Do Sal Hue. Rukhsat Ke Bad Sirf 14 , 15 Roz Ke Shohar Ke Yaha (Shohar Ke Ghar) Rahi Phir Apne Maike Chali Ai, Jab Se Na Shohar Bulata Hai Na Roti Kapda Deta Hai Aur Hinda Ka Mehar Nasf Mu'ajal Aur Nisf Muwjal Hai Ab Sharan Wo Nisf Mu'ajal Aur Naan Nafta (Yani Kharcha) Mil Sakta Hai Ya Nahi?

Irshad: Haan! Nisf Mu'ajal Ka Abhi Ya Jab Chahe Dawa Kar Sakti Hai.
(Fatwa E Hindia)

Aur Agar Wo Shohar Ke Yaha Jane Se Inkari Ho Kar Na Bethhi Balke Waha Jana Chahti Hai Aur Shohar Nahi Aane Deta To Nan Nafqa Bnhi Mushaq Hai,

Magar Jitna Zaman Guzar Liya Uska Dawa Nahi Kar Sakti Jab Tak Kuch Mawar Muqar Na Ho Gaya.

Dauraan E Iddat Nikah Ka Hukm

(Phir Ek Istfata Paish Huwa) Ke Zaid Ne Apni Aurat Ko Talaq Di, Do Tin Roz Ke Bad Dusre Shakhs Ne Nikah Kar Liya. Abhi Iddat Na Guzari Thi, Aua Us Ka Nikah Huwa Ya Nahi? Aur Agar Nahi Huwa To 30 Baras Tak Usne Haram Kia Aur Wo Haram Ka Murtakab Hua.
Ab Hum Biradari Wale Us Par Jurmana Dalna Chahte Hai, Shariat Kya Hukm Deti Hai? Hum Use Saza Bhi Dena Chahte Hai Jo Sharai Farmaye. Wo Saza Hum Use De Ya Use Biradari Se Juda Kar De, Ya Kuch Logo Ko Khana Khila De?

Irshad: Wo Nikah Nahi Huwa Haram Mehaj Huwa, Aur Mard O Aurat Par Farz Hai Ke Fauran Juda Ho Jaye, Na Mane To Biradari Wale Unhe Qatan Biradari Se Kharij Kar De, Un Se Mail Jhol,Bol Chal, Nishbat Bar Khasat (Uthna Bethhana) Yak Lakht Fauran) Tark Kar De. Uske Siwa Yaha Aur Kya Saza Ho Sakti Hai Aur Jabran Khana Dalna Ya Jurmana Lena Jaiz Nahi.

Nikah Ki Wakalat Lete Waqt Gawah Qayam Karna

Arz: Humare Yaha Ab Yeh Riwaj Ho Chala Hai Ke Nikah Ke Waqt Shahidin (Do Gawah) Ba Humrahi Wakil Nahi Jate Aur Qazi Bolkalat E Wakil Aur Hazirin Ki

Shahadat Se Nikah Pada Deta Hai. Yeh Amar Andal Sharah (Shariat Ki Ruh Se) Mehmood (Pasandida) Hai Ya Mardood (Napasandida) Niz, Mazhab E Hanfi Me Is Taur Par Nikah Bhi Sahi Hoga Ya Nahi? Kya Wakil Ko Apne Sath Do Shahid (Do Gawah) Rakhna Aur Un Gawaho Ka Aurat Ki Ijazat Sunana Zaroori Nahi,

Agar Batariq Awal Nikah Huwa To Sab Gunahgar Hue Ya Nahi?

Irshad:

Wakil Ke Sath Shaheedo (Yani Gawhao) Ki Kuch Hajat Nahi. Agar Waqai (Haqiqat) Me Aurat Ne Wakil Ko Izan Dia (Ijazat Di) Aur Usne Nikah Pda Dia Nikah Ho Gaya. Han Agar Aurat Inkar Karegi Ke Maine Izan Na Dia Tha To Hakim Ke Yaha Gawaho Ki Hajat Hogi.

Ek Galti Ki Nishandahi

(Phir Farmaya) Yeh To Koi Galti Nahi Haan Yeh Zaroor Galti Hai Ke Wakil Hota Hai Koi Aur Nikah Padta Hai Dusra. Mazhab E Sahi Wa Zahiro Riwaya (Yani Mehar E Mazhab Hanfiyah Imaam Mohammad Allayrehamtul Sadma Ki 6 Mash'hur Mutwar Kitabe Jameh Kabir, Jameh Sagir, Sair E Kabir, Siyar E Sagir,Mubsut, Ziyadat) Me Wakil Wa Bal Nikah (Yani Nikah Ka Wakil) Dusre K Wakil Nahi Kar Sakta. Isme Boht Diqatien (Dushwariya) Hai Jinki Tafsil Mere Fatwa Me Ahi.

Fatwa E Razwiyah M Jild 11

Lihaja Chaiye Ke Jis Se Nikah Padwana Manzur Ho Usi Ke Naam Ki Ijazat Li Jaye Ya Izn E Mutlaq Le Liya Jaye.

Dulha Ka Sehra

Arz: : Huzur Nausha (Dulha) Ka Waqt E Nikah Sehra Bandhna Niz Baje Gaje Se Julus Ke Sath Nikah Ko Jana Sharan Kya Hukm Rakhta Hai?

Irshad: Khali Pholo Ka Sehra Jaiz Hai Aur Yeh Baje Jo Shadi Me Raij Wa Mamul Hai Sab Najaiz Wa Haram Hai.

Walima Sunnat Hai

Arz: Huzur Walime Ka Khana Shariat Ke Kis Hukm Me Dakhil Hai Aur Iska Tarik (Chhodne Wala) Kaisa Hai?

Irshad: Walima Bad E Zifaaf (Suhag Rat Ke Bad) Sunnat Aur Usme Saiga Amar(Hukm Ka Lafz) Bhi Warid Hai. Abdul Rehmaan Bin Aauf Radiallahu Ta'la Anho Se Irshad Farmaya : "أَوْلِمْ وَلَوْ بِشَاةٍ": Walima Karo Agar Che Ek Hi Dumba Ya Agar Che Ek Dunba (Jameh Tirmizi)
Dono Ma'ni Mohtmal (Murad Le Ja Sakte) Hai Aur Awal Azhar (Pehla Ma'ni Murad Lena Zayda Zahir Hai).

Nikah Se Pehle Walima Karna Kaisa?

Arz: Jis Shehar Ke Logo Me Se Ek Bhi Walima Na Karta Hun Balke Nikah Se Pehle Awal Roz Jaisa Riwaj Hai Khila Deta Ho To Un Sab Ke Liye Kya Hukm Hai?

Irshad: Tarkin E Sunnat Hai Magar Yeh Sunnat Mushab Se Hai. Tarik (Chhodne Wala) Gunahgaar Hoga, Agar Use (Walime Ko) Haq Jane.

Rizai Bhatije Se Nikah Haram Hai

Arz: Agar Hinda Ba Waqt E Sher Khawargi Umar Pare Khud, Hinda Apne Bete Amr Ke Doodh Pine Ke Waqt Bakar Ko Muddat E Raza'at Ke Andar Apna Doodh Pilaye, Us Ke Bad Hinda Ke Tin Ladke Ke Saeed, Fazil , Salim Paida Hue To Ab Bakar Ki Ladki Se Salim Ka Nikah Jo Amar Ka Biradar E Haqiqi (Haqiqi Bhai) Hai Jaiz Hai Nahi?

Irshad: Bakar Ki Ladki Hinda Ki Agali Pichhli Sab Aaulad Ki Razai Bhajti Hai Aur Baham Munak'hat (Yani Apas Me Nikah Karna) Haram Qatai.

Raza'at Ka Ek Masla

Arz: Zaid Wa Bakar Apas Me Chachazad Bhai Bhi Hai Aur Razai Bhi, Zaid Ke Haqiqi Chhote Bhai Ka Bakar Ki Haqiqi Chhoti Humsira Se Nikah Ho Sakta Hai Ya Nahi?

Irshad: Jaiz Hai.

Kya Kisi Ko Bura Nahi Kahna Chaiye?

Ek Ilmi Muzakara

Maulif :
Tahfa Hanifyah Ki Jild Paish Nazar Thi, Isme Yeh Mukalma Mila. Khayal Huwa Ke Ise Bhi Mulfuzat Me Shamil Kar Lia Jaye Ke Nihayat Mufid Aur Nazrin Ki Dilchasp Bais Hai. 25 Jamadi Ul Ula Roz Panjshmba Hizri 1316 Ko Waqt E Chasht Janaab Molvi Syed Mohammad Shah Sahab Sadr E Dum Nadwa Ibne Molvi Syed Husain Shah Mohdeesh E Rampuri Mah Girami Janaab Syed Nausa Miya Sahab Wa Janaab Molvi Syed Mohammad Nabi Sahab Mukhtar Wa Janaab Tasdiq Ali Sahab Wakil. Sahib E Hujjat E Qahira (Mazbut Dalilo Wale), Mujdeed Emah Haziri (Maujuda Sadi Ke Mujadeed) Hami E Ahl Sunnat Ala Hazrat Qibla Damatbarkthum Ke Yaha Aaye Aur Der Tak Aye Aur Ek Nafis Jalsa Dalksha Muzakara Ilmi Kar Raha.

Miya Sahab Se Murad Janaab **Sadru Dum Nadwa** Hai. Jo Alfaaz Wa Khat Halali Ke Andar (Yani Main) Hun Wo **Faqir Mahrare Sutur (Khud Mufti E Azam Hind Rehamtullah Allay)** Ke Hai.

Miyan Sahab:
(Bad E Salam Wa Musafa Wa Bahmi Guftgu E Mijaz Pursi) Main Hasan E Shah Mohdeesh Ka Beta Hun.

Irshad: Janaab Main Unke Fazail Se Waqif Hu Aur Aap Se Bhi Ek Bar Niyaz Hasil Huwa Tha.

Miyah Sahab: Main Bil Qasad Ek Bat Aap Se Guzarish Karne Ko Aya Hun Agar Che Aap Ki Tabiyat Alil Hai. Apko Taklif Zaroor Hogi Magar Baat Zaroori Hai Aur Isme Aap Ki Ray Dariyafat Karni Hai.

Irshad: Main Hazir Hu Jo Faham E Qasir Me Aye Use Guzarish Bhi Karuga , Agar Che Bimari Ki Raye Bhi Bimar Hoti Hai.)

Miyah Sahab: Meri Raye Yeh Hai Ke Kisi Ko Bura Na Kahna Chaiye Isliye Ke Saib Ne Kaha Hai.

دهنِ خـويـش بَـدُشْنام ميالا صائبؔ   كيں زر قلب بهر كس كه دهی باز دهد

[Tarjumah : Aey Sa'ib Gali Galoch Se Apna Muh Aluda Na Kar Kyon Ke Jise Tu Bura Kahega Uske Dil Se Bhi Wahi Sada Nikalegi.]

Risala "سَلُّ السُّيُوفِ الْهِنْدِيَّة عَلٰى كُفْرِيَاتِ بَابَا النَّجْدِيَّة" Miyan Sahab Ke Pass Pohch Chuka Tha, Yeh Nasiyat Is Bin Apar Thi.

Irshad: Boht Baja (Durusat) Farmaya. Jahan Ikhtlafat Fariyah Ho Jaise Baham Hanfiyah Wa Shafaiyah Wagera Hum Firaq E Ahl Sunnat (Ani Ahl Sunnat Ke Giro Ho) Main Waha Hargiz Ek Dusre Ko Bura Kahna Jaiz Nahi Aur Fahsh Wa Shanaam (Yani Gali Galoch) Jis Se Dahan (Muh) Aluga Ho Kisi Ko Bhi Na Chaiye.

Miyah Sahab: Kuch Ikhtlaafat Firao Ki Qaid Nahi. Zamana Risalat Me Dekhe Munafiq Log Kais Musalmano Me Gale Mile Rahte, Namaze Sath Padte, Majalis Me Pass Bethhe, Sharik Rahte.

Irshad: Haan Sadr E Islam (Shurh E Islam) Me Esa Th Magar Allah Ta'la Azwajjal Ne Saaf Irshad Farma Dia Ke (Nadwe Ka Sa) Yeh Gaal Mail Jo Ho Raha Hai Allah Ta'la Tumhe Yun Rahne Na Dega Zaroor Khabiso Ko Taibo (Pako) Se Alag Kar Dega.

مَا كَانَ اللّٰهُ لِيَذَرَ الْمُؤْمِنِيْنَ عَلٰى مَاۤ اَنْتُمْ عَلَيْهِ حَتّٰى يَمِيْزَ الْخَبِيْثَ مِنَ الطَّيِّبِ

Tarjumah :
Allah Musalmano Ko Is Haal Par Chhodene Ka Nahi Jis Par Tum Ho Jab Tak Juda Na Kar De Gande Ko Suthhare Se.

[Al Imraan 179]

Iske Baad Apko Malum Hai Kya Huwa? Bhari Masjid Me Khass Jumuah Ke Din Bar Sare Aam Huzur Aqdas Syed Alam ﷺ Ne Naam Banam Ek Ek Ko Farmaya (Arbi 100 Par) Aey Fulah Nikal Ja Tu Munafiq Hai. Namaz Se Pehle Sab Ko Nikal Dia. (Yeh Tibrani Wa Ibne Abi Hatim Ne Hazrat Abdullah Bin Abbas Radiallahu Ta'la Anho Se Riwayat Ki)

[Al Majah Ul Aaust Jild 1]

Mukhalifin E Deen Ke Sath Yeh Batao Unka Hia Jinhe Rabul Izzat Azwajjal Ne Rehamtulalil Alamin Farmata Hai , Jinki Rehmat E Illahiyah Ke Bad Tamaam Jahan Ki Rehmat Se Zayda Hai.ﷺ

Miya Sahab:

Dekhe Firon Ke Pass Jab Musa Allaysallam Ko Bheja To Allah Ta'la Ne Farmaya Tha :

"Us Se Narm Bat Kahna".

[Taha Ayat 44]

Irshad: Magar Mohammad Rasoolallah ﷺ Ko Irshad Farmaya :

يٰاَيُّهَا النَّبِىُّ جٰهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ

Aey Nabi Jihaad Kar Kafiro Aur Munafiqo Se Aur Un Par Shakht Wa Sakhti Kar.

Yeh Unhi Hukm Deta Hai Jin Ki Nisbat Farmata Hai :

وَ اِنَّکَ لَعَلٰی خُلُقٍ عَظِيْمٍ

Beshak Tu Bade Khulq Par Hai.

[Al Qalam Ayat 4]

To Malum Huwa Ke Mukhalifin E Deen Par Shiddat Wa Galzat (Yani Sakhti) Munafi E Ikhlaaq (Bad Akhlaqi) Nahi Balke Yahi Khulq E Husn Hai.

Miya Sahab : Meri Merad Kafiro Se Nahi.

(Munafiqin Aur Firon Shayad Musalmaan Hoge !)

Irshad: Ji Aap Ki Behar Kis (Har Kisi) To Sabko Aam Thi. Khair Ab Koi Dara Mehdood Kijiye.

Miya Sahab: Jo Kalma E Kufr Kahe Use In Lafzo Se Bayan Kijiye Ke Mere Fulah Bhai Ne Jo Baat Kahi Hai Mere Nazdik Yeh Kalma E Kufr Malum Hoti Hai.

<u>**Irshad:**</u>Kufriyah Bakne Wala Bihamde Ta'la Mera Bhai Nahi Aur Jab Uska Kalma E Kufar Hona Sabit Ho To Un Gire Lafzo Ki Kya Hajat Ke "Mere Nazdik Ek Esa Malum Hota Hai" Jis Se Awam Samje Ke Aitmali Bat Hai, Shak Hai.

Miya Sahab: Mere Nazdik Zaroor Kahna Chaiye

<u>**Irshad:**</u> Jab Dalil E Shari Qaym Ho To Zaroor Saaf Kahna Chaiye.

Miyah Sahab : Khair Yeh Kaho Ke Kufr Kaha Magar Gumrah Na Kaho.

<u>**Irshad:**</u> Kya Khub Gumrahi Kufriyat Bakne Se Bhi Kisi Badtar Chiz Ka Nam Hai?

Miya Sahab: Yu To Darhi Munda Fasiq Bhi Gumrah Hai Magar Aurf Me Gumrah Bura Laqab Hai.

<u>**Irshad:**</u> Darhi Mundane Wala Ke Is Fahl E Haram Jane Fasiq Hai Gumrah Nahi, Magar Qayam E Kufriyat Zaroor Gumrah Hai.

Miyan Sahab: Koi Qayl E Kufriyat Ho Bhi ! Ab Aapne Itne Bade Alim E Mohdeesh (Ismail Dehlvi) Jiski Umar Khidmat E Hadees Me Gayi , Ko Qayl E Kufriyat Bana Dia.

<u>**Irshad:**</u>سل السیوف Apne Mulahija Farmai Hai?

Miyan Sahab: Haan

<u>**Irshad:**</u> Maine Usme Kafir Likha Hai?

Miyan Sahab: Nahi Kafir Nahi Likha. (Alhumdullilah Yeh Bhi Ganimat Hai Warna Boht Wahabiyah To Yahi Ru Rahe Hai Ke Takfir Kar Di)

Irshad: To Jis Qadr Maine Likha Hai Wo Zaroor Sabit Aur Khidmat E Hadees Muslam Bhi Ho To Us Se Intfa E Zalalat Lazim Nahi.

Allah Ta'la Farmata Hai :
Allah Azwajjalne Use Ba Wasf E Ilm Ke Gumrah Kia.
[Para 25]

Miyan Sahab: Ab Aapne Likh Dia Ke Unhone Kaha Hai : Khuda Ke Siwa Kisi Ko Na Mano.

Irshad: Ji Chhapi Hui Kitab Maujud Hai , Yahi Lafz Ja Baja Dekh Lijiye.

Miyan Sahab: Yeh Kon Kahega Ke Nabi Ka Aitqaad Na Rakho.

Irshad: Hazrat Urdo Zuban Hai. Aap Hi Farmaye Ke Manane Ke Ma'ni Kya Hai?

Miya Sahab: Bhala Hum Nabi Ko Na Mante To Mudal Na Padte Ke Naukari Milti. Hadees Kyon Padte?

Irshad: Yeh Ap Apni Nisbat Kahe. Uske Waqt Na Midal Tha Na Midal Ki Naukari. Maulana Hasan Wa Raza Khan Sahaba : Hazrat 25 Baras Ki Umar Ke Bad Naukari Milti Bhi To Nahi.

Miya Sahab: Bhala Koi Nabi Ki Shaan Me Gustakhiyah Karega?

Irshad: Kya Mazallah Markar Miti Me Mil Jana Batana Gustakhi Nahi?

Miyan Sahab: (Inkari Lahje Me) Ho. Kisne Kaha Hai?

Irshad: Ismail Ne.

Miyan Sahab: Koi Nahi. Bhala Koi Rasool ﷺ Ko Esa Kahe Hai?

Irshad: Taqiyatul Imaan Chhapio Hui Maujud Hai , Dekh Lijiye.

Miyan Sahab: Bhala Koi Rasool ﷺ Ko Esa Kahe Hai?

Irshad: Ji Rasool ﷺ Ki Shaan Me Kaha Hai, Dekh Lijiye Na.
Syed Mukhtar Shahab : Janaab Miyan Sahab Uske Kalimat Zaroor Yaha Esa Hai Jin Se Dul Dukhta Hai. Yeh (Ala Hazrat Qibla) Unke Sabab Josh Me Hai.

Miyan Sahab: Molvi Room Ne Mashnawi Me Likha Hai
Ke Aey Allah Azwajjal Tu Zalim Hai Jitna Chahe Mujh Par Zulm Kyeja, Tera Zulm Mujhe Auro Ke Insaaf Se Acha Lagta Hia.

Irshad: Maulna Quds Sira Ne Allah Azwajal Se Yun Arz Ki Hai?

Miyan Sahab: Ji Maulana Ne.

Irshad: Mashnawi Sharif Lao. Molvi Mohammad Raza Khan Sahab (Yani Sarkar Ala Hazrat Radiallahu Ta'la Anho Ke Chhote Bhai) Mashnawi Sharif Laye, Janaab Miyan Sahab Ke Samane Rakh Di. Miyan Sahab Ne Hath Se Hata Di.

Irshad: Hazrat Bataye Kaha Likha Hai?

Miyan Shab: (Mashnawi Sharif Aur Hatakar) Ab Isi Me Likha Hai.

"گهه شهید دیده از..........خر"

Khar Ke Sah Shaheed Ka Lafz Dekh.

Irshad: Yeh Fisq Par Istza Hai. (Yani Guman Karne Par Gunaghar Ka Mazar Udaya Hai) Quran Majid Me Farmaya

ذُقْ ۚ اِنَّکَ اَنۡتَ الۡعَزِیۡزُ الۡکَرِیۡمُ

Chakh, Han Han Tu Hi Bada Izzat Wala Karam Wala Hai.

[Surah Dakhaan Ayat 49]

Isi Hikayat Ki Surkhi Me Hai :

''جان من .... رادیدی وکدورا ندیدی''

Janaab Ne Yeh Na Dekha Ke Maulana Sahab YehIrshad To Humari Dalil Hai. Jab Ek Fasiqa Ki Nisbat Abakir E Deen Ese Kalame Farmate Hai To Gumrahan Bad Deen Zayda Mushtaq E Tashnih Wa Tauheen Hai.

Miya Sahab: Ab Aap Hi Jo Apne Aapko Abad Ul Mustafa Likhe Hai?

Irshad: Yeh Musalmaan Ke Sath Husn E Zan Ki Khubi Hai ! Rabul Izzat Jalal Jalahu Ne Quraan Majid Me Farmaya :

وَ اَنْكِحُوا الْاَيٰمٰى مِنْكُمْ وَ الصّٰلِحِيْنَ مِنْ عِبَادِكُمْ وَ اِمَآئِكُمْ

Tarjumah:
Aur Nikah Karo Apno Me Unka Jo Benikah Ho Aur Apne Layaq Bando Aur Kanizo Ka.
Use Bhi Shirk Kah Dijiye.
(Hazrat Alim E Ahl Sunant (Yani Ala Hazrat) Ne Apne Qaseede "Aksir Izaam Hizri 1302 Ki Sharah Mujiri Muazam Hizir 1302 Me Tahrir Farmaya Hai, Shah Waliullah Sahab Ne Irshad Farmaya "Izaltul Khafa" Me Hadees Naqal Ki Hia : Ameer Ul Mominin Umar E Farooq E Azam Radiallahu Ta'la Anho Ne Rasoolallah ﷺ Ki Nisbat Farmaya : Tarjumah Main Huzur Ka Banda Aur Huzur Ka Khadim Tha.
(Al Mustdark Al Sahihain, Kitab Ul Ilm.
Is Masle Ki Behas Kafi Isi Kitaab Musttab (Yani Babarkat Kitaab) Me Hai.

Miyan Sahab: Khair Bhai Tumhe Ikhtiyaar Hai Bura Kaho Bura Suno.

Irshad: Kafir Ko Kafir, Rafzi Ko Rafzi, Kharji Ko Kharji, Wahabi Ko Wahabi Zaroor Kaha Jayega Aur Wo Hume Bura Kahe To Uski Kya Parwa ! Humare Paishwa Sidiq Wa Farooq (Radiallahu Ta'la Anho) Ko Intqaal Farmaye 1300 Baras Guzre Aj Tak Unko Bura Kahna Nahi Chhuta.

Miyan Sahab: Ese Hi Wo (Yani Fariq Mukhalif) Bhi Kahte Hia Phir Is Se Kya Hasil?

Irshad: Zaroor Hasil Hai. Hadees Me Farmaya :

Kya Fajir Ko Bura Kahne Se Parhez Karte Ho ! Log Use Kab Pehchanege? Fajir Ki Buraiyah Karo Ke Log Us Se Bachhe.

(Yeh Hadees Imaam Abubakar Ibn Abi Ladunia Ne Kitaab Zumul Gaiat Aur Imaam Tirmizi Mohammad Bin Ali Ne Nawadir E Ul Usool" Aur Hakim Ne "Kitab Ul Kuna" Aur Sherazi Ne "Kitab Ul Altqaab" Aur Ibne Adi Ne "Kaamil " Aur Tibrani Ne "Amjmah Ul Kabir" Aur Behqi Ne Sunan Kubra Aur Khatib Ne Tarikh Me Hazrat Muawiyah Bin Haida Qaishari Radiallahu Ta'la Anho Aur Khatib N E"Rawa Malik" Me Hazrat Abu Huraira Radiallahu Ta'la Anho Se Riwayat Ki)

Miyan Sahab To Yeh Fasiq Ko Kaha Hai.

Irshad: Fisq Eaqeeda, Fisq E Amal Se Badarjaha (Yani Kai Darje) Badtar Hai.

Miyan Sahab Beshak.

Irshad: Khud Huzur ﷺ Ne Sab Badmazhabo Ko Jahannumi Bataya :

Tarjumah

Ek Firqe Ke Elawa Baqi Sab Firqe Dozakhi Hai.

[Al Majah Ul Aausat]

Ab Kya Na Kaha Jayega Ke Rafzi Gumrah Jahannumi Hai !

Miyan Sahab: Rafzi Jahannumi Nahi.

Irshad: Hadees Ka Kya Jawab?

Miyan Sahab: (Sukut Farmaya)

<u>**Irshad:**</u> Kya Aapke Nazdik Abubakar Wa Umar Radiallahu Ta'la Anho Ko Kafir Kahne Wala Jahannumi Nahi?

Miya Sahab: Kon Kahte Hai? Koi Nahi.

<u>**Irshad:**</u> Rafzi Kahte Hai.

Miyan Sahab: Koi Rafzi Esa Nahi Kehta.

Molvi Syed Tasduq Ali Sahab: Chhapi Hui Kitabe To Maujud Hai Aur Koi Kahta Hi Nahi !

Miyan Sahab: Mere Dus Bara Hazar Mulqati Aur Aziz Rafzi Hia, Kisi Ne Mere Samne Is Ka Iqrar Nahi Kia, Koi Esa Nahi Kahta.

Syed Mukhtaar Sahab: Hazrat Wo Zaroor Esa Kahte Hai. Apke Samne Taqtaan (Apne Mazhab Ko Chhupate Hue) Kuch Aur Kah Dia Hoga.

<u>**Irshad:**</u> Hazrat Ab Wajh E Himayat Malum Hui !

Miyan Sahab: Phir Bhai Tum Unhe Bura Kaho, Wo Tumhe Bura Kahe.

<u>**Irshad:**</u> Iski Parwa Nahi. Abubakar Wa Umarradiallahu Ta'la Anho Ko Jawaab Tak (Bura) Kaha Jata Hai.

Miyan Sahab: Ese Hi Wo Bhi Kahte Hai.

<u>**Irshad:**</u> Apke Nazdik Yahud O Nasara Gumrah Hai Ya Nahi?

Miyan Sahab: Hoge.

<u>**Irshad:**</u> Hai Ya Nahi?

Miyan: Hoge (Allah Allah Zarooriyat E Deen Me Bhi Taamul)

Syed Mukhtaar Sahab: Is Sawal Ka Matlab Yeh Hai Ke Ese Hi Wo Bhi Apko Kahte Hai To Ahl Batil Agar Ahl Haq Ko Ahle Batil Kahe, Is Se Ahl Haq Unhe Ahl E Batil Kahne Se Baaz Nahi Rah Sakte.

Miyan Sahab: Tashdud Ka Natija Yeh Hota Hia Ke Agle Zamane Me Rafziyon Ne Sunnio Ko Qatal Kia, Sunnio Ne Rafzio Ko Mara.
Humare Nazdik Dono Mardud (Allah Allah Kufriyat Bakne Walo Ko Gumrah Na Kahe, Rafzio Ko Jahnnumi Na Kahe Magar Sunni Zaroor Mardud. إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

<u>**Irshad:**</u> Aap Esa Farmaye Magar Ahl Sunnat Hargiz Esa Nahi Kah Sakte.

Miyan Sahab: Jab Dono Musalmaan Hai Aur Baham Lade, Dono Mardood Hue. (Subhan Allah Isi Dalil Se Kharjio Ne Maula Ali Radiallahu Ta'la Anho Aur Ahl Jamal Wa Ahl Safin Sab Par Mazallah Wo Hukm E Napak Lagaya Tha. Arbi 106)

<u>**Irshad:**</u> Bhala Ameer Ul Mominin Maula Ali Karmullah Wz Ul Karim Ne Jo Ek Din Me 5 Hazar Kalma Go Qatal Farmaye Jo Na Sirf Musalman Balke Qura Wa Ulma Kahlate , Uski Nisbat Kya Irshad Hai?

Syed Mukhtar Sahab: Miya Sahab Yeh Behas Khatam Na Hogi. Ab Tashrif Le Chale Aur Is Jalse Ko Khushi Khush Uslubi Par Khatam Kijiye.

(Khade Ho Kar Tashriif Le Jate Waqt) Abubakar Sidiq (Radiallahu Ta'la Anho) Ko Kisi Ne Unke Samne Bura Kaha.
Logo Ne Use Qatal Karna Chaha. Sidiq (Radiallahu Ta'la Anho) Ne Farmaya Ke Qatal Mere Bura Kahne Wale Ke Liye Nahi Hai. (Age Tatimah (Khatma) Hadees Yun Hai Ke Jo Rasoolallah ﷺKi Shan Me Gustakhi Kare, (Al Majmah Ul Sagir Tibrani Jild 1) Miyan Sahab Yahi Tak Pohche Ke "Iske Liye Hia Ke " Ala Hazrat Qibla Ne Sabqat Karke Farmaya) Jo Rasool Allah ﷺKo Kahe Mazallah Markar Miti Me Mil Gaye.
Hazirin Siwa E Miyan Sahab, Sab Hasne Lage.

<u>**Irshad:**</u> Al Humdullilah Hum Ameer Ul Mominin Maula Ali Karamullah Wz Ul Karim Ko Tabeh (Paarokar) Hai Jinhone Khawarij Ko Na Gale Lagaya Na Bhai Banaya. Bad Mazhabi Ke Hote Hue Kuch Pass (Yani Lihaj) Na Farmaya.

Miyan Sahab: Asalamu Alaikum
Jalsa Bakhair (Yani Bakhubi (Khatam Wa Tamaam Wallahumdullilah)
Tohamat Ki Jagah Se Bache

Maulif : Hadees Me Irshad Farmaya :

Bacho Tohmat Ki Jagah Se.
(Kashf Ul Khafa)

Yeh Amar Kisi Ke Sath Khas Nahi Sab Musalmano Ko Aam Hai. Wo Alim Ho Ya Khaas Aur Zahir Ke Aauliyah E Kiram (Rehamtullah Allay) Mukalaf (Paband E Qanun E Sharah) Hai To Wo Bhi Mamur (Hukm Me Shamil) Hue Phir Unhe Is Amar Ka Khilaaf Kyon Kar Jaiz Hoga Aur Phir Is Surat Me Tohmat Ke Mauqa Se Bachna Hi Nahi Balke Logo Ko Bila Wajh Badgumani Ka Martkab Karna Bhi Hai, Jo Haram Hai.

Irshad: Shariat Me Ahkam E Iztraar (Yani Beikhtiyari Wa Majburi Ke Ahkam) Ahkam E Ikhtiyaar Se Juda Hai. Sab Jante Hai Ke Khamr (Sharab) Wa Khinzir Haram E Qatai Hai, Maga Sah Hi Irshad Huwa :

فَمَنِ اضْطُرَّ فِیْ مَخْمَصَةٍ

Jo Bhuk Pyaas Ki Shiddat Me Nachar Ho.
[Surah Maida Ayat 3]

Bhuk Pyaas Se Jaan Nikali Jati Hai Aur Khane Ya Pine Ko Haram Ke Siwa Kuch Nahi , Ab Agar Tark Karega To Gunahgar Hoga Aur Haram Maut Marega. Balke Farz Hai Ke Jaan Bachane Ki Qadr E Istmaal Kare.
[Daur E Mukhtaar Mah Rad Ul Mohtaar]
Yuhi Agar Niwala Atka, Dam Nikala Jata Hai Aur Utarne Ko Siwa E Khamar Kuch Nahi. Shariat Ka Kalia Qaida Hai :
[Zaroorato Ki Bina Par Mamnuh Ishiyah , Mubarah Ho Jati Hai]

Allah Azwajjal Ke Sath Qalb (Dil) Ki Mukhalifat Aham Wa Azam Faraiz Se Hai. Jab Bahalat E Zaif Wa Tangi (Kamzori Aur Mushqat Ke Waqt) Iska Hifz Be Ese Kisi Izhar Ke Na Ban Pade To Yeh Wajib Hoga. Haqiqat Fahl Se Jahil (Lailm) Use Murtkab E Haram Janega Halake Wo Ek Mubah (Jaiz Kam) Kar Raha Hai Aur Fahl Se Waqif , Hal E Gafil (Wo Shakhs Jo Uske Amal Ko To Dekhe Magar Karne Wale Ki Halat Par Tawja Na Kare) Use Mauzah Tohmat Me Padta, Logo Ko Bad Gumani Me Dalta, Yun Khilaaf E Amar (Hukm E Sharah Ke Khilaaf) Karta Gumaan Karega Halake Wo Ada E Wajib Ul Azam Kar Raha Hai. Kya Apne Kisi Azu Ka Kat Dalna Haram Nahi ! Lekin Mazallah Akla (Wo Zakhm Jo Kisi Auzo Ki Sakht Ko Khata Aur Galata Chala Jaye) Ho Jaye To Kaat Dala Jayega Ke Aur Badan Mehfuz Rahe.

Sasta Sauda

Syedna Abubakar Shibli Radiallahu Ta'la Anho Ko 100 Ashrafiyah Mili. Kinara Par Ek Sahab Khat Banwa Rahe They, Unko Diye Qabul Na Kiye. Hajaam Ko Diye (Usne) Kaha : Maine Inka Khat Allah Azwajjal Ke Liye Banana Chaha Hai Is Par Auz (Badla) Na Luga. "Shibli Radiallahu Ta'la Anho Ne Us Maal Se Farmaya Ke Tu Esi Hi Chiz Hai Jise Koi Qabul Nahi Karta Aur Dariyah Me Phenk De.

Jahil Gumaan Karega Ke Tazih Maal Hui (Maal Zayda Huwa) Hasha (Hargiz Nahi) Balke Hifz E Qalb" Ke Us Waqt Yahi Iska Zariyah Tha. Do Sahab Jab Samne They Kisi Ne Qabul Na Kiye Unko Paas Rakhte Aur Ese Faqir Ki Talash Me Nikalte Jo Qabul Kar Leta Aur Masiyat (Gunah) Main Na Uthhata, Itni Der Tak Ki Zindagi Par Tum Logo Ko Itminaan Hota Hai Wahan Har Aan Maut Paish

E Nazar Hai Aur Darte Hai Ke Us Waqt Aa Jaye Aur Is Gair E Khuda Ka Khatra (Khayal) Qalb Me Ho. Jungle Me Phenk Dete To Nafs Ka Taluq Qatah Na Hota Ke Abhi Dastras (Pohach Baqi) Rahti. Ab Bataye Siwa Is Ke Unke Pass Kya Chara (Rasta) Tha Ke Us (Mal) Se Fauran Fauran Is Tarah Hath Khali Kar Le Ke Nafs Ko Yaas (Mayusi) Ho Jaye Aur Uske Khayal Se Baz Aa Jaye. Yeh Sifaat E Qlb Wa Dafh E Khara Wagera (Yani Dil Ki Safai Aur Us Se Gair E Khuda Ka Khayal Nikalne) Ki Daulat, Karodo Ashrafiyon Balke Tamam Hift Ul Qalim (Dunia) Ki Saltnat Se Karodo Darja Ala Wa Afzal Hai. Kya Agar So Ashrafiyah Kharch Karke Saltnat Mili, Koi Use Tazih E Maal (Mal Ka Zayah Karna) Kah Sakta Hai? Balke Badi Daulat Ka Boht Arza (Sasta) Hasil Karna, Yahi Yaha Hai.

Wahdtul Wujud Ke Ma'ni

Arz: Wahdtul Wujud Ke Kya Ma'ni Hai?

Irshad: Wujud E Hasti Bil Zaat, Wajib Ta'la Ke Liye Hai, Uske Siwa Jitni Maujudat Hai Uski Zal Par Taw (Aks) Hai To Haqiqatan Wujud Ek Hi Thhehara.

Arz: Iska Samjana Kuch Dushawar Nahi Phir Yeh Masla Is Qadr Kyon Mushkil Mash'hur Hai?

Irshad: Isme Gaur Wa Ta'amul Ya Maujab E Hairat (Hairan Kun) Hai Ya Bais E Zalalat (Gumrahi Ka Sabab). Agar Uski Thhodi Bhi Tafsil Karo To Kuch Samj Me Na Ayega Balke Awhaam Kashira(Yani Kashir Waham) Paida Ho Jayege.

9iske Bad Kuch Mishalein Bayan Farmayi ,Un Me Se Ek Yad Rahi) Maslan Roshani Bal Zat (Bila Wasta) Aftaab Wa Chiraag Me Hai, Zamin Wa Makaan

Apni Zaat Me Benoor Hai Magar Bil Arz (Bil Wasta) Aftaab (Suraj) Ki Wajh Se Tamaam Dunia Munwar Aur Charag Se Sara Ghar Roshan Hota Hai. In (Zamin Wa Maka) Ki Roshni Unhi (Aftaab Wa Chirag) Ki Roshni Hai. Un (Aftaab Wa Chiraag) Ki Roshni In (Zamin Wa Maakan) Se Uthha Li Jaye To Wo Abhi Tarik Mehaz Rah Jaye.

Har Ja Tu Hi Tu

Arz: Yeh Kyon Kar Hota Hai Ke Har Jagah Tu Hi Sahib E Martaba Ko Allah Hi Allah Nazar Ata Hai?

Irshad: Iski Mishaal Yun Samje Ke Jo Shakhs Aina Khana Me Jaye Wo Har Taraf Apne Hi Ko Dekhega, Isliye Ke Yahi Asal Hai Aur Jiti Suratein Hai Sab Usi Ke Zal (Aks) Hai Magar Yeh Suratein Uski Sifaat E Zaat Ke Sath Mutsif (Mausuf) Na Hogi Maslan Sunane Wali Dekhne Wali Wagera Wagera Na Hogi. Isliye Ke Yeh Suratein Surf Uski Satah E Zahiri (Jism Ke Zahiri Hise) Ki Zal (Aks) Hai, Zaat Ki Nahi Aur Samh Basir (Sunana Aur Dekhna) Zaat Ki Sifatein Hai Satah Zahir Ki Nahi Lehaja Jo Asar Zaat Ka Hai Wo Un Zilaal (Akso) Me Paida Hoga Bakhilaaf Hazraat E Insan Ke Yeh Zal E Zat E Bari Ta'la Hai Lehaja Sifaat Se Bhi Hasb E Iste'dad (Baqadr E Salahiyat) Behrawar (Fazilat) Hai.

Deedar E Illahi Kis Tarah Hoga?

Maulif:

Huzur Yeh Ab Bhi Samj Nahi Aya Ke Wo Har Jagah Khuda Ko Kyon Kar Dekhte Hai, Agar Un Zilaal Wo Ukus Ko Kaha Jaye To Yeh Itehad Hai Wahdat Nahi Aur

Itehad Hai Wahadat Nahi Aur Itehad Khula Ilhaad Wa Zandqa (Yani Kufr Wa Wa Bedeeni) Hai Aur Agar Yeh Zalaal Wa Akus Ko Nahi Dekhte Balke Unhe Adm Mehaz Me Sulate Hai Ek Allah (Azwajjal) Ka Jalwa Nazar Ata Hai. To Yeh Khud Bhi Ek Zal Hia Yeh Bhi Mu'dam Hue To Na Nazir (Yani Dekhne Wala) Raha Na Nazar, Phir Yeh Ke Allah Ta'la Ko Dekhne Ke Ma'na? Wo Is Se Paak Hai Ke Kisi Ki Nazar Use Ahata Kare Wo Sab Ko Muhit Hai Na Ke Muhaat (Wo Har Chiz Ka Ihata Kiye Hhue Magar Uska Ihata Nahi Kar Sakta) Yeh Meraa Imaan Hai Ke Qayamat Me In Sha Allah Ta'la Deedar E Illahi (Azwajjal) Se Hum Musalman Faiziyab Hoge, Magar Yeh Nahi Samj Sakta Ke Ruhiyat (Dekhna) Kyon Kar Mumiin Hai Jabke Ihata Namumkin. Agar Yeh Kaha Jaye Ke Manzur (Jise Dekha Jaye) Ko Nazar Ka Muhit Ho Jana Kuch Zaroor Nahi Maslan Falak (Asman) Hai Ke Uska Ek Hisa Insan Ki Nazar Me Sama Sakta Hai Jaha Tak Uski Nazar Pohchti Hai To Yeh Taqrir Waja Jari Nahi Ke Wo Tajzi (Taqsim) Se Paak Hai. Main Apna Ma Fi Zamin (Dil Ki Baat) Achi Tarah Zahir Na Kar Saka Magar Yeh Janta Hun Ke Huzur Mere In Toote Phute Alfaaz Se Mera Matlab Khayal Farma Lege.

Irshad: Zalalt O Akso Miraat E Mulahiza Hai, Miraat Ka Ma'ri (Nazar Ane Wali Chiz) Se Muthid Hona Kya Zaroor ! Ilm Ba Lauja Main Wajh Miraat Mulija Hoti Hai, Halake Zulwaja Se Muthid Nahi Bilashuba Aina Me Jo Apni Surat Dekhte Ho Kya Usme Koi Surat Hai?

Nahi Balke Shayai Aina Par Tad Kar Wapas Ati Hai Aur Us Ruju Me Apne Aapko Dekhti Hai. Lihaja Dahini Janib Baye Aur Bayi Dahni Malum Hoti Hai To Aaina Tumhara Ain Nahi Magar Dikhaya Usne Tumhi Ko. Zalaal Apni Zaat Me Mu'adam Hai Ke Kisi Ki Zaat Muqtzai Wajud Nahi (Wujud Ka Taqaza Nahi Karti)

كُلُّ شَیۡءٍ ہَالِکٌ اِلَّا وَجۡہَہٗ

Tarjuma:
Har Chiz Faani Hai Siwa Uski Zaat Ke.

Magar Wujud E Atai Se Zaroor Maujud Hai Islam Ka Pehla Aqeedah Hai Ke

SS

Tarjumah : Ishya Ki Haqiqat Sabit Hai.
Sharah Aqaid E Nashfiyah

Nazar Se Saqit (Unjal) Hona Waqh Se Adam Nahi Ke Na Nazir Hai Na Nazar. Fi Alwaqh (Dar Haqiqat) Is Mushahida Me Khud Apni Zaat Bhi Unki Nigah Me Nahi Hoti. Ahl Sunant Ka Imaan Hia Ke Qayamat Wa Jannat Me Musalmano Ko Deedar E Illahi (Azwajjal) Bekaif Wa Bejahat Wa Be Muhazat (Yani Kaifiyat Wa Simat Wa Muqable Ke Bagair) Hoga.

وُجُوۡہٌ یَّوۡمَئِذٍ نَّاضِرَۃٌ ﴿۲۲﴾
اِلٰی رَبِّہَا نَاظِرَۃٌ ﴿۲۳﴾

Tarjumah :
Kuch Muh Tar O Taza Hoge Apne Rab (Azwajjal) Ko Dekhte Hue.

Kufaar Ke Haq Me Farmata Hai :

كَلَّاۤ اِنَّہُمۡ عَنۡ رَّبِّہِمۡ یَوۡمَئِذٍ لَّمَحۡجُوۡبُوۡنَ ﴿۱۵﴾

Beshak Wo Us Din Apne Rab (Azwajjal) Se Hijaab Me Rahege

[Surah Mutfifin Ayat 15]

Yeh Kafiro Par Azaab Bayan Farmaya Gaya Hai To Zaroor Musalmaan Is Se Mehfuz Hai, Basr Ihata Ma'ri Nahi Chahti. Aya E Karima

لَا تُدْرِکُہُ الْاَبْصٰرُ وَ ہُوَ یُدْرِکُ الْاَبْصٰرَ

Tarjumah:
Aankhe Use Ihata Nahi Karti Aur Sab Aankhe Uske Ihadata Me Hai.

Ka Yahi Mafaad (Fayda) Hai Ke Wo Absaar Wa Jumla Ka Muhit Hai Use Basar Aur Koi Shay Muit Nahi. Falak Wagera Ki Mishalein Is Ke Bayan Ko Hai Ke Basar Ko Ihata Lazim Nahi, Na Yeh Ke Waha Bhi Adam E Ihata Mazallah Isi Tarah Ka Hai Waha Ba'mani Adam E Itraak E Haqiqat Wa Kuna Hi Raha. Yeh Ke "Ruhiyat Kyon Kar" Yeh Kaif Se Sawal Hai Wo Aur Uski Ruhiyat Kaif Se Pak Hai Phir Kyon Kar Ko Kya Dakhal.

Mazhar E Haq

Arz: : Zaat E Bari Ke Parto Tausirf Huzur Syed Alam ﷺ Hai. Chunache Shaikh Mohdeesh Rehamtullah Allay "Madrij Ul Nabuwat " Jald Shani Ke Khatma Me Farmate Hai Ke Ambiyah Allaysallam Mazhar E Sifaat E Illahiyah Hai Aur Aam Makhluq Mazhar E Isma E Illahiyah Hai.

(Yani Huzur Syed Alam ﷺ Zaat E Haq Ke Mazhar Hai Aur Zahoor E Haq Me Bilazaat Hai.)

Madrij Ul Nabuwat

Arz: : To Tamaam Makhluq Zalaal E Zaat Kis Tarah Hogi?

Irshad: Asma E Muzhar Sifaat Hai Aur Sifaat E Zaat Aur Mazhar Ka Mazhar Mazhar Hai Tosab Khalq Muzhar Zaat Hai Agar Che Bawasta Ya Bu Wasta. Shaikh Ka Kalaam Mazhar E Zaat Bala Wasta Me Hai Wo Nahi Magar Huzur Mazhar E Awal ﷺ Unke Lafaz Dekhe Ke

"ظہورِ حق دروے بالذات ست"

(Yani Huzur Jaan E Alam ﷺ Bila Wasta Mazhar E Haq Hai.)

Sulah Karwane Wale Ka Muhawaza Lena Najaiz Hai

Arz: : Do Shakhso Me Kuch Rupaiya Ka Jagda Tha, Chodhri Ne Sulah Kara Di Aur Mudai (Yani Dawa Karne Wale) Ko Mada'ai Aly(Yani Jis Ke Khilaaf Dawa Kia) Se Rupe Mil Gaye Aur Bradari Me Yeh Dastur Hai Ke Jab Chodhri Tasfiyah Karta Hai Apna Kuch Haq Muqrar Kar Rakha Hai Wo Le Leta Hai Chuna Che Is Sulah Me Bhi Chodhri Apne Haq Ka Taalib Huwa, Us (Mudai) Ne Dene Se Inkaar Kia. Jab Us (Yani Chodhri) Ne Israr Kia To Us (Mudai) Ne Sab Rupe Chodhri Ko De Diye. Chodhri Ne Kaha Me Sirf Apna Haq Luga Sab Na Luga. Usne Kaha : "Main Khushi Se Deta Hun" Chodhri Ne Wo Sab Rupe Le Liye. Bad Is Waqiah Ke Mudai Ne Kachari Me Nalish(Muqdama) Darai Ki Ke Mujhe Rupe Nahi Mile Aur Do Shakhso Ne Jo Is Waqiah Me Maujud They Aur Unke Samne

Rupe Diye Gaye They Qasam Kha Kar Shahdat Di Ke Isko Rupe Nahi Mile. Un Sab Ke Liye Shariat Ka Kya Hukm Hai?

Irshad: Mudai Se Chodhari Ko Rupe Lena Haram Hai, Han ! Apni Khushi Se De To Mazaiqa Nahi Aur Mudai Aur Gawaho Par Tauba FArz Hai Ke Jhoot Dawa Kia Aur Jhoothi Gawahi Di Aur Jhoothi Qasam Khai.

Rishwat Ko Apna Haq Qaraar Dena Kufar Hai

Arz: Rishwat Bhi Apni Khushi Se Di Jati Hai Balke Chodhri To Manga Aur Mudai Ne Inkar Kia. Phir Jab Chodhri Ka Boht Israr Huwa To Usne Sab De Diye Jis Se Malum Huwa Ke Wo Nakhush Tha Aur Yeh Ke Khushi Se Deta Hun Jhooth Tha Aur Rishwat To Bagair Talab Khud Di Jati Hai Phir Yeh Kyon Jaiz Huwa? Aur Wo To Haram Hi Hai Aur Chodhri Ko Jo Pehle Lena Haram Tha Uski Wajh Se Bhi Niyat E Rishwat Hogi?

Irshad: Insaani Khawaish Waha Tak Mautbar Hai Jaha Tak Nai Sharai (Sharai Mumaniat) Na Ho, Rishwat Sharah Ne Haram Farmai Hai Wo Kiski Khushi Halaal Nahi Ho Sakti. Sahi Hadees Me Farmaya :

Rishwat Lene Wala Aur Dene Wala Dono Jahannumi Hai.

[Majmah Ul Jawaid]

Chodhri Jo Sulah Ho Jane Par Sulah Ka Muwaza Lete Hai Wo Rishwat Nahi Hai , Balke Ek Najaiz Ujrat Hai. Jahilan E Bekhud (Beaqal Jahil) Esi Jaga Haq Ka Lafz Bolte Hai , Yaha Tak Ke Rishwat Khawar Bhi Yahi Kahta Hai Ke

Humara Haq Dilwaye. Yeh Kufar Hai Ke Haram Ko Haq Kaha. Warh (Taqwa) Ka Martba Wahi Jo Tumne Kaha Ke Zahir Andaz Se Maznun (Guman) Hota Hai Ke Uska Yeh Dena Haqiqatan Khushi Se Na Huwa. Agar Che Bazahir Saaf Kah Raha Hai Ke Main Khushi Se Deta Hun Magar Shariat Muthara Me Zubaan Muzhar E Maafi Ul Zamin (Yani Dil Ki Baat Zahir Karne Wali) Mani Gayi Hai , Wo Jo Kuch Hai Qayasi Dalalat Hai Aur Yeh Khushi Se Deta Hun Sarih Tasrih Hai Aur Fatwa Qazi Khan Wagera Me Musrah (Wajeh Taur Par Bayan Kia Gaya Hai)

Sarih Ke Aage Dalalat Na Li Jayegi.
[Dar Mukhtaar Ma Rad Ul Mohtaar]

Fiqah Me Boht Masail Isi Par Mabni Hai Ke Khaniyah Wa Hindiyah Wa Daur E Mukhtar Me Hai Aur Tamaam 'Kitab Hail" (Hile Ki JamahO Ki Bina Hi Is Par Hia Warna Asal Garz E Qalbi Is Aqad E Malfuz (Yani Zubaan Ke Zariyeh Kiye Gaye Mu'hide) Ke Mutabiq Nahi Hoti. Darzi Se Kapda Silwaya Aur Ujrat Dene Ka Kuch Zikr Na Aya Ujrat Wajib Ho Gayi Ke Uska Paisha Hi Dalil E Ujrat Hai Lekin Agar Usne Kah Dia Tha Ke Main Tum Se Ujrat Nahi Chahta Ab Nahi Le Sakta, Agar Che Dostana Me Kaha Ho. Agar Che Isi Surat Me Galiban Yeh Kahna Dil Se Nahi Hota Balke Mehaj Murut Wa Lihaj Se, Hatal Imkaan Musalmaan Ka Haal Salah (Achai) Par Mahmul Karna (Yani Samjana) Wajib Hai. Qayas Se Thhehra Lena Ke Usne Khushi Se Dena Jhoooth Kaha Uski Taraf Tin Kabiro Ki Nisbat Hai, Ek To Jhooth , Dusra Dhika Dena Ke Dia Narazi Se Aur Us Par Raa Zahir Ki, Tisra Haram Mal Dena, Jiska Lena Haram Hai Dena Bhi Haram Hai." Lehaja Uska Qaul Waqiat (Haqiqat) Par Mamul Karege (Samjege)/

Qasam Ka Kafaara Kab Wajib Hoga?

Arz: : Huzur Qasam Ka Kafaara Kuch Nahi?

Irshad: Is Surat Me Kafara Kuch Nahi , Tauba, Kafara Us Qasam Ka Hota Hai Jo Aina Ke Liye Kisi Kam Ke Karne Na Karne Par Khai Aur Uske Khilaf Kia Guzishta Par Qsam Khane Se Kafaara Nahi.

Saltnat E Bukhara Ka Tazkira

Maulif:
Shab E Jumuah Me Ala Hazrat Mazilah Ke Chhote Bhai Maulana Mohammad Raza Khan Sahab Tashrif Laye Aur Arz Kia Ke Aj Ek Akhbar Se Malum Huwa Ke Saltnat E Bukhara Sharif Rusio Se Muntqil Ho Kar Sultaan E Mu'azam Ke Zere Asar Aa Gayi.

Is Par Irshad Huwa Ke Ek Qadimi Islami Saltnat Hai Jahan Barde Barde Aaima Mujthidin Guzre Hai Aur Jin Ke Barkat Us Waqt Tak Yeh Maujud Hai Ke Ek Waqt Me Sab Jagah Azaan Hoti Hai Aur Ek Hi Waqt Me Namaz , Do Ka Nadara Aur Karobari Log Apna Apna Kaam Fauran Chhordh Kar Shamil E Jamaat Hote Hai.

Wo Buzurag Kon They?

Phir Isi Tazkira Saltnat E Bukhara Me Farmaya Ke Main Ek Roz Hakim Wa Zair Ali Sahab Ke Yaha Qarib Das Baje Din Ke Jaa Raha Tha Meri Umar Us Waqt

Jilani (Ala Hazrat Ke Pte Yani Maulana Ibrahim Raza Khan Allayrehma) Ke Barabar Thi (Das Sal) Ke Samne Se Ek Buzurag Safed Raish (Safed Darhi Wale) Nihayat Shakil Wajiha (Khubsurat) Tashrif Laye Aur Mujh Se Farmaya : "Sunta Hai Bache Ajkal Abdul Aziz Hai, Uske Bad Abdul Hamid Aur Uske Bad Abdul Rashid Hoga. Aur Fauran Nazar Se Gayb Ho Gaye. Chunache Us Waqt Tak Un Buzurag Ka Qaul Ka Bilkul Mutabiq Huwa. Ese Hi Ek Sahab Masjid Ke Qarib Mile Mere Bachpan Ka Zamana Tha , Mujhe Boht Der Tak Gaur Se Dekhte Rahe. Phir Farmaya Ke Tu Raza Ali Khan Ka Kon Hia? Kaha . "Pota" Farmaya : "Jabhi". Aur Fauran Tashrif Le Gaye.

Sunnat Qabliyh Ka Qaza Hona

Arz: Namaz E Farz Se Ki Suntein Na Milne Se Kya Wo Qaza Ho Jati Hai?

Irshad: Apne Waqt Se Qaza Samji Jayegi Na Waqt E Namaz Se.
[Fatwa E Hindiyah]

Imaam Ki Taqlid Zaroori Hai

Arz: Kya Aaima E Mujthidin (Yani Imaam E Azam, Imaa Shafai, Imaam Malik, Imaam Ahmad Bin Humble Wagera Hum Rehamtullah Allay Ajmain) Me Ikhlaaf Hia Jo Hatho Se Bandhne Me Ikhtlaaf Hai Ke Baz Sine Par Aur Baz Naf Par Badhte Hai?

<u>Irshad:</u>Khurbauz Khaye Faliz (Kharbuze Ke Khet) Se Kya Garz, Usme Na Pade Jo Kuch Aima Ne Farmaya Mutabiq Sharah Hai Aur Jo Khilaf Kare To Imaam Hi Kis Bat Ke. Har Ek Ko Imaam Ki Taqlid Chaiye.

<u>Ziyarat E Sarkar ﷺ Ka Wazifa</u>

<u>Arz:</u>Habib E Akram ﷺ Ki Ziyarat Sharifa Hasil Hone Ka Kya Tariqa Hai?

<u>Irshad:</u>Durood Sharif Ki Kasrat Shab Me Aur Sote Waqt Ke Elawa Har Waqt Takshir(Yani Kashrat) Rakhe Bilkusus Is Durood Sharif Ko Bad E Isha 100 Bar Ya Jitni Bar Pad Sake.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ كَمَا اَمَرْتَنَا اَنْ نُصَلِّيَ عَلَيْه

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ كَمَا هُوَ اَهْلُهٗ

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ كَمَا تُحِبُّ وَ تَرْضٰى لَهٗ

اَللّٰهُمَّ صَلِّ عَلٰى رُوْحِ سَيِّدِنَا مُحَمَّدٍ فِى الْاَرْوَاحِ

اَللّٰهُمَّ صَلِّ عَلٰى جَسَدِ سَيِّدِنَا مُحَمَّدٍ فِى الْاَجْسَادِ

Usul E Ziyarat E Aqdas ﷺ Ke Liye Is Se Behtar Saiga Nahi Magra Khalis Tazim E Shaan E Aqdas ﷺ Ke Liye Pade Is Niyat Ko Bhi Jaga Na De Ke Mujhe Ziyarat Ata Ho, Aage Unka Karam Behad Be Inteha Hai.

فـراق ووصـل چه خواهی رضائے دوست طلب

کـــه حیف بـــاشـــد از و غیـــر اوتـمـنـائـی

Qurbat Wa Duri Se Kya Matlab ! Dost Ki Raza Wa Khushnudi Talab Kar Ke Is Ke Elawa Us Se Dusre Ki Arzo Karna Afsos Naak Bat Hai.

Sayl Ke Qutub Ke Hawale Talab Karna Kaisa?

Phir Ek Masla Mamuli Paish Huwa Jis Ke Akhr Me Likha Tha Ke Jawaab Ba Hawala Kutub E Irqam Farmaya Jaye (Kitabo Ke Hawale Samet Likha Jaye)

Irshad: Sahaba E Kiram Rizwanullah Azmain Ke Zamna Me Bhi Istfata Paish Hote They Jinke Jawab Farma Diye Jate They. Hawalakutub Waha Kaha Tha Aur Ajkal Mudalal (Dalil Se Bsait Kia Huwa) Musfal (Bil Nafsil) Safah Satar Dariyafat Karte Hai Halake Samjte Kuch Bhi Na Ho.

Istifasah Kis Din Paish Kia Jaye?

Arz: Huzur Ek Istgasa Paish Karna Hai. Isko Waste Konsa Din Munasib Hai?

Irshad: Uske Liye Koi Khaas Din Muqrar Nahi Albata Hadees Sharif Me Irshad Hai Ke Jo Shakhs Kisi Hajat Ko Hafte Ke Din Subah Ke Waqt Taluh E Aftaab

Apne Ghar Se Nikale To Uski Haajat Rawai (Hajat Puri Hone) Ka Main Zamin (Zimedar) Hum

[Kanzul Umaal]

Arz: : Huzur E Aqdas ﷺ Ne Hajat Ke Liye Irshad Farmaya Hai?

Irshad: Han Jaiz Hajat (Ke Liye) Hona Chaiye.

Namaz Me Qura'an Ka Lafz Badal Jaane Ka Hukm

Arz: : الٓمّٓ Ke Pare Me Ek Jagah عَذَابٌ عَظِيْمٌ Aya Hai اليم Padha Ho Jayegi?

Irshad: Han Ho Jayegi , Namaz Us Galti Se Jati Hai Jis Se Ma'ni Fasid Ho Jaye (Yani Bigad Jaye)

[Al Fatwa E Hindiyah]

Namaz Me Buland Awaz Se Bismillah Padne Ka Hukm

Arz: Namaz Me Agar Bismillah Sharif Bil Jahar (Buland Awaz) Nikal Jaye To Kya Hukm Hai?

Irshad: Bila Qasad (Bila Irada) Nikal Jaye To Khair Warna Qasdan Makruh.

Ek Masjid Ka Saman Dusri Me Le Jana Kaisa?

Arz: : Do Masjide Qarib Qarib Hai Ayam Me Ek Shaheed Ho Gayi Ab Uska Samaan Dusri Masjid Me Ke Wo Bhi Shiksta (Tooti Photi) Halat Me Hai Laga Sakte Hia Ya Nahi?

Irshad: Na Jaiz Hai Hata Ke Ek Masjid Ka Lauta Dusri Masjid Me Le Jane Ki Mumaniat Hai. Musalmano Par Dono Ka Banana Aur Abad Karna FArz Hai Aur Is Qadr Qarib Banane Ki Zaroorat Hi Kya '?

Masjid Ka Chanda Kha Jane Wala Jahannum Ka Musthiq Hai

Arz: Huzur Masjid Ke Naam Se Chanda Se Wusul Kar Khud Kha Jaye To Kya Hukm Hai?

Irshad: Jahannum Ka Mushat Hai.

Apni Zindagi Me Hi Qabar Tayar Karwane Ka Hukm

Arz: Agar Koi Shakhs Apni Zindagi Me Pukhta (Paki) Qabr Banwa Kar Tayaar Rakhe Yeh Jaiz Hai Ya Najaiz?

Irshad:
Allah Ta'la Farmata Hai :

وَمَا تَدْرِیْ نَفْسٌ بِاَیِّ اَرْضٍ تَمُوْتُ

Koi Nahi Janta Ke Wo Kaha Marega.

Qabar Tayar Rakhna Jaiz Hai Albata Tayar Rakhne Ka Sharan Hukm Nahi Albata Kafan Silwa Kar Rakha Sakta Hai Jaha Kahi Jaye Apne Sath Le Jaye Aur Qabar Humra Nahi Ra Sakti.

Khutbe Se Pehle Bismillah Padna Kaisa?

Jumuah Wa Edein Ka Khutba Mah Bismillah Jaiz Hai?

Auzubillah Ahista Pade Uske Bad Khutba Pade.
[Rad Ul Mohtaar Al Daur Mukhtaar]

Imame Ke Sath Namaz Padne Ki Fazilat

Arz: Agar Namaz Ke Waqt Imama Bandh Le Aur Sunnato Ke Waqt Utare Le Dard E Sar Ka Guman Hai To Jaiz Hia Ya Nahi?

Irshad: Khair, Magar Ala (Behtar) Yeh Hai Ke Na Utare. Ek Jumuah Imaame Ke Sath Satar Jumuah Bagair Imaame Ke Barabar Hai.
[Kanzul Umaal]

Bukhaar Ke Shukrane Me Nawafil Ada Karne Wale Buzurag

(Isi Bayan Me Irshad Huwa Ke) Dard E Sar Aur Bukhaar Mubarak Amraz Hai Jo Ambiyah Allaysallam Ko Hote They, Ek Wali Allah Rehmatullah Allay Ke Dard E Sar Huwa, Aapne Us Shukriyah Me Tamam Raat Nawafil Me Guzar Di Ke Rab Ul Izzat Tabarak Wa Ta'la Ne Mujhe Wo Marz Dia Jo Ambiyah Allayalam Ko Hota Tha. Allahu Akbar ! Yaha Yeh Halat Ke Agar Bara E Nam Dard Malum Ho To Yeh Khayal Hota Hai Ke Jald Namaz Padle. Phir Farmaya : Har Ek Marz Ya Taklif E Jism Ke Jis Mawzeh (Jagah) Par Hoti Hia Wo Zayda Kufara Isi Mauqa Ka Hai Ke Jis Ka Taluq Khass Us Se Hia Lekin Bukhar Wo MArz Hai Ke Tamaam Jism Me Sarait Kar Jata Hai Jis Se Baizn E Ta'la (Yani Allah Ta'la Ke Hukm Se) Tamaam Rag Rag Ke Gunah Nikal Leta Hai.

Alhumdullilah Mujhe Aksar Hararat Dard E Sar Rahta Hai.

Khulfa E Rashideen Ke Zamana Me Bad Mazhab Maujud They?

Arz: Huzur Khulfa E Rashdeen Ke Zamana Me Bhi Firqa Wahabiyah Tha?

Irshad: Han Yahi Wo Firqa Hai Jise Abdullah Bin Abbas Radiallahu Ta'la Anho Ne Ameer Ul Mominin Hazrat Ali Karamullah Wz Ul Karim Se Fahmaish

(Nasiyat) Ki Ijazat Chahi Thi Aur Bahukm E Ameer Ul Mominin (Radiallahu Ta'la Anho) Tashrif Le Gaye Aur Un Se Pucha : Kya Bat Ameer Ul Mominin (Radiallahu Ta'la Anho) Ki Tum Ko Napasand Ayi? Unhone Waqiah Safin Me Abu Musa Ash'hari (Radiallahu Ta'la Anho) Ko Hakam Banaya Yeh Shirk Huwa Ke Allah Ta'la Farmata Hai :

اِنِ الْحُكْمُ اِلَّا لِلّٰهِ

Hakm Nahi Magar Allah Azwajjal Ke Liye.

[Surah Yusuf Ayat 67]

Ibne Abbas Radiallahu Ta'la Anho Ne Farmaya: Isi Quraan E Karim Me Yeh Ayat Bhi To Hai :

بَيْنِهِمَا فَابْعَثُوْا حَكَمًا مِّنْ اَهْلِهٖ وَحَكَمًا مِّنْ اَهْلِهَا

Zan Aur Shohar Me Khusmat (Jagda) Ho Ek Hakm Uski Tarf Se Bhejo Ek Hakm Iski Taraf Se.

[Surah Nisa Ayat 35]

Agar Wo Dono Islah Chahege To Allah Azwajjal Me Mail (Milap) Kar Dega. Dekho Wahi Tariqa Istedalal (Dalil Pakadne Ka Tariqa) Hai Jo Wahbiyah Ka Hota Hai Ilm E Gaib Wa Imadad Wagera Huma Me Zati (Yani Kisi Ke Diye Bagair Hasil Hone Wali Shay) Wa Atai (Yani Allah Ki Ata Se Hasil Hone Wali Shay) Ke Farq Se Ankh Band Aur Nafi Ki Ayato Par Dawa E Imaan Aur Ashbat Ki Ayato Se Kufr. Is Jawab Ko Sun Kar Unme Se Panch Hazar Taib (Tauba Karne Wale) Hue Aur Panch Hazar Ke Sar Par Maut Sawar Thi, Wo Apni Shaitnat (Burai) Par Qayam Rahe. Ameer Ul Mominin (Radiallahu Ta'la Anho) Ne Unke Qatal Ka Hukm Farmaya. Imaam E Hasan Wa Imaam E Husain Aur

Digar Akarbir Radiallahu Ta'la Anho Ko Unke Qatal Me Tamal (Yani Jhichak Mehsoos Hui) Ke Yeh Qau, Rat Bhar Tahjud Aur Din Rat Tilawat Me Basr Karti Hai Hum Kyonkar Un Par Talwar Uthhaye Magar Ameer Ul Mominin (Radiallahu Ta'la Anho Ko To Huzur Alam Makan Wama Yakun ﷺ (Yani Mazi Aur Mustabil Ka Hal Janane Wale) Ne Khabar De Di Thi Ke Namaz Roza Wagera Zahir Amal Ke Bashidat Paband Hoge, Baye Hum (Yani Un Sab Ke Bawajud Deen Se Esa Nikal Jayege Jaise Teer Nishane Se, Quraan Padege Magar Unke Galo Se Niche Nahi Utarega.

[Jameh Tirmizi]

Ameer Ul Mominin Radiallahu Ta'la Anho Ke Hukm Se Lashkar Un Ke Qatal Par Majbur Huwa, Aain Ma'r Ke Me Khabar Aai Ke Wo Nahr Ke Us Paar Utarege. Ameer Ul Mominin (Radiallahu Ta'la Anho) Ne Farmaya : : Wallah In Me Se Das Us Par Na Jane Payege, Sab Isi Taraf Qatal Hoge. Jab Sab Qatla Ho Chuke Ameer Ul Mominin (Radiallahu Ta'la Anho Ne Logo Ko Dilo Se Un Ke Taqwa Wa Taharat Wa Tajdeed Wa Tilawat Ka Wo Khadsa Dafah (Yani Dur) Karne Ke Liye Farmaya : "Talash Karo, Agar Unme Jowshad'h (Pistaan Wala) Paya Jaye To Tumne Bad Tarin Ahl Zamin Ko Qatal Kia, Aur Agar Wo Na To Tumne Behtrin Ahl Zamin Ko Qatal Kia. "Talash Kia Gaya, Lasho Ke Niche Nikala Jis Ka Ek Hath Pishtar Zan Ke Mushaba Tha. Ameer Ul Mominin (Radiallahu Ta'la Anho Ne Takbir Kahi Aur Hamd E Illahi Azwajjal Baja Laye Aur Lashkar Ke Dil Ka Shuba Is Gair Ki Khabar Batane Aur Mutabiq Se Zail Ho Gaya. Kisi Ne Kaha. 'Hamd Hia Use Jisne Unki Najasat Se Zamin Ko Paak Kia" Ameer Ul Mominin (Radiallahu Ta'la Anho) Ne Farmaya Ke Kya Samjte Ho Ke Yeh Log Khatam Ho Gaye? Hargiz Nahi , Unme Se Kuch Ma Ke Pet Me Hai Kuch Baap Ki Pithh Me. Jab Un Me Se Ek Halak Hoga Dusra Sar Uthhayega.

[Al Khasais Ul Kubra]

Yaha Tak Ke Unka Pichhala Giro Dajaal Ke Sath Nikalega
[Musnad Imaam Ahmad]

Wahabiyah Ki Alamatein

Yahi Wo Firqa Hai Ke Har Zamana Me Naye Rang Naye Naam Se Zahir Hota Raha Aur Ab Akhir Waqt Me Wahbiyah Ke Naam Se Paida Huwa, Unki Jo Jo Alamatein Sahi Hadeeso Me Irshad Farmai Hai Sab Inme Maujud Hai.

Tum Un Ke Namaz Ke Aage Apni Namaz Ko Haqir Janoge Aur Unke Rozo Ke Aage Apne Rozo Ko Aur Unke Amaal Ke Aage Apne Aamal Ko.
Muta Imaam Malilk:
Quran Padege Unke Galo Se Niche Nahi Utarega

Bazahir Har Wo Bat Kahege Ke Sab Ki Bato Se Achi Malum Ho Ya

يَقْرَءُونَ الْقُرْآنَ لَا تُجَاوِزُ تَرَاقِيَهُمْ

Bat Bat Par Hadees Ka Nam Lege.Aur Haal Yeh Hoga Ke Deen Se Nikal Jayege Jaise Tir Nishana Se.

يَمْرُقُونَ مِنَ الدِّيْنِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ

Unki Alamat Yeh Hai Ke Unme Aksar Sar Munde.[Musnad Imaam Ahmad] Gutni Arzo Wale.

Inke Paiswa Ibne Abdul Wahahb Najdi Ko Sar Mundane Me Yaha Tak Gulo (Israr) Tha Ke Aurat Uske Deen E Naapak Me Dakhil Hoti Uska Bhi Sar Munda Deta Ke Yeh Zamna Kufr Ke Baal Hai Unhe Dur Kar. Yaha Tak Ke Ek Aurat Ne

Kaha : Jo Mard Tumhare Deen Me Ate Hai Unki Darhiyah Mundwaya Kar Ke Wo Bhi To Zamana Kufr Ke Baal Hai, Us Waqt Se Baz Aya, Aur Ab Wahabiyah Ko Dekhe Unme Aksar Wahi Sar Mundane Aur Gutne Panje Wale Hai.

Gustakh E Rasool

(Isi Silsile MeIrshad Farmaya) Gazwa Hunain Me Huzur Aqdas ﷺ Ne Jo Ganaim (Ganimat Ki Jamah) Taqsim Farmaye Us Par Ek Wahabi Ne Kaha Ke Me Is Taqsim Me Adal (Insaaf) Nahi Pata Kyon Ke Kisi Ko Zayda Kisi Ko Kam Ata Farmaya. Is Par Farooq E Azam (Radiallahu Ta'la Anho) Ne Arz Kia Ke Ya Rasoolallah ﷺ Ijazat Dijiye Ke Main Is Munafiq Ki Gardan Maardu. Farmaya Ke Rahne De Iski Nasal Se Ese Ese Log Paida Hone Wale Hai. (Wahabiyah Ki Taraf Ishara Farmaya) Us Se Farmaya : Afsos Agar Me Tujh Par Adal Na Karu To Kon Adal Karega, Aur Farmaya Allah Azwajjal Raham Farmaye Mere Bhai Musa Allaysallam Par Ke Us Se Zaid Ija Diye Gaye.

[Sahi Muslim]

Sarkar E Madina ﷺ Ki Sakhawat

Ulma Farmate Hai : Huzur Aqdas ﷺ Ki Ek Us Din Ki Ata Sakhi Badhshaho Ki Umar Bhar Ki Dado Dihash (Sakhawat Wa Bakhshish) Se Zaid Thi , Jungle Ganaim Se Bhare Hue Hai Aur Huzur ﷺ Ata Farma Rahe Hai Aur Magane Wale Hujum Karte Chale Ate Hai Aur Huzur ﷺ Pichhe Hatate Jate Hai. Yaha Tak Ke Jab Sab Amawal Taqsim Ho Liye Ek Araabi (Arab Ke Dihat Me Rahne

Wale) Ne Rida E Mubarak (Chadar Mubarak) Badan E Aqdas Par Se Khinch Li Ke Shana Wa Pusht E Mubarak Par Is Ka Nishan Bana Gaya, Is Par Itna Farmaya : Aey Logo ! Jaldi Na Karo, Wallah Ke Tum Mujko Kisi Waqt Bakhil Na Paoge. [Sahi Bukhari]

Haq Hai, Aey Malik E Arsh (Azwajjal) Ke Nayb E Akbar ! Qaasm Hai Uski Jisne Huzur ﷺ Ko Haq Ke Sath Bheja Dono Jahan Ki Naimate Huzur ﷺ Hi Ki Ata Hai. Dono Jahan Huzur ﷺ Ki Ata Se Ek Hisa Hai.

فَاِنَّ مِنْ جُوْدِكَ الدُّنْيَا وَضَرَّتَهَا

وَمِنْ عُلُوْمِكَ عِلْمَ اللَّوْحِ وَالْقَلَمِ

Beshak Dunia Wa Akhirat Huzur ﷺ Ki Bakhshish Se Ek Hisab Hai Aur Lauh Wa Qalam Ke Tamaam Uloom Makan Wama Yakun (Yani Guzishta Wa Aainda) ﷺ Ke Uloom Se Ek Tukda. ﷺ

Namaz Ka Qatal

Ek Roz Bargah E Risalat ﷺ Me Sahaba E Kiram Allay Rizwan Hazir Hai, Ek Shakhs Aya, Aur Kinara Majlis E Aqdas Par Khade Ho Kar Masjid Me Chala Gaya?Irshad Farmaya Ke Kon Hai Ke Use Qatal Kare. Sidiq E Akbar Radiallahu Ta'la Anho Uthhe Aur Jakar Dekha Wo Nihayat Khushu Wa Khuzu Se Namaz Pad Raha Hai. Sidiq E Akbar Radiallahu Ta'la Anho Ka Hath Na Uthha Ke Use Namazi Ko Aain Namaz Ki Halat Me Qatal Kare. Wapas Hazir Hue Aur Sab

Majra Arz Kia. Irshad Farmaya Ke Kon Hai Use Qatal Kare? Farooq E Azam Radialalhu Ta'la Anho Uthhe Aur Unhe Bhi Wahi Waqiah Paish Aya. Huzur ﷺ Ne Phir Farmaya : "Kon Hai Ke Use Qatal Kare?" Maula Ali Karamullah Waz Ul Karim Uthhe Aur Arz Ki Ya Rasoolallah ﷺ Me. Farmaya Tum, Agar Tumhe Mile Magar Tum Use Na Paoge. Yahi Huwa Maula Ali Radialahu Ta'la Anho Jab Tak Jaye Wo Namaz Pad Ke Chalta Huwa. Irshad Farmaya : "Agar Tum Use Qatal Kar Dete To Ummat Par Se Bada Fitna Uthh Jata."

[Musnad Imaam Ahmad]

Yeh Tha Wahabiyah Ka Baap Jis Ki Zahiri Wa Manwi Nasal Aaj Dunia Ko Ganda Kar Rahi Hai. Usne Majlish Ke Kinare Par Khade Ho Kar Ek Nigah Sab Par Ki Aur Dil Me Yeh Kahta Huwa Chala Gaya Tha Ke Mujhe Jaisa In Me Ek Bhi Nahi , Yeh Garoor Tha Us Khabis Ko Apni Namaz Wa Taqwa (Parhezgaari) Par Aur Na Jana Ke Namaz Ho Ya Koi Amal Saleh Wa Sab Us Sarkar ﷺ Ki Gulami Wa Bandagi Ki Farah Hai Jab Tak Unka Gulaam Na Ho Le Koi Bandagi Kam Nahi De Sakti.

(Yani Huzur Jane Alam ﷺ Ki Gulaami Mishl "Jard" Hai Aur Amaal E Saleh Mishl "Saakh" Aur Pur Zahir Ke Saakh Bagair Jardh Ke Mehaj Batil Wa Bekar.

Tazim E Rasool ﷺ

Walhaja Quraan E Azim Me Unki Taazim Ko Apni Ibadat Se Muqdam Rakha Ke Farmaya :

لِّتُؤْمِنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ وَ تُعَزِّرُوْهُ وَ تُوَقِّرُوْهُ ؕ وَ تُسَبِّحُوْهُ بُكْرَةً وَّ اَصِیْلًا (٩)

Tarjumah:
Taake Tum Imaan Lau Allah Wa Rasool Par Rasool Ki Tazim Wa Tauqir Karo, Aur Subah Wa Sham Allah Ki Paki Bolo Yani Namaz Pado.
[Surah Fatah Ayat 9]

To Sab Me Muqdam Imaan Hai Ke Be Uske Tazim E Rasool Maqbul Nahi, Uske Bad Tazim E Rasool Hai Ke Be Uske Namaz Aur Koi Ibadat Maqbul Nahi, Yu To Abdullah Tamaam Jahan Hai Magar Sacha Abdullah Wo Hai Jo Abd E Mustafa (Yani Gulam E Mustafa) Hai Warna Abdul Shaitaan Hoga.
Al Ayabillah Ta'la

Qurbani Ki Khaal Madaris Me Dena Kaisa?

Maulif:
Ek Roz Molvi Saeed Ahmad Ibne Molvi Fatah Mohamamd Sahab Tab Lakhnawi Ala Hazrat Madzila Se Akar Dast Bos Hue Aur Qurbaani Ki Khaal Ke Abre Me Dariyafat Kia Ke Madris Me Di Ja Sakti Hai Ya Nahi?

Irshad:
Huwua Bala Shaba Unka Sarf (Kharch) Madris Me Jaiz Hai.

Molvi Sahab Ne Sahib E Hidaya Ka Qaul Naqal Kia Ke Unke Nazdik Qurbani Ki Khal Bechne Se Uski Qimat Ka Sadqa Wajib Ho Jata Hai Aur Sadqate Wajiba Ka Musraf E Zakat Hai Aur Musraf E Zakat Me Tamlik E Fiqra (Faqiro Ko Malik Banana) Shart Hai.

Is Par Irshad Farmaya Ke Is Surat Me Hai Ke Tamul (Usul E Maal) Ke Liye Beche Ke Wo Bauja Taqrab (Sawab Ki Wajh Se) Saleh Tamul (Usul E Mal Ka Zariyah Ke Layaq) Na Rahi, Bakhilaf Us Surat Me Ke Fi Sabilila Musaarif E Khair Me Sarf Ke Liye Beche Ke Yeh Bhi Qurbat (Yani Sawab) Hai Aur Yaha Qurbat Hi Maqsud Hia. Elawa Barih (Yani Iske Elawa) Madaris Me Dena Bich Kar Hi Nahi Zaroor Hai Aksar Khale Madaris Me Bhej Dete Hia Aur Khal To Gani Ko Bhi De Sakta Hia , Phir Madrsa Wainiyah Ne Kya Qasur Kia Hai?

Hila Sharai Ka Tariqa

Us Waqt Molvi Husain Raza Khan Sahab Bhi Hazir E Khidmat They Unhone Arz Ki Jab Sadqat E Wajiba Me Tamlik Shart Hai To Zakaat Aur Ese Sadqat Madaris Me Kyon Kar Sirf Kiye Ja Sakege?

Irshad: Muhtam (Nazim) Ko Chaiye Ke Zakaat Wa Sadqaat E Wajiba Ki Raqam Se Zarorat Par Talba Ko Kitabe Kharid De Aur Unhe Malik Bana De Ya Yeh Jo Khana Tlaba Ko Madris Se Batariq Ibahat Dia Jata Hai (Yani Malik Banaye Bagair Sarf Wahi Khane Ki Ijazat Di Jati Hai) Tulba Ko Pehle Rupia De Kar Malik Bana De Phir Wo Rupia Mahtam Ko Wapas Kare Aur Khane Me Sharik Ho Jaye.

Dauran E Safar Quran E Pak Kaha Rakhe

Arz: Huzur Agar Quran Azim Sanduq Me Band Ho Aur Rail Ka Safar Ya Kisi Dusri Sawari Me Safar Kar Raha Hai Aur Tangi Jagah Ke Baish Majburi Hai To Esi Suarat Me Sanduq Niche Rakh Sakta Hai Ya Nahi?

Irshad: Hragiz Na Rakhe Insaan Khud Majburiyah Paida Kar Leta Hai , Warna Kuch Dushwar Nahi, Jis Ke Dil Me Quran E Azim Ki Azmat Hai Wo Har Tarah Se Uski Tazim Ka Khayal Rakhega.

Asar Ka Makruh Waqt Konsa Hai?

Arz: Waqt E Asar Me Karahat Kis Waqt Ati Hai?

Irshad: Gurub E Aftaab Se 20 Mint Qabl Tak Karahat Nahi Yani Slam Ke Bad 20 Mint Gurub Me Baqi Rahe. Uske Bad Karahat Hai Ke Us Waqt Takhmini (Andazan Is Waqt) Me Aftaab Par Nagah Jamne Lagti Hai.

[Rad Ul Mohtaar Al Daur Ul Mukhtaar]

Namaz Me Qiraat Ka Ek Masla

Arz: Ek Shakhs Ne Namaz Me Surah Zalazala 'زلزال وعادیات' Padhi Aur

اَثْقَالَهَا اور تُحَدِّثُ Ki ث Ko س Ke Makhraj Se Ada Kia Aur

اَوْحٰی کی ح کو ہ اور ضَبْحًا کے ض کو د مفخّم (یعنی پُر)

Bhi Nahi Pada Balke Sarih دَبْھًا Pada Aur حُصِّلَ کے ص کو مشابہ س To Is Surat Ihada Namaz Hoga Ya Nahi?

Irshad: Namaz Na Hui Phir Pade.

Qaza Namaze Kaise Ada Kare?

Arz: : Baz Hazirin Ne Arz Kia Ke Huzur Duniawi Makruhaat (Napasndida Mamlat) Ne Esa Ghera Hai Ke Roz Iradaa Karta Hun Aj Qaza Namze Ada Karna Shuru Karuga Magar Nahi Hota. Kya Yun Ada Karu Ke Pehle Tamam Namaze Fajar Ki Ada Kar Lu Phir Zohar Ki Phir Aur Auqat Ki, To Koi Harj Hai Mujhe Yeh Bhi Yad Nahi Kitni Namaze Qaza Hui Hai. Esi Saurat Me Kya Karna Chaiye?

Irshad: Qaza Namaze Jald Se Jald Ada Karna Lazim Hai.

[Rad Ul Mohtaar Daur Mukhtaar]

Na Malum Kis Waqt Maut Aa Jaye, Kya Mushkil Hai Ek Din Ki 20 Raqat Hoti Hai (Yani Fajar Ke FArzo Ki Do Raqat Aur Zohar Ki Char Aur Asar Ki Char Magrib Ki 3 Aur Isha Ki Sat Yani Char FArz Tin Witar) Namazo Ko Siwa E Tulu E Gurub Wa Zawal Ke (Us Waqt Sajda Haram Hai) Har Waqt Ada Kar Sakta Hia Aur Ikhtiyaar Hai Ke Pehle Fajar Ki Sab Ada Kar Le , Phir Zohar Ki , Phir Asar Phir Magrib, Phir Isha Ki Ya Sab Namaze Sath Sath Ada Karta Jaye Aur Inka Esa Hisab Lagaye E Takhmina (Andaza) Me Baqi Na Rah Jaye Zayda Ho Jaye To Har Nahi Aur Wo Sab Ba Qadr E Rafta Rafta Jald Ada Kar Le, Kalhi Na Kare. Jab Tak FArz Zima Par Baqi Rahta Hai Nafal Qabul Nahi Kia Jata. Niyat Un Namazo Ki Is Tarah Ho Mashlan Subar Ki Fajar Qaza Hai To Har Bar Yun Kahe Ke Sab Se Pehle Jo Fajar Mujh Se Qaza Hui. Har Dafah Yahi Kahe, Yani Jab Ek Ada Hui To Baqiyon Me Jo Sab Se Pehli Hai Usi Tarah Zohar Wagera Namaz Me Niyat Kare Jis Par Boht Si Namaze Qaza Ho.

Qaza Namazein Ada Karne Ka Tariqa

Iske Liye Surat Takhfif (Yani Asani) Aur Jald Ada Hone Ki Yeh Hai Ke Khali Raqato Me Bajaye Alhumdu Sharif Ke Tin Bar Subhan Allah Kahe, Agar Ek Bar Bhi Kah Lega To , FArz Ada Ho Jayega Niz Tasbihyat E Ruku Wa Suju Me Sirf Ek Ek Bar Subhan Rabi Ul Azim Aur Subhan Rabi Yil Ala Pad Lena Kafi Hai. Tashud Ke Bad Dono Durood Sharif Ke Bajaye Alhuma Sale Ala Syedna Mohaddiw Wa Alhehi " Witar Me Bajaye Dua E Qunut Ke Rabuggarili " Kahna Kafi Hai. Tulu E Aftaab Ke 20 Mint Bad Aur Gurb Aftaab Se 20 Mint Qabl, Namz Ada Kar Sakta Hai. Iske Pehle Ya Uske Bad Najaiz Hai. Har Esa Shakhs Jis Ki Zime Namazein Baqi Hia Chhup Kar Pade Ke Gunah Ka Elan Jaiz Nahi.

Niyat Saaf Manzil E Aasan

(Isi Silsile Me Irshad Farmaya) Agar Kisi Shakhs Ke Zime 30 Ya 40 Sal Ki Namazein Hai Wajib Ul Alada, Usne Apne Un Zaroori Kamo Ke Elaawa Jin Ke Gair Guzar Nahi Karobar Tark Karke Padna Shuru Kia Aur Paka Irada Kar Liya Ke Kul Namazein Ada Karke Aram Luga Aur Farz Kijiye Isi Halat Me Ek Mahina Ya Ek Din Hi Ke Bad Uska Intqaal Ho Jaye To Allah Ta'la Apni Rehmat Kamila Se Uski Sab Namazein Ada Kar Dega.

Allah Ta'la Farmata Hai:

وَمَنْ يَّخْرُجْ مِنْۢ بَيْتِهٖ مُهَاجِرًا اِلَى اللّٰهِ وَرَسُوْلِهٖ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ اَجْرُهٗ عَلَى اللّٰهِ

Tarjumah:
Jo Apne Ghar Se Allah Aur Rasool Ki Taraf Hijarat Karta Huwa Nikle Phir Use Raste Me Maut Aa Jaye To Uska Sawaab Allah (Azwajjal) Ki Zime Karam Par Sabit Ho Chuka.

Yaha Mutlaqfarmaya, Ghar Se Agar Ek Hi Qadam Nikla Aur Maut Ne3 Aaliya To Pura Kam Uske Nam E Amal Me Likha Jayega Aur Kamil Sawab Payega. Waha Niyat Dekhte Hai, Sara Daro Madar Husn E Niyyat Par Hai.

Rasoolo Aur Malaika Ko Esaal E Sawaab Karna

Arz: : Huzur Jab Rusool Wa Malaika Masum Hai To Unko Allaysallam Kah Kar Esaal E Sawab Karne Ki Kya Zaroorat Hai?

Irshad: Awal To Allaysallam Esaal E Sawab Nahi Balke Izhar E Tazim Hai, Aur Unpar Nazul E Durood Salam Ki Dua Aur Ho Bhi To Malaika Zayada Sawab Se Mustgani (Yani Beniyaz) Nahi.

Sone Ki Barish

Hazrat Ayub Alaysallam Gusal Farma Rahe They, Rab Ul Izzat Tabarak Wa Ta'la Ne Sone Ka Minh Unpar Barasaya. Aap Chadar Mubarak Phaila Kar Sona Uthhane Lage, Nida Ai: "Aey Ayub (Allaysallam) Kya Humne Tumhe Is Se Gani Na Kia. Arz Karte Hai:Beshak Tune Gani Kia Lekin Teri Barkat Se Mujhe Kisi Waqt Gana Nahi."

[Sahi Bukhari , Ktab Ul Tauheed]

Gurbat E Aflaas Ki Shikayat Karne Wale Par Infiradi Koshish

(Isi Tazkire Me Farmaya) Ke Ek Sahab Sadat E Kiram Se Aksar Mere Pass Tashrif Late Aur Gurbat Wa Aflas Ke Saakhi Rahte (Yani Shikayat Karte.) Ek

Martaba Boht Pareshan Aye, Maine Un Se Dariyafat Kia E Jis Aurat Ko Baap Ne Talaq De Di , Ho Kya Wo Bete Ko Halaal Ho Sakti Hai? Farmaya "Nahi". Maine Kaha Hazrat Ameer Ul Mominin Maula Ali (Karmullah Waz Ul Karim) Ne Jinki Aap Aulad Me Hai Tanhai Me Apne Chehra Mubarak Par Hath Pher Kar Irshad Farmaya : "Aey Dunia ! Kisi Aur Ko Dhoka De Maine Tujhe Wo Talaq Di Jis Me Kabhi Raj'at (Yani Wapsi) Nahi. "Phir Sadat E Kiram Ka Aflas (Yani Gurbat) Kia Taajub K Baat Hai. Syed Sahab Ne Farmaya : "Wallah ! Meri Taskin Ho Gayi." Wo Ab Zinda Maujud Hai Us Roz Se Kabhi Shaki Na Hue.

Pareshaani Dur Karne Ka Wazifa

Molvi Abdul Rehman Sahab Bahari Jaipuri : Huzur Haji Abdul Jabaar Sahab Ko Aksar Auqaat Pareshani Rahti Hai.

Irshad: La Huwal Sharif Ki Kasharat Kare Yeh 99 Balao Ko Dafah (Yani Dur) Karti Hai. Un (Balao) Me Sab Se Asan Tarin Pareshani Hai Aur 60 Bar Pad Kar Paani Par Dum Karke Roz Pi Liya Kare.

Rizq Me Barkat Ka Wazifa

Arz: Barkat E Rizq Ki Koi Dua Huzur Irshad Farmaye Main Ajkal Boht Pareshan Hu.

Irshad: Ek Sahabi (Radiallahu Ta'la Anho) Khidmat E Aqdas ﷺ Me Hazir Hue Aur Arz Ki Dunia Ne Mujh Se Pithh Pher Li. Farmaya Kya Wo Tasbih Tumhe Ya

Dnahi Jo Tasbih Malaika Ki Aur Jiski Barkat Se Rozi Di Jati Hai. Khalq E Dunia Ayegi Tere Pass Zalil Wa Khawar Ho Kar, Tuluh E Fajar Ke Sath 100 Bar Kaha Kar,

"سُبْحٰنَ اللّٰهِ وَبِحَمْدِهٖ سُبْحٰنَ اللّٰهِ الْعَظِيْمِ وَبِحَمْدِهٖ اَسْتَغْفِرُ اللّٰه"

Un Sahabi Radiallahu Ta'la Anho Ko Saat Din Guzre They Ke Khidmat E Aqdas Me Hazir Ho Kar Arz Ki "Huzur ! Dunia Mere Pass Is Kashrat Se Aai, Main Hairaan Hu Kaha Uthhao Aur Kaha Rakhu !" Is Tasbih Ka Aap Bhi Wird Rakhe, Hatal Imkaan Tuluh E Subah Sadiq Ke Sath Ho Warna Subah Se Pehle Jamaat Qayam Ho Jaye To Usme Sharik Ho Kar Bad Ko Adad Pura Kijiye Aur Jis Din Qabl E Namaz Bhi Na Ho Sake To Khair Tuluh E Shams Se Pehle.

Ahraam E Misr Kisne Banaye?

Maulif: Misr Ke Minaro Ka Tazkira Huwa, Us Par Farmaya :

Irshad: Nau Allaysallam Ki Ummat Par Jis Roz Ajab E Tufaan Nazil Huwa Hai, Pehli Rajab Thi Barish Bhi Ho Rahi Thi Aur Zamin Se Bhi Pani Ubal Raha Tha Bahukm E Rabul Alamin Nuh Allaysallam Ne Ek Kashti Tayar Farmai Jo 10 Rajab Ko Terne Lagi. Is Kashti Par 80 Admi Sawar They Jis Me Do Nabi They (Hazrate Adam Wa Hazrat Nuh Allaysalam) Hazrat Nuh Allaysallam Ne Is Kashti Par Hazrat Adam Allaysallm Ka Tabut Rakh Lia Tha Aur Uske Ek Janib Mard Aur Dusri Janib Aurto Ko Bithhaya Tha. Pani Us Pahad Se Jo Sab Se Buland Tha 30 Hath Unch Ho Gaya Tha 10vi Moharram Ko 6 Mah Ke Bad Safina Mubaarak Jaudi Pahad Par Thhehra. Sab Log Pahad Se Uthhare Aur

Pehla Shehar Jo Basaya Us A "Sauq Ul Shamanin" Nam Rakha. Yeh Basti Jabal E Nihawand Ke Qarib Waqeh Hai, Is Tufan Me Do Imatein Mishl E Gumbad Wa Minara Baqi Rah Gayi Thi Jinhe Kuch Nuqsan Na Pohcha. Us Waqt Ruh E Zamin Par Siwa E Un Ke Aur Imaarat Na Thi, Ameer Ul Mominin Hazrat Maula Ali (Karmullah Wz Ul Karim Ne Unho Imaarato Ki Nisbat Manqul Hai Yani Dono Imaarate Us Waqt Banai Gayi Jab Sitaare Nsar Ne Burj Sartaan Me Tahwil Ki Thi. Nasr Do Sitare Hai Aur Uske Panja Gungcha Hai Jis Se Tarikh Tamir Ki Taraf Ishara Hai. Matlab Yeh Ke Jab Namr E Waqeh Burj Sartaan Me Aya Us Waqt Yeh Imaaratein Bani Jis Ke Hisab Se Bara Hazar Chhe So Chalis Sal Sardhe Aathh Mahine Hote Hai Sitara Baras Qamri Sath Mahine Sathwis Din Me Ek Darja Tay Karta Hai Aur Ab Burj E Jadi Ke 16ve Darje Me Hai To Jab Se 6 Burj Sade Pandra Darje Zaid Tay Kar Gaya. Adam Allaysallam Ki Takhliq Se Bhi Taqriban Pone Chhe Hazar Baras Pehle Bane Hueu Hai Unki Afrinsh (Yani Takhliq) Ko Sat Hazar Baras Se Kuch Zaid Hue.

Lajarm (Yani Zaroor) Yeh Qaum E Jin Ki Tamir Hai Ke Paidaish E Adam Allaysallam Se Pehle Sath Hazar Baras Zamin Par Rah Chuki Hai.

Aadam E Shani Kon?

Arz: : Huzur ! Inhi 80 Insano Ki Aaulad Ho Kar Duna Badi?

Irshad: Pasmandgaan E Tufaan Se Kisi Ki Nasal Na Badi Sirf Nuh Allaysalam Ki Nasl Tamaam Dunia Me Hai. Quraan Azim Farmata Hai :

وَ جَعَلْنَا ذُرِّیَّتَہٗ ہُمُ الْبَاقِیْنَ (ۖ۷۷)

Aur Humne Usi Ki Aaulad Baqi Rakhi.

[Surah Al Safaat Ayat 77]

Isliye Unhe Adam E Shani Kahte Hai.
[Tafsir Ruh Ul Bayaan]

Hazrate Nuh Allaysallam Ki Umar Kitni Thi?

Arz: Kya Hazrat Nuh Allaysallam Ne Dunia Me Ek Hazar Baras Qayam Farmaya?

Irshad: Nahi Balke Taqriban 1600 Baras Tak Tashrif Farma Rahe.
[Al Jameh Ul Ahkaam Wal Quraan Lil Qurtabi

Kya Ambiyah Allasyallam Par Hajj Farz Tha?

Arz: Huzur Amabiyah Allaysallam Par Hajj Farz Huwa Tha?

Irshad: Un Par Farziyat Ka Haal Khuda Jane ! Ambiyah Allayallam Hajj Karte Rahe.

Kabba Ki Fariyaad

Hazrat Sulemaan Allaysalalm Ka Takht Hawa Par Udta Jaa Raha Tha Jab Kabba Muazmah Se Guzra To Kabba Roya Aur Bargah E Aahdiyat Me (Yani Allah Azwajjal Ke Huzur) **Arz:** Ki Ke "Aey Nabi Tere Ambiyah Se Aur Ek Lashkar

Tere Lashkaro Se Guzara Na Mujh Me Utara, Na Namaz Padi. "Is Par Irshad E Barih Ta'la Huwa, "Na Ro ! Main Tera Haj Apne Bando Par Farz Karuga Jo Teri Taraf Ese Tuutege Jaise Parinda Gonsle Ki Taraf Aur Ese Rote Hue Dodege Jis Tarah Untani Apne Bache Ke Shoq Me Aur Tujh Me Nabi Akhir Ul Zama Ko Paida Karuga Jo Mujhe Sab Ambiyah Se Zayda Pyara Hai صلى الله عليه وسلم .

[Tafir Bagwi, Surah Namal]

Garur Aur Guroor Me Kya Farq Hai?

Arz: : Garur Bil Fatah (Yani Zabar Ke Sath) Aur Gurur Bil Zam (Yani Paish Ke Sath) Me Kya Farq Hai?

Irshad: Garur Bil Fatah Faribi Au Bil Zam Fareb.

Zina Ka Sabut

Arz: : Zaid Apne Ayat Itfaal (Biwi Bacho) Ko Apne Bhanje Ya Bhatije Ki Nigrani Me Chordh Kar Khud Bahar Chala Gaya, Uske Chale Jane Ke Bad Aurat Ke Bache Paida Huwa, Uski Itlah Khawand Ko Di Gayi. Usne Kuch Jawab Na Dia Yaha Tak Ke Jab Wapas Aya Tab Bhi Mehaj Khamosh Raha, Na Kuch Kaha Na Suna Aur Phir Bahar Chala Gaya. Phir Ek Ladki Paida Hue. Uski Khabar Itlah Dene Par Usne Jawab Likha Ke Tum Meri Aurat Par Tohmat Lagate Ho. Is Surat Me Aulad Haram Hogi Ya Nahi

Irshad: Tawaqat E (Yani Jab Tak) Char Mard Musalmaan Azad Adil Ho Ahaan E Sabut Is Tarah Dekhne Ki Gawahi Na De Jaise Sarma Dani Me Sulai Unki Shahadat Sharait E Muthar Me Qabil E Sama'at Na Hogi.

Kya Ahad E Risaalat Me Gawahi Se Zina Ka Sabut Huwa?

Arz: : Huzur ! Ahad E Risalat (ﷺ) Me Koi Esa Waqiah Guzra Hai Ya Nahi?

Irshad: Ahad E Risalat Aqdas ﷺ Me Zina Ka Sabut Gawaho Se Kabhi Nahi Huwa. Albata Do Bar Yeh Huwa Ke Mujrimo Ne Khud Iqrar Kar Liya. Pehla Waqiah Hazrat Ma'az Radiallahu Ta'la Anho Ka, Dusra Ek Sahabiyah Radiallahu Ta'la Anho Ka. Dono Mujrim Bargah E Risalat ﷺ Me Hazir Hue Aur Sharai Saza Ke Khawaistgar (Yani Talabgar) Hue Ke Hum Pak Ho Jaye. Dono Ko Sangsaar Kia Gaya. Jis Waqt Hazrat Ma'z Radiallahu Ta'la Anho Ko Sangsar Kia Aap Bhage Lekin Sangsariyo Ne Pakad Kar Qatal Kar Dia, Aur Khidmat E Aqdas Me Hazir Ho Kar Waqiah Bayan Kia,. Farmaya : "Tumne Chhordh Kyon Nahi Dia Jab Wo Bhaga Tha." Aur Faramya ; "Usne Esi Tauba Ki Ke Agar Tamaam Shehar Par Taqsim Ki Jaye Sabko Kafi Ho."

[Sahi Muslim]

Sahaba E Kiram (Allay Rizwan) Me Se Ek Sahab Ne Hazrat Ma'az Radiallahu Ta'la Anho Ki Nisbat Bura Alfaz Farmaye, Us Par Irshad Huwa : Bura Na Kaho Main Dekh Raha Hun Ke Wo Jannat Ki Neharo Me Gauta Laga Raha Hai."

[Fatah Ul Bari]

Rajam Ki Hikayat

Isi Tarah Sahabiyah Radiallahu Ta'la Anho Ne Apne Jurm Ka Khidmat E Aqdas ﷺ Me Hazir Ho Kar Iqrar Kia Aur Saza Ki Khawastgaar Hui. Irshad Huwa : Tere Pet Me Hamal Hai Bad E Wazeh Hamal (Yani Bacha Paida Hone Ke Bad) Ana. "Bad E Firag E Hamal Bacha Ko Lekar Hazir Hue Aur Arz Ki Bache Ko Ab Kya Karo? Farmya : Isko Doodh Pilao. Yeh Irshad E Ali Sun Kar Wo Bibi Wapas Gayi Aur Do Baras Bad Bache Ko Lekar Hazir Hui. Bache Ke Hath Me Roti Ka Tukda Ha, Arz Ki Huzur ! ﷺ Ab Yeh Roti Khata Hai, Bacha Lekar Rajam (Yani Sangsaar) Farmaya.

[Sahi Muslim]

Sharai Saza Se Paak Hona

Arz: : Kya Huzur ! Had E Sharai(Yani Sharai Saza) Se Gunah (Guna Karne Wala) Paak Ho Jata Hai?

Irshad: Had Se Pak Ho Jata Hai Aur Qasas Se Nahi Hota. Khun E Nahaq Karne Wale Par Tin Haq Hai : Ek Matqul Ke A'aiza (Warsa) Ka, Dusra Maqtul Ka, Tisra Rabul Izzat Tabarak Wa Ta'la Ka. Jin Me Se A'aiza Ka Haq Qasaas Lene Se Ada Ho Jata Hai Aur Do Haq Baqi Rahte Hai.

Qisaas Me Qatal Hone Wale Ki Namaz E Janaza

Arz: : Us Shakhs Par Jo Qasaas Me Qatal Kia Gaya, Namaz Padi Jaye?

Irshad: Haan , Jaise Khudkhusi Karne Wale Ki, Apne Ma Bap Ko Qatal Karne Wale Aur Bagi Daku Ke Daaka Me Mara Gaya, Unke Janaza Ki Namaz Nahi.

[Rad Ul Mohtaar Al Daur E Mukhtar]

Badmazhab Ki Namaz E Janaza Padne Wale Ka Hukm

Arz: : Ek Sahab Ne Wahabi Ke Janaze Ki Namaz Padi, Ese Shakhs Ke Liye Kya Hukm Hai?

Irshad: Wahabi ,Rafzi, Qadiyaani Wagerahum Kufaar Murtdin Ke Janaze Ki Namaz Unhie Esa (Kafir) Jante Hueu Padna Kufar Hai.

Mimbr Chhord Kar Khutba Padna Khilaf E Sunnat Hai

Arz: Agar Imaam Mimbar Chhordh Kar Khutba Pade Aur Jab Kaha Jaye To Kahe Koi Harj Nahi Is Surat Me Namaz Hog Iya Nahi?

Irshad: Khilaaf E Sunnat Hai. Imaam Ko Samjana Chaiye Namaz Ho Gayi. Huzur Aqdas ﷺ Ke Zamane Me Barso Ke Bad Mimbar Sharif Bana, Aksar Sutun Ke Sahare Huzur ﷺ Ne Khutba Farmaya Hai.

Namazi Ke Samne Se Guzarne Ka Tariqa

Arz: : Huzur Namazi Ke Samane Se Nikalne Ke Liye Kitna Fasla Darkar Hai?

Irshad: Khash'ain (Yani Zahiri Wa Batni Adab Ki Ri'ayat Karte Hue Mukmal Tawaja Rakhne Walo) Ki Si Namaz Pade Ke Qayam Me Nazar Mauz E Sujud (Yani Sajde Ki Jagah) Par Jamai To Nazar Ka Qaida Hai Jaha Jamai Jaye Us Se Aage Kuch Badti Hai. Mere Tajurbe Me Yeh Jagah Tin Gaz Hai Yaha Tak Nikalne Mutlqan Jaiz Nahi, Is Se Bahar Sahra Aur Badi Masjid Me Nikal Sakta Hai. Makaan Aur Chhoti Masjid Diwwar E Qabl Takk Samne Nahi Ja Sakta. Fuqah E Kiram Ne Jis Ko Badi Masjid Farmaya Hai, Yaha Koi Nahi Siwa E Masjid E Khawarzam Ke Jiska Ek Rabah (Chothai) Har Hazar Tin Sutun Par Hai, Badi Masjid Hai Ya Masjid E Haram Sharif Me Namazi Ke Samne Se Tawaf Jaiz Hai. Ke Wo Mishl E Namaz Ibadat Hai.

Agar Koi Samne Se Guzar Jaye To Namazi Kya Kare?

(Isi Silsile Me Farmaya Ke) Agar Koi Shakhs Tanha Apne Ghar Ya Masjid Me Namaz Pa Raha Hai Aur Dusra Shakhs Dustak De Ya Masjid Me Namazi Ke Samne Se Niklan Chahta Ho To Namazi Ko Agah Karne Ki Garz Se Bajahar (Baawaz E Buland) La Illa Illah Kah De Aur Agar Namaz Me Bacha Samne Akar Bethh Jaye To Usko Hata De Agar Takht Par Pad Raha Ho Aur Bache Ke Gir

Jane Ka Ahtmal Ho To Usko God Me Utha Le. Khud Huzur Aqdas ﷺ Ne Hazrat Umama Bin Zainab Radiallahu Ta'la Anho Ko Godh Me Lekar Namaz Padi Hai.

[Sahi Bukhari Kitab Ul Salaat]

Agar Bache Ke Kapde Ya Badan Me Najasat Lagi Hai Aur Wo Is Qabil Hia Ke God Me Khud Ruk Sakta Hai To Namaz Jaiz Hai Ke Bacha Hamil E Najsat (Najasat Uthane Wala) Hai, Warna Namaz Na Hogi Ke Ab Yeh Khud Hamil E Najasat Huwa.

[Aldaur E Mukhtar]

Nabuwat Ka Jhhotha Dawa Karne Wale Se Maujiza Talab Karna Kaisa?

Arz: Jhoothe Mudai E Nabuwat Se Maujiza Talab Kai Ja Sakta Hai?

Irshad: Agar Mudai Nabuwat Se Is Khayal Se Ke Uska Ajza Zahir Ho Maujiza Talab Kare To Harz Nahi Aur Agar Tahqeek Ke Liye Maujiza Talab Kia Ke Maujiza Bhi Dikha Sakta Hai Ya Nahi To Fauran Kafir Ho Gaya.

[Fatwa E Hindiyah]

Mazhab Chhordhne Ki Shart Par Mubahisa Karna Kaisa?

Isi Tazkire Me Farmaya:
Mubahise Me Log Yeh Shart Kar Lete Hai Ke "Jo Sakit (Lajawab) Ho Jayega Wo Dusre Ka Mazhab Ikhtiyar Kar Lega. Yeh Sakht Haram Hai Aur Ashad Himaqat Hai. Hum Agar Kisi Se Lajawab Bhi Ho Jaye To Mazhab Par Koi Ilzam Nahi Ke Humare Muqdas Mazhab Ka Madar Hum Par Nahi, Hum Insan Hai Is Waqt Jawab Khayal Me Na Aya.

Tahriri Baat Chhit Ke Fawaid

Maulif : Is Waqt Maulana Molvi Naimudeen Sahab Aur Maulna Molvio Zafur Deen Sahab Aur Maulana Molvi Ahmad Ikhtkhar Sahab Sidiq Merathi Aur Maulna Molvi Ahmad Ali Sahab Merathi Wa Maulaana Molvi Rehamillahi Sahb Nazim E Anjuman E Sunnat Wa Mudris Madarsa Ahl Sunnat Wa Maulana Molvi Amjad Ali Sahab Mudris Madrsa Ahl Sunnat Wa Muhtam Matbah Ahl Sunnat Wagera Hazrat Ulma E Kiram (Rehamtullah Allay) Hazir E Khidmat They. Anjuman Ke Ariyah Narya Ke Muqabil Jalse Ho Rahe They. Yeh Sab Hazrat Jalsa Munazar Se Muzfar Wa Mansur (Kamyab Wa Kamraan) Wapas Aye They, Ram Chand Munazir Ariyah Ki Charb Zubaani Aur Behayayi Ka Zikr Ho Raha Tha Ke Bat Samjen Ki Liyaqat Nahi Rakhta, Be Hayayi Kuch Na Kuch Kahe Zaroor Jata Hai.

Is Par Irshad Farmaya Sakht Galti Hai Ke Eso Se Zubani Batchit Ho, Iska Hasil Yahi Hota Hai Ke Wo Kuch Na Kuch Bak Jayega Jis Se Lo G Jane Ke Bada Muqrir Hai, Barabar Jawab De Raha Hai. Insaan Me Yeh Quwat Nahi Ke Zuban E Band Kar De, Behaya Kufaar Allah Azwajjal Ke Huzur Na Chhukege Waha Bhi Zuban Chali Hi Jayegi, Yaha Tak Muh Par Mohar Farmai Jayegi Aur Aza Ko Hukm Hoga Bol Chalo.

اَلْیَوْمَ نَخْتِمُ عَلٰۤی اَفْوَاهِهِمْ وَ تُکَلِّمُنَاۤ اَیْدِیْهِمْ وَ تَشْهَدُ اَرْجُلُهُمْ بِمَا کَانُوْا یَکْسِبُوْنَ (۶۵)

Tarjumah :
Aj Hum Unke Munho Par Mohar Kar Dege Aur Unke Hath Hum Se Bat Karege Aur Unke Pao Hum Ke Kiye Ki Gawahi Dege.
[Suray Yasin Ayat 65]

To Eso Se Humesha Tahriri Guftgu Hona Chaiye, Ke Munkirne Badalne Bachlne Ki Gali Na Rahe. Boht Dhoka Hota Hai Ke Wahabiyah Wagear Se Firoi Masail Par Guftgu Kar Bethhate Hai. Wahabi Gair Muqlid Qadiyani Wagera To Chahte Hi Yah Hai Ke Usool Chordh Kar Masail Me Guftgu Ho, Unhe Hargiz Mauqah Na Dia Jaye. Un Se Yahi Kaha Jaye Ke Tum Islam Ke Dayre Me Alo, Apna Musalman Hona To Sabit Kar Lo Phir Firao Masail Me Guftgu Ka Haq Hoga.

Mulaqaat Se Wapsi Par Musafa Ka Hukm

Arz: : Musafa Wapsi Ke Wqt Karne Ki Mumaniyat Farmai Gayi Hai?
Irshad: Nahi. Ashab E Nabi ﷺ Jab Apas Me Milte They They Musafa Farmate . Aur Jab Rukhsat Hote Mu'anaqa Karte (Yani Gale Milte.)

Muanaqah Karne Ka Tariqa

Arz: Muanaqa Ek Janib Ya Dono Se Kare?

Irshad: Ek Taraf Se Bhi Ho Ajeyga Lekin Arab Sharif Me Dono Taraf Se Karte Hai.

Namaz Ke Bad Musafa Karna Kaisa?

Arz: Namaz E Jumuah Ya Edein Ya Bad Salat Panjgana Musafa Karna Kaisa Hai?

Irshad: Jaiz Hai. Nasim Ul Riyaz Me Hai
Zyada Sahi Bat Yeh Hai Ke Yeh Jaiz Bidat Hai.
[Tafsir Riyaz]

Azaan E Roza E Anwar Ki Taraf Muh Karne Ka Hukm

Arz: Azan Me Nam E Aqdas ﷺ Lete Waqt Roza Munwara Ki Taraf Muh Kar Sakta Hai?

Irshad: Khilaaf E Sunnat Hai Siwa Haya Al Salat Aur Haya Al Falah Ke Aur Kisi Kalma Par Kisi Taraf Muh Nahi Pher Sakta Ya Khutba Me Azjalahu Wa

ﷺ Kahe Yeh Qabli Mahabat Nahi, Qalbi Mahabbat Wahi Hai Ke Sharait Ke Dayre Me Rahe Isme Apni Islah Ki Mudakhlat Na Kare Albata Khutba Me Agar Kalma Sharif Khatib Pade To Rafeh Sabab Karne (Shahadat Ki Ungli Uthhane) Me Koi Harj Nahi.

Gunah E Kabira Aur Sagira Me Farq

Arz: Gunah E Kabira Wa Sagira Me Kya Farq Hai?

Irshad: Gunah E Kabira 700 Hai. Al Jameh Ul Ahkam Ul Quraan Al Qurtabi) Unki Tafsil Boht Tawil. Allah Azwajjal Ki Ma'asiayt Jis Qadr Hai Sab Kabira Hai. Agar Sagir Wa Kabira Ko Alhida Shumar Karaya Jaye To Log Sagaar (Sagira Gunaho) Ko Halka Samjege, Wo Kabira Se Bhi Badatar Ho Jayega. Jis Gunah Ko Halka Jaan Kar Karega Wahi Kabira Hai. Unke Imtiyaz Ke Liye Sirf Is Qadr Kafi Hai Ke Farz Ka Tark Kabira Hai Aur Wajib Ka Sagira. Jo Gunah Bebaki Aur Israar Se Kia Jaye Wo Kabira Hai.

Konsi Aurtein Gair Mahram Ke Haan Ja Sakti Hai?

Arz: : Kon Kon Aurtein Gair Mahram Ke Yaha Jaa Sakti Hai?

Irshad: Mariza, Gasila (Yani Aurat Ki Mayat Ko Gusal Dene Wali) Qabila (Dai) Ka Gair Maharam Ke Yaha Jana Jaiz Hai.

[Rad Ul Mohtaar Al Daur E Mukhtaar]

Gair Muslim Ko Musalmaan Karne Ka Tariqa

Arz: La Mazhab Ko Musalman Karne Ka Kya Tariqa Hai?

Irshad: La Illah Illaho Mohamadur Rasoolallah ﷺ . Allah Azwajal Ek Hai. Asman Se Pani Utarne Wala Ek Allah Azwajjal Hai. Zamin Se Kheti Ugaane Wala Ek Allah Azwajjal Hai. Jilane (Zinda Karne) Wala Ek Allah Azwajjal Hai. Marne Wala Ek Allah Azwajjal Hai. Rozi Dene Wala Ek Allah Azwajjal Hai. Ek Allah Azwajjal Ki Puja Hai. Allah Azwajjal Ke Siwa Kisi Ki Puja Nahi. Log Allah Azweajjal Ke Siwa Jin Jin Ko Pujte Hai Wo Sab Jhoothe Hai. Allah Azwajjal Ne Apne Bando Ko Sacha Rasta Dikhane Ke Liye Apne Naik Bande Bheje Jinhe Nabi Aur Rasool Kahte Hai, Wo Jo Kuch Khuda Azwajjal Ke Pass Se Laye Wo Sab Haq Hai. Main Un Nabiyon Aur Kitabo Par Iman Laya, Un Me Sab Se Bade Aur Sab Ke Sardar Mohammad ﷺ Hai, Wo Jo Kuch Allah Azwajjal Ke Pass Laye Sab Sach Hai. Mera Deen Musalman Ka Deen Hai, Musalmano Ka Deen Sacha Hai. Musalmano Ke Deen Ke Siwa Aur Deen Jitne Hai Sab Jhhote Hai La Illa Illaho Mohammadur Rasoolalah ﷺ

Waswase Ka Ilaaj

Arz: : Waswase Ke Dafah (Dur Karne) Ke Liye Kya Pade?

Irshad: اٰمَنْتُ بِاللّٰہِ وَرَسُوْلِہٖ ھُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاھِرُ وَالْبَاطِنُ وَھُوَ بِکُلِّ شَیْءٍ عَلِیْمٌ

(Yani Main Allah Wa Rasool Par Imaan Laya, Wahi Awal Wa Akhir , Wahi Zahir Wa Batin Hai Aur Wahi Har Chiz Ko Janta Hai. Padne Se Waswse Rafah Ho Jate Hai Balke Sirf امنت باللہ ورسولہ Hi Kahne Se Dur Ho Jate Hai.

Riya Ke Liye Namaz Wa Roza Ka Hukm

Arz: Agar Riya Ke Liy Namaz Roza Rakhta To Farz Ada Hoga Ya Nahi?

Irshad: (Mazallah) Fiqahi Namaz Roza Ho Jayega Ke Mufsid (Yani Namaz Ya Roza Todne Wala Koi Kam) Na Paya Gaya, Sawab Na Milega. Balke Azaab E Naar Ka Musthaq Hoga. Roz E Qayamat Us Se Kaha Jayega : "Aufajir ! Augadir! Aukhasir! Tera Amal Habt (Jaya) Huwa, Apna Ajar Us Se Mang Jiske Liye Karta Tha. "Yahi Ek Burai Riya Ki Mazmat Ko Kafi Hai.

Tabarak Sharif Ka Maqsad

Arz: : "Tabarak" Bad Marne Hi Ke Ho Sakta Hai Ya Zindagi Me Bhi Kar Sakta Hai, Aur Miqdar Siwaman Sahi Hai Ya Nahi?

Irshad: Har Sal Kare Ya Ek Hi Sal , Tabarka Sharif Maqsud E Esaal E Sawab Hai Aur Shariat Me Uski Koi Miqdar Muqrar Nahi. Jitna Ho Aur Jab Ho Pakmal Aur Khalis Niyat Se Allah Azwajjal Ke Liye Ho , Marne Ke Bad Ho Ya Zindai Me Har Sal Kare Koi Harj Nahi Balke Muqrar Karke Mauquf Karna Na Chaiye.

Surah Mulk Ki Fazilat

Iske Fawaid Beshumar Hai, Usme Surah Tabarak (Yani Surah Mulk) Sharif Padi Jati Hai. Is Surah Karima Ke Barabar Azaab E Qabr Se Bachane Wali Aur Rahat Pohchane Wali Koi Chiz Nahi.Agar Us Ke Padne Wale Ke Pass Malaika Azaab (Yani Azaab Ke Farishtein) Ana Chahte Hai To Unko Rokti Hai , Wo Dusri Taraf Se Ana Chahte Ahi To Udhar Hayl Hoti Hai Aur Farmati Hai Ke Uske Pass Na Aao ! Yeh Mujhe Padta Tha. Farishtien Arz Karte Hai :" Hum Iske Hukm Se Aye Hai Jiska Tu Kalam Hai." To Farmati Hai Ke Thhehar Jao Jab Tak Me Wapas Na Aao Uske Pass Na Ana Aur Bargah E Illahi Azwajjal Me Hazir Ho Kar Apne Padne Wale Ki Magfirat Ke Liye Esa Jagda Karti Hia Ke Makhluq Ko Esa Jagane Ki Taqat Nahi, Inteha Yeh Ke Agar Magfirat Me Takhir Hoti Hai Arz Karti Hai, " Wo Mujhe Padta Tha Aur Tune Use Na Bakhsha. Agar Me Tera Kalam Nahi To Mujhe Apni Kitab Me Se Chhail De. " Is Par Irshad E Bari Azwajjal Hota Hai." Ja Humne Use Bakhsha. "Wo Fauran Hajat Me Jati Hai Aur Waha Se Reshmi Kapde Aur Aram Takiyeh Aur Phool Aur Khushbu Lekar Qabar Me Ati Hai : "Mujhe Aane Me Der Hui Tu Gabraya To Na Tha." Phir Bichhone Bichhati Aur Takiyah Lagati Hai. Farishtein Bahukm E Rabul Alamin Wapas Jate Hai.

[Tafsir Ul Quran Ul Azim]

Khawab Me Kisi Ko Bad E Wafaat Bimaar Dekhna

Arz: Huzur Ek Shakhs Ne Apni Ladki Ke Intqaal Ke Bad Dekha Ke Wo Alil (Yani Bimar) Aur Bar Hasna Hai. Yeh Khawab Chand Bar Dekh Chuka Hai.

Irshad: Kalima Taiba 70000 Martaba Ma'a Darood O Salam Pad Kar Bakhsh Dia Jaye, In Sha Allah Padne Wale Aur Jisko Bakhsha Hai, Dono Ke Liye Zariyah E Najaat Hoga Aur Padne Wale Ko Duna Sawab Hoga, Aur Agar Doko Bakhshega Tikna Isi Tarah Karodo Balke Jamih Mominin Wa Mominaat Ko Essaal E Sawaab Kar Sakta Hai. Isi Nisbat Se Use Padne Wala Ko Sawaab Hoga.

Esaal E Sawaab Ki Barkatein

Hazrat Shaikh E Akbrami Al Deen Ibne Arabi Rehamtulah Allay Ek Jagah Dawat Me Tashrif Le Gaye, Aapne Dekha Ke Ek Ladka Khana Kha Raha Hai, Khana Khate Hue Dafatan (Achanak) Rone Laga. Wajh Dariyafat Karne Par Kaha Ke Meri Maa Ko Jahannum Ka Hukm Hai Aur Farishtein Use Le Jate Hai (Is Shehar Me Yeh Ladka Kashf Me Mash'hur Tha) Hazrat Shaikh Akrami Ul Den Ibne Arbi Rehamtullah Alay Ke Pass Yahi Kalma E Taiba 70000 Martaba Pada Huwa Mehfuz Tha Apne Uski Maa Ko Dil Me Esaal Sawab Kar Dia. Fauran Ladka Hasa , Aapne Sabab Hasne Ka Dariyafat Farmaya , Ladke Ne Jawab Dia Ke Huzur Maine Abhi Dekha Meri Maa Ko Farishtein Jannat Ki Taraf Le Jaa Rahe Hai. Shaikh Irshhad Farmate Hai : "Is Hadees Ki Tasdiq Mujhe Us Ladke Ke Kashf Se Hui Aur Uske Kashr Ki Tasiq Is Hadees Se."

Azaab Ruh Par Hota Hai Ya Jism Par?

Arz: Azaab Faqat Ruh Par Hota Hai Ya Jism Par Bhi?

Irshad: Ruh Wa Jism Dono Par Hota Hai Yuhi Sawab Bhi.
[Sharah Aqaid Nasfiyah]

Langade Aur Andhe Ki Hikayat

Hadees Me Hai:
Ek Lanja (Langada) Kisi Bag Ke Samne Pada Tha Aur Mewe Dekh Raha Tha , Magar Us Tak Jana Na Sakta Tha. Itefaqan Ek Andhe Ka Us Taraf Guzar Huwa Ke Bag Me Ja Sakta Tha Magar Mewe Use Nazar Na Ate. Lanjhe Ne Andhe Se Kaha : "Tu Mujhe Baag Me Le Chal , Waha Ja Kar Hum Aur Tum Dono Mewe Khaye". Andha Usko Apni Gardan Par Sawar Kar Ke Bag Me Le Gaya, Lanje Ne Meve Tode Aur Dono Ne Khaye. Is Surat Me Kon Mujrim Hoga? Dono Hi Hi Mujrim Hai. Andha "Jism" Hai Aur Lanja "Ruh".

Har Ek Ke Sath Kitni Ruhe Hoti Hai?

Arz: Har Ek Ke Sath Kitni Ruhe Hai?

Irshad: Sirf Ek Ruh Hai Agar Musalman Hai To Ailiyan (Yani Jannat Ala) Me Aur Kafir Hai To Sijin Me. Jo Shakhs Qabr Par Jata Hai Usko Bakhubi Dukhti Hai, Uski Baat Santi Samjti Hai. Marne Ke Bad Ruh Ka Irdraak Beshumar Pada Jata Hai Khawa Musalman Ki Ho Ya Kafir Ki. Shah Abdul Aziz Sahab Farmate Hai : Ruh Ko Qurb Wa Bad Makaani Yaksa Hai (Yani Ruh Ke Liye Kisi Chiz Ka Dur O Nazdik Hona Brabar Hai.) Ruh E Basr (Yani Binai Ki Ruh) Ko Dekh Kuwe Ke Andar Se Sitaro Ko Dekhti Hai Yani Nigah Uthhati Hai Zamin Se Falak Sawab Tak Pohchti Hai Jo Yaha Se Aath Hazar Baras Ki Rah Par Hai. Hadees Me Ruh Zinda Murad Ki Mishal Parinde Ki Farmai Jab Ke Pinjre Me Band Hai Uske Layaq Par Khol Sakta Hai Jab Qafs (Yani Qaid) Se Nikaal Do Phir Uski Udaan Dekho.

Qabar Khodne Par Murde Ki Hadiyah Mile To

Arz: Qabar Khodi Waha Murde Ki Hadiyah Nikale To Kya Kya Jaye?

Irshad: Agar Aur Jagah Mil Sakti Hai To Hargiz Us Me Dafan Na Akre Aur Us Qabr Ko Ba Surat Durusat Kar De Warna Un Hadiyo Ko Ek Taraf Rakh Kar Hayl Ka Fasal De Kar (Yani Darmiyan Me Koi Chiz Rakh Kar) Usko Dafan Kare, Aur Agar Yeh Malum Ho Ke Pehle Yaha Qabar Thi Agar Che Ab Yaha Nishan Baqi Na Raha To Us Surat Me Wahab Qabar Khodna Jaiz Nahi , Han Agar Koi Aur Jagah Na Mil Sake Aur Yeh Qabar Purani Ho Chuki To Majburan Jaiz Hai.

Darhi Mundana Aur Katarwana Gunah E Sagira Hai Ya Kabira?

Arz: : Darhi Mundwana Aur Katrwana Gunah E Sagira Hai Ya Kabira?

Irshad: Katarwana Ya Mundana Ek Dafa Ka Sagira Gunah Hia Aur Adat Se Kabira Jis Se Fasiq E Mal'aun (Elaniyah Kabira Gunah Karne Wala) Ho Jayega, Iske Pichhe Namaz Makruh E Tahrimi Ke Padhni Gunah Aur Pherni Wajib, Agar Ihada Na Kia Gaya (Dubara Na Pardhi To) Gunahgar Hoga.

Fatwa Naussi Kaise Sikhe?

Ek Roz Hazrat Maulana Shah Syed Ahmad Ashraf Sahab Kichhochwi (Allayrehma) Tashrif Laye Hue They. Rukhsat Ke Waqt Unhone Arz Kia Ke Molvi Syed Mohammad Sahab Asharafi Apne Bhanje Ko, Me Chahta Hun Ke Huzur Ki Khidmat Me Hazar Kardu, Huzur Jo Munasib Khayal Farmaye Unse Kaam Le, Irshad Huwa : "Zaroor Tashrif Laye Yaha Fatwe Likhe Aur Madrse Me Dars Dey." Rad Wahabiyah Aur Itfa " Yeh Dono Ese Fan Hai Ke Tab Ki Tarah Yeh Bhi Sirf Padne Se Nahi Ate Un Me Bhi Tabib E Haziq (Mahir Tabib) Ke Mutb Me Bethhane Ki Zaroorat Hai. Main Bhi Ek Tabib E Haziq Ke Mutab Me Sat Baras Bethha, Mujhe Wo Waqt , Wo Din , Wo Jagah , Wo Masail Aur Jaha Se Wo Aaye They Achi Tarah Yad Hai. Maine Ek Bar Ek Nihayat Paichida Hukm Ko Badi Koshish Wa Janfsani (Jan Tod Mehnat) Se Nikala Aur Uski Taidat Tanqih (Zaid Kalam Nikalne Ke Bad) Aath Warq Me Jamah Kiye Magar Jab Hazrat

Walid Majid Quds Sira Ke Huzur Me Paish Kia To Unhone Ek Jumla Esa Farmaya Ke Us Se Yeh Sab Warq Rad Ho Gaye. Wahi Jumle Ab Tak Dil Me Pade Hue Hai, Aur Qalb Me Ab Tak Un Ka Asar Baqi Hai. Khud Satai (Yani Apne Muh Se Apni Tarif Karna) Jaiz Nahi Magar Waqt E Hajat, Izhar E Haqiqat Tahdis E Naimat Hai (Yani Zarooart Ke Waqt Haqiqat Ke Izhar Ke Liye Apni Taraif Khud Karne Ki Ijazat Par Amal Hai.)

Syedna Yusuf Allaysallam Ne Badhshah E Misr Se Farmaya :

قَالَ اجْعَلْنِىْ عَلٰى خَزَآئِنِ الْاَرْضِ ۚ اِنِّىْ حَفِيْظٌ عَلِيْمٌ (۵۵)

Zamin Ke Khazane Mere Hath Me De De Beshak Main Hifz Wala Hu Aur Ilm Wala Hun

[Surah Yusuf Ayat 55]

Bafazl E Rehmat E Illahi Azwajjal Phir Ba'aun Wa Inayat E Risalat Panahi ﷺ (Allah Ke Rasool Allaysalato Taslim Ke Mad O Inayat Se) Ifta Aur Rad E Wahabiyah Ke Dono Kamil Fan Dono Nihayat Aali Fan Unhe Yaha Se Ache In Sha Allah Ta'la Hindustaan Me Kahi Na Payega, Gair Mumalik Ke Baabat (Bare Me) Nahi Kahta. Main Har Shakhs Ko Batib E Khatir (Bakhubi) Sikhane Ko Tayar Hu. Syed Mohammad Asharfa Sahab To Mere Shahzade Hai, Mere Pass Jo Kuch Hai Wo Unhi Ke Jad E Amjad Yani Huzur Syedna Gaus E Azam Radiallahu Ta'la Anho Ka Sadqa Wa Atiyah Hai. Aapke Yaha Maujud E Den Me Tafqa Jiska Naam Wo Molvi Ajmad Ali Sahab Allayrehma Me Zayda Wo Payega. Iski Wajh Yahi Hai Ke Wo Istfata (Sawalat) Sunaya Karte Hai Aur Jo Main Jawab Deta Hun Likhte Ahi, Tabiyat Wale Bhi Mu'adam (Nayab) Hai. Halake Aima E Deen Ne Ise Farz E Kifaya Bataya Hai.

[Tafsir Ruh Ul Bayan]

Ulma E Maujudeen To Koi Itna Bhi Nahi Janta Ke Fulah Din Aftaab Kab Tuluh Hoga Aur Kab Gurub. Boht Si Amar Guzar Gayi Thodi Baqi Hai, Jin Sahab Ko Jo Kuch Lena Ho Wo Hasil Karle.

Mujhe Gugm Karne Se Pehle Yani Meri Maut Se Pehle Muj Se Puchh Lo.
Hazrat Maula Ali Karamullah Waz Ul Karim Ka Irshad Hai.

[Al Mustdark Ul Sahihain]

Aur Shaikh Sa'adi Alayrehma Ka Qaul Bilkul Sahi Hai

"Naimat Ki Qadr Uske Zayil Hone Ke Bad Malum Hoti Hai."

Khali Pyala

Phir Lene Wale Ko Chaiye Ke Jab Kisi Chiz Ke Hasil Karne Ka Irada Kare To Agar Che Kamalat Se Bhara Huwa Ho, Apne Tamaam Kamalat Ko Darwaza Par Hi Chordh De Aur Yeh Jane Ke Main Kuch Janta Hi Nahi. "Khali Ho Kar Ayega To Kuch Payega" Aur Jo Apne Aapko Bhara Samjega To

"Bhare Bartan Me Aur Koi Chiz Nahi Dali Ja Sakti."

Khidmat E Ilm Se Mehroom

Aur Ajkal To Hasil Karne Wale Ese Hai Ke Jab Mian Hasan Miyan Marhum Ke Makan Me Rahta Tha. Usme Ek Zaina (Sirdhi) Hai Jo Bahar Se Chhat Par Gaya

Hai. Us Zamane Me Ek Mudris (Ustad) Sahab Ke Hadiyah Akhrin Supurd Huwa Yeh Koi Asan Kitab Nahi, Jab Unhone Kam Chalta Na Dekha To Mujh Se Padna Chaha Magar Shart Yeh Ki Us Bahar Ke Zine Se Chhat Par Mujhe Bula Lia Kijiye Aur Wahan Tanhai Me Pada Dia Kijiye (Take) Kisi Ko Malum Na Ho. Maine Kaha "Maulana ! Hidaya Alkhrin Ka Sabaq Koi Sarqa (Chori) Nahi Jo Log Se Chhup Kar Ho, Mujh Se Yeh Na Hoga. "Ek Sahab Yahi Ke Fatwa Nausi Karte They , Wo Is Tarah Likhte They Ke Bahar Se Jawab Likh Kar Bhej Dia, Maine Islah De Kar Bhej Dia. Ek Roz Un Se Kaha Gaya : "Maulana Yun Jawab To Thik Ho Jayega Magar Aap Ko Yeh Na Malum Hoga Ke Aapki Likhi Hui Ibarat Kyon Kaati Gayi Aur Dusri Ibaratein Kis Maslihat Se Badai Gayi, Munasib Yeh Hai Ke Aap Bad E Namaz E Asar Apne Likhe He Fatwo Par Islah Le Liya Kare. "Unhone Kaha Ke "Us Waqt Aapke Pas Boht Se Log Jamah Hote Hai Is Majah Me Ap Farmayege Ke Tumne Yeh Galat Likha Wo Galat Likh Aur Mujhe Isme Nidamat Hogi." Is Banda E Khuda Ke Naam Africa Aur America Tak Se Istefata Ate (Fatwe Puchhe Jate) They. Iski Wajh Yeh Hai Ke Yaha Unke Naam Se Jawab Jata To Log Unhi Ke Naam Istfata Bhejte. Us Zamane Me Makka Muazmah Ke Ek Alim Jalil Hazrat Maulana Syed Ismail Hafiz Kutb Haram Rehmatullah Allay Faqir Ke Yaha Tashrif Laye Hue They. Makka Muazmah Se Sirf Mulaqat Faqir Ke Liye Karam Farma Tha, Unker Samane Iska Tazkira Huwa Farmaya : "Esa Shakhs Barkat E Ilm Se Mehroom Rahta Hai. " Yahi Huwa Ke Wo Sahib Chordh Kar Bethh Rahe. Ab B.A Pass Karni Ki Firk Me Hai.

Shagirdh Ki Ajazi

Hazrat Abdullah Ibne Abbas Radiallahu Ta'la Anho Farmate Hai Jab Me BaGarz E Tahsil Ilm (Yani Ilm E Deen Sikhne Ke Liye) Hazrat Zaid Bin Sabit Radiallahu Ta'la Anho Ke Dar E Daulat Par Jata Aur Wo Bahar Tashrif Na Rakhte Hote To

Bara E Adab Unko Awaz Na Deta, Unki Chhokhat Sar Par Rakh Kar Let Rahta. Hawa Khak Aur Reta Uda Kar Mujh Par Dalti , Phir Jab Hazrat Zaid Radiallahu Ta'la Anho Ka Shana E Aqdas Se Tashrif Late Farmate : "Ibne Umme Rasoolallah ﷺ (Yani Aey Rasoolallah ﷺ Ke Chahcha Ke Bete) Apne Mujhe Itlah Kyon Na Kara Di? Main Arz Karta Mujhe Layaq Na Tha Ke Main Aapko Itlah Karata."

Yeh Wo Adab Hai Jiski Talim Quraan E Azim Ne Farmai :

اِنَّ الَّذِیۡنَ یُنَادُوۡنَکَ مِنۡ وَّرَآءِ الۡحُجُرٰتِ اَکۡثَرُہُمۡ لَا یَعۡقِلُوۡنَ (۴)
وَلَوۡ اَنَّہُمۡ صَبَرُوۡا حَتّٰی تَخۡرُجَ اِلَیۡہِمۡ لَکَانَ خَیۡرًا لَّہُمۡ ؕ وَاللّٰہُ غَفُوۡرٌ رَّحِیۡمٌ (۵)

Wo Jjo Hujro Ke Bahar Se Tumhe Awaz Dete Hai Unme Boht Ko Aqal Nahi Aur Agar Wo Sabr Karte Yaha Tak Ke Tum Bahar Tashrif Lao To Unke Liye Behtar Tha Aur Allah (Azwajjal) Bakhshne Wala Meharbaan Hai.

[Surah Al Hujarat]

Ahl Bait Ka Adab

Ek Martaba Hazrat Zaid Radiallahu Ta'la Anho Gorde Par Sawar Hai Ke Hazrat Abdullah Bin Abbas Radiallahu Ta'la Anho Ne Rikaab Thami. Hazrat Zaid Radiallahu Ta'la Anho Ne Farmaya Ke "Yeh Kya Hai? Aey Ibne Umme Rasoolallah ﷺ ! Unhone Kaha : "Hume Yahi Talid Di Gayi Hai Ke Ulma Ke Sath Adab Kare." Is Par Hazrat Zaid Radiallahu Ta'la Anho Gordhe Se Utare Aur Hazrat Abdullah Ibne Abbas Radiallahu Ta'la Anho Ke Hath Par Bosa Dia Aur Farmaya ": Hume Yahi Hukm Hai Ke Ahl Bait E Azhar Ke Sath Esa Hi Kare."

[Al Majmah Ul Kabir Lil Tibrani]

Ustaz Ke Qadam Dhone Wala Shagird

Haroon Rasheed Jaise Jabar Badhshah Ne Mamun Rashid Ki Talim Ke Liye Imaam E Kisai Se (Jo Imaam Mohammad Rehamtullah Allay Ke Khalazad Bhai Aur Ajl Ulma Qura Sab'a Me Se Hai.) Arz Kia. Farmaya "Main Yaha Padane Na Aauga, Shehzada Mere Hi Makaan Par Aa Jaya Kare." Haroon Rashid Ne Arz Ki : " Wo Wahi Hazir Ho Jaya Karege Magar Uske Sabaq Pehle Ho." Farmaya ; "Yeh Bhi Na Hoga Balke Jo Pehle Ayega Uska Sabaq Pehle Hoga. "Garz Mamun Rashid Ne Padhna Shuru Kia. Itefaqan Ek Roz Haroon Rashid Ka Guzar Huwa, Dekha Ke Imaam Kusai Apne Pao Dho Rahe Hai Aur Mamun Rashid Pani Dalta Hai. Badhshah Gazabnaak Hokar Utara Aur Mamun Rashid Ke Koda Mara, Aur Kaha : "Aey Beadab ! Khudane Do Hath Kis Liye Diye Hai Ek Hath Se Pani Dal Aur Dusre Hath Se Unka Pao Dho."

Ilm Ki Izzat

Ek Martaba Haroo Rashid Ne Abu Mawiyah Aziz Ki Dawat Ki Wo Aankho Se Mazur They. Jab Aftaaba (Yani Dhaknedar Dasta Laga Huwa Lauta) Aur Chalamchi (Hath Muh Dhone Ka Bartan) Hath Dhone Ke Liye Layi Gayi To Chalamchi Khidmatgar Ko Di Aur Aftaaba Khud Lekar Unke Hath Dhulaye Aur Kaha : "Aapne Jana Kon Aapke Hath Par Paani Dal Raha Hai?" Kaha : "Nahi". Kaha : Haroon. (Unhone) Kaha Jaisi Aapne Ilm Ki Izzat Ki Esi Allah (Azwajjal) Aapki Izzat Kare. Haroon Rashid Ne Kaha Isi Dua Ke Hasil Karne Ke Liye Yeh Kia Tha.

[Tarikh Bagdaad]

Ulma E Kiram Ka Ahtraam

Haroon Rashid Ke Darbaar Me Jab Koi Aalim Tashrif Laate, Badhsha Unki Tazim Ke Liye Saroqad (Yani Saro Ke Darkhat Ki Tarah Bilkul Sidha) Khada Hota. Ek Bar Darbariyo Ne Arz Kia : "Ya Ameer Ul Mominin Ra'ab Saltnat Jata Hai. "Jawaab Dia :"Agar Ulma E Deen Ki Tazim Se Raub E Saltnat Jata Hai To Jane Hi Ke Qabil Hai. "Yahi Wajh Thi Ke Haroon Rashid Ka Raub Ruh E Zamin Ke Badhshaho Par Badarja Atam (Yani Boht Zayda) Tha. Salateen E Nasara (Isai Badhshah) Uska Naam Lete Thartarate They.

Isai Ka Beta

Takht E Qustuntunia Par Ek Isai Aurat Hukmraan Thi Aur Wo Har Sal Khiraj Ada Karti. Jab Wo Mar Gayi To Uska Beta Takht Par Bethha Aur Khiraj Na Hazir Kia. Idhar Se Khiraj Ma Mutlaba Huwa To Usne Hazrat Haroon Rashid Ki Khidmat Me Ek Qasid Ke Hath Is Mazmun Ki Tahrir Bheji Ke :

"Wo Mar Gayi Jo Khud Payda Bani Thi Aur Ab Rukh Banaya Tha" (Yani Meri Maa Jisne Aapki Bala Dasti Qabul Ki Thi Wo Mar Chuki Hai, Ab Mere Sath Apka Koi Muamla Nahi)

Yeh Tahrir Lekar Elichi Jab Hazir E Darbar Huwua , Wazir Ko Hukm Huwa Sunao ! Wazir Ne Use Dekh Kar Arz Ki : " Huzur Mujh Me Taab Nahi Jo Ise Suna Saku. " Farmaya : "Lao Mujhe Dey." Aur Is Tahrir Ko Pada. Badhshah Ko Dekhte

Hi Esa Jalaal Aya Jise Dekh Kar Tamaam Darbar Bhag Gaya. Sirf Wazir Aur Elihichi Rah Gaye. Wazir Ko Hukm Huwa Ke Jawab Likh ! Usne Irada Likhne Ka Kya Magar Rauab E Shahi Is Qadr Galib Tha Ke Hath Thhartharane Laga Aur Qalam Na Chala. Phir Farmaya : "Aur Yun Likha :

"Yeh Khat Hai Khuda Ke Bande Ameer Ul Mominin Haroon Rashid Ki Taraf Se Room Ke Kute Falah Ko Ke Aukafra Ke Jane! Jawab Wo Nahi Jo Tu Sune Jawab Wo Hai Jo Tu Dekhega."

Yeh Farmaan Qasid Ko Dia Aur Fauran Lashkar Ko Tayari Ka Hukm Dia. Qasid Ke Sath Lashkar Le Kar Pohche Aur Jate Hi Qustuntunia Ko Fatah Kar Ke Us Badshah Isai Ko Girftaar Kar Liya. Usne Boht Giriyahzari Ki, Hath Pao Jorde, Khiraj Dene Ka Wada Kia, Chhordh Dia Aur Taaj Bakhshi Karke Wapas Aaye. Abi Ek Manzil Aye They Ke Khabar Pai : Usne Phir Sartaabi Ki. Fauran Wapas Gaye Aur Phir Fatah Kia Aur Phir Use Girftaar Kia.

[Al Kaamil Fi Al Tarikh]

Phir Usne Hath Jordhe Aur Khushshamid Ki Phir Chordh Dia. Ese Jabbar Badhshah Ki Ulma Ke Sath Yeh Tarz E Tazimi Thi.

Sajde Me Qurb E Illahi

Arz: : Badno Ko Qurb E Illahi Ka Martaba Elawa Wo Namaz Bhi Hota Hai?

Irshad: Han Har Sajde Me Rab (Azwajjal) Ke Qarib Hota Hai. (Sahi Muslim)

Aur Sajde Char Qism Ke Hai : 1 Sajda E Namaz 2 Sajda E Tilawat 3 Sajda E Sau 4 Sajda E Shukr

Sajda E Shukar Masnun Hai Ya Musthab

Arz:: Sajda E Shukr Masnun Hai Ya Musthab?

Irshad: Sunnat E Musthaba Hai. (Rad Ul Mohtaar Al Dar Mukhtar) Jis Waqt Abu Jahal Laeen Ka Sar Kat Kar Sakrar Me Aya To Sajda E Shukr Farmaya.

Gustakh E Rasool Ka Anjaam

Is Laeen Se Bhi Qalb E Aqdas ﷺ Ko Boht Takhlif Pohchi?

Irshaad : Yeh Un Bara Laeen Se Tha Jo Sab Ke Sab Tabah O Barbaad Ho Gaye. Kisi Ke Sar Par Bijli Giri, Kisi Par Pathhar Barse Garz Tarh Tarah Ke Azaab E Illahi (Azwajjal) In Khabsha (Khabiso) Par Nazil Hue. Ek Martaba Aas Safar Ko Gaya. Thakan (Thakan) Ke Bays Ek Darkhat Se Takiyah Laga Kar Bethh Gaya. Jibrail Amin (Allaysallam) Bahukm E Rabul Alamin (Azwajjal) Tashrif Laye Aur Uska Sar Pakad Kar Darkhat Se Takarana Shuru Kia. Wo Chilata Tha Ke "Arey ! Kon Mere Sar Ko Darkaht Se Takra Raha Hai? " Uske Sathi Kahte They Ke Hume Koi Nazar Nahi Ata. " Yaha Tak Ke Jahannum Wasil Huwua (Yani Markar Jahannum Pohcha)

Qayamat Ke Din Is Jahannumi Ke Sab Se Juda Halat Hogi : Yeh Apne Apne Aapko Mazallah Azizo Karim Kaha Karta Yani Izzat Wala Wa Karam Wala. Daroga Dozakh (Dozakh Ke Nigran Farishtein) Ko Hukm Hoga Ke Iske Sar Par Gurz Maro Jis Ke Lagte Hi Ek Bada Khala Sar Me Ho Jayega Aur Jiski Wusat Itni Na Hogi Jitni Tum Khayal Karte Ho Balke Jis Ki Ek Dardh Koh E Ohad (Ohad Pahd) Ke Barbar Hogi Uske Sar Phatane Se Jo Khala Hoga Wo Kis Qadr Wasih Hoga ! Garz Us Khala Me Jahannum Ka Kholta Huwa Paani Bhar Jayega Aur Us Se Kaha Jayega

ذُقْ ۚ اِنَّكَ اَنْتَ الْعَزِيْزُ الْكَرِيْمُ (۴۹)

Chikh Tu To Izzat Wa Karam Wala Hai.

[Surah Dakhaan Ayat 49]

Aur Kafir Ko Yahi Paani Pilaya Jayega E Jab Muh Ke Qarib Ayega Muh Usme Gul Kar Gir Padega Aur Jab Pet Me Utarega, Anto Ke Tukde Kar Dega, Aur Us Paani Ko Esa Piyege Jiase Tons (Na Bujne Wali Pyas) Ke Mare Unt. Bhuk Se Betaab Hoge To Khardar Thohar. Kholta Huwua, Charkh Diye, (Pigle) Hue Taanbe Ki Tarah Ublata Huwa Khilayege Jo Pet Me Jakar Kholte Hue Pani Ki Tarah Josh Marega Aur Bhuk Ko Kuch Fayda Na Dega. Anwah Anwa (Tarah Tarah) Ke Azaab Hoge. Har Taraf Se Maut Ayegi Aur Marege Kabhi Nahi, Na Kabhi Un Ke Azaab Me Takhfif (Kami) Hogi. Yahi Haal Tamaam Rafziyon, Wahabiyon Aur Qadiyanio, Nacheriyon Tamaam Murtdeen Ka Hai, Jisne Kisi Dusre Ke Behkan Ese Kufr Kia Hoga Wo Bargah E Rabul Izzat (Azwajjal) Me Arz Karega : "Usne Mujhe Behkaya , Us Par Dugna Azaab Kar." "Rabul Izzat (Azwajjal) Farmayega : Sab Par Duna Hai Magar Tum Jante Nahi Aur Nariyon

(Dozakhiyon Ke Jism Ese Ese Bade Bade Hoge Jinki Ek Dardh Mishl Kau E Ohad Ke.

Masjid Me Kapde Sina Kaisa?

Arz: : Masjid Me Kapda Sina Jaiz Hai Ya Nahi?

Irshad: Agar Ujrat Par Sita Hai To Najaiz Hai Warna Koi Harj Nahi.

Sunnat Ke Mutabiq Khana Khane Ka Tariqa

Arz: : Khane Ka Masnun Tariqa Kya Hai?

Irshad: Daina Pao Khada Ho Aur Baya Bicha Aur Roti Baye Hath Me Lekar Dahine Se Tordhna Chaiye. Ek Hath Se Todh Kar Khana Aur Dusra Hath Na Lagana Adate Mutkabirin (Yani Takbur Karn Walo Ki Adat) Hai.

Fatiah Ka Sabut

Arz: : Fatiah Me Al Humduh Sharif Padne Ko Wahabiyah Mana Karte Hai . Aya Kuch Zayda Sawab Hai?

Irshad:

Jo Kuch 30 Paro Me Hai Wo Sirf Alhumduh Sharif Me Hai. Ek Babat Ki Hadees Sharif Me Irshad Hai Ke Rab Azwajjal Farmata Hai

Maine Surah Fatiah Ko Apne Aur Apne Bande Ke Darmiyan Nisf Nisf Taqsim Farmaya.

Nisf Awal Mere Liye Aur Nisf Akhir Mere Bande Ke Liye Hai. Jab Banda Pehle Tin Ayato Ko Padta Hai To Irshad Farmata Hai, Ke Mere Bande Ne Meri Tamjid (Buzargi) Ki, Aur Jab Bich Ki Ayat Iyak Padta Hai. Irshad Farmata Hai : Yeh Adhi Mere Liye Aur Adhi Mere Bande Ke Liye Jab Akhir Ki Tin Ayat Padta Hai , Irshad Farmata Hai : Yeh Mere Bande Ke Liye Hai Aur Mere Bande Ke Liye Hai Wo Jo Usne Manga.

[Al Mauta Imaam Malik]

Yeh Isliye Irshad Huwua Ke Pehli Tin Ayat Me : Maula Azwajjal Ki Khalis Hamd O Sana Hai Aur Pichli Me Ihadi Se Akhir Tak Apne Liye Dua Hai Aur Bich Ki Ayat Me Zikr E Ibadat Wa Istanat (Ibadat Aur Madad Mangane Ka Zikr) Hai. Ibadat Maula Ta'la Ke Liye Hai Aur Ist'anat (Yani Madad Talab Karna) Bande Ka Nafah. Wahabiyah Ki Bad Aqali Ko Kya Kahe Ke Esi Mutbarak Surah Ke Padne Se Mana Karte Hai.

Quran Paak Ko 30 Paro Me Kisne Taqsim Kia?

Arz: Huzur Zamana Sahaba (Allay Rizwan) Me Bhi Quran E Azim Ke Pare Ho Gaye Thye?

Irshad: Imaam Jaludeen Suyuti Ne Kitaab Al Itqaan" Me Jis Qadr Ahadees Riwayat Wa Aqwal E Quran Azim Ke Ese Umoor Ke Mutliq Hai Jamah Farma Diye Hai. Usme Paro Ka Kahi Zikr Nahi Jis Se Zahir Hota Hai Ke Unke Waqt Tak Yeh Taqsim Na Thi. Han Ruku Jari Hue 800 Baras Hue. Mashaikh E Kiram Ne Alhumduh Sharif Ke Bad 540 Rakhe Ke Tarawih Ki Har Raqat Me Ek Ruku Padne To Sataishwi Shab Me Ke Shab E Qadr Hai Khatam Ho.

Ahzaab Wa Ashaar Ka Aagaz Kab Huwa?

Arz: : Yah Ahzaab Wagera Kaise Shuru Hue?

Irshad: Ahzaab Wa Ashar Zamana Mubarak Se Hai. Aashar Das Das Ayato Ke Majmuah Ka Naam Tha Yani Sahaba E Kiram Allayrizwan) Ek Ashar Huzur E Aqdas ﷺ Se Padte Aur Uske Mutliq Uloom Wa Mauruf Jo Un Ke Layaq Hote Un Sab Ko Hasil Karne Ke Bad Dusra Ashar Shuru Karte.

Syedna Farooq E Azam Radiallahu Ta'la Anho Ne 12 Baras Me Surah Baqra Sharif Khatam Farmai Aur Bad E Ikhtataam Ek Unt Qurbani Farmaya. Syedna Abdullah Ibne Umar Radiallahu Ta'la Anho Ne Surah Baqra 8 Baras Me Padi.

[Shoaib Ul Imaan]

Gaane Walo Par Laanat

Arz: Kya Yeh Riwayat Sahi Hai Ke Hazrat Mehboob E Illahi Radiallahu Ta'la Anho Qabar Sharif Me Nange Sar Khade Hue Gaane Walo Par Laanat Farma Rahe They?

Irshad: Yeh Waqiah Hazrat Khawza Qutub Deen Bakhtiyar Khaki Rehmatullah Allay Ka Hai Ke Apke Mazar Sharif Par Majlis E Smah Me Qawali Ho Rahi Thi. Ajkal To Logo Ne Boht Ikhtarah Kar Liye Hia, (Yani Nayi Batein Nikal Liye Hai) Nacha Wagera Bhi Karate Hai Halake Us Waqt Bargah Ho Me Mazamir (Alat E Mausiqi) Bhi Na They. Hazrat Syedna Ibrahim Airji Rehamtullah Allay Jo Humare Peeran E Silasila Me Se Hai Bahar Majlis Samah Ke Tashrif Farma They. Ek Sahab Salehin Se Aapke Pass Aye Aur Guzarish Ki Majlis Me Tashrif Le Chale. Hazrat Syedna Ibrahim Airji Rehamtullah Allay Ne Farmaya : "Tum Janane Wale Ho, Mawaja Aqdas Me Hazir Ho, Agar Hazrat Razi Ho Me Abhi Chalta." Unhone Mazar E Aqdas Par Muraqa Kia, Dekha Ke Huzur Qabar Sharif Me Pareshan Khatir Hai Aur Un Qawalo Ki Tara Ishara Karke Farmate Hai :
(Yani Un Badbakhto Ne Mere Auqaat Pareshan Kar Rakhe Hai.)
Wo Wapas Aaye Aur Qabl Us Ke Arz Kare, Farmaya : "Aapne Dekha."

Kaaki Ke Ma'ani

Huzur Kaaki Ke Kya Ma'ani Hai Aur Uski Wajh Tasmiyah (Yani Namki Wajh) Kya Hai?

Irshad: Hazrat Khawza Qutub Ul Deen Bakhtiyaar Kaki Rehamtullah Allay Ki Khidmat Me Chand Musafir Hazir Hue, Huzur Ke Yahaus Waqt Kuch Saman E Khurd Naush (Khane Pine Ka Saman) Maujud Na Tha Gaib Se Kaak (Rotiya) Aayi Jo Sab Ko Kafir Wa Wafi Ho Gayi Jab Se Aap Kaaki Mash'hur Ho Gaye.

Jali Hui Roti Aur Kide Wala Chhuhara

(Isi Tazkira Me Farmaya) Ke Ek Martaba Maulana Fazl E Rasool Sahab Jo Mere Peer O Murshid (Shah Aale Rasool Marerawi) Radiallahu Ta'la Anho Ke Sath Hazrat Maulana Noor Sahab Rehamtullah Allay Se (Jo Maulana Bahrul Uloom Malk Ul Ulma Ke Shagird They) Padte They. Delhi Me They, Jalsa Wahabiyah Me Tashrif Le Gaye. Wahab Hazirin Par Kaak Aur Chuhare Barsa Karte Thye. Chunache Hasb E Dastur Aapke Samne Bhi Bhuchhar Hui Ke Kak Aur Ek Chhuhara Aap Ko Bhi Mila. Aapne Chhuhara Torda To Usme Se Kida Nikala Aur Kak Ka Kirana Jala Huwa. Yeh Dekh Kar Tabsum Kia Aur Ba Awaz E Buland Kaha " "Sahbo Aaj Tka To Suna Karte They Ke Farishtein Bolte Nahi Yeh Kaisa Bhul Gyae Ke Roti Bhi Jala Di Sunte They Ke Jannat Ka Mewa Sadta Galta Nahi, Tajub Hai Ke Chhuharo Me Kide Pade Gaye. 'Is Par Boht Shor O Gul Huwa. Apko Gusa Aya, Parda Ko Hata Dia Jiske Piche Se Yeh Barish Ho Rahi Thi Dekha To Ismail Dehlvi Ka Ek Gulaam Jiska Naam Abdul Latif Tha Ek Jholi Me Kaak Aur Ek Me Chhuhare Le Bethha Hai. Parda Hatate Hi Parda Faash Ho Gaya.

Iske Baad Hazrat Maulana Fazal Rasool Sahab Delhi Se Lakhnow Hazrat Maulana Noor Rehamtullah Allay Ki Khidmat Me Hazir Hue. Andar Se Khabar Aai Ke Ane Ki Mumaniat Hai. Aap Chokhat Par Beth Gaye Aur Rone Lage Aur Arz Ki Ke "Meri Kya Khata Hia Malum Ho Ke Wo Qabil E Maufi Bhi Hai Ya Nahi?" Jab Boht Der Guzar Gayi Ot Maulana Noor Sahab Rehamtulah Allay Bahar Tashirf Laye Aur Farmaya: "Tumhe Maine Isliye Padaya Tha Ke Wahabiyon Ke Jalso Me Jao." Aapne Arz Ki Ke Itna To Malum Ho Gaya Ke "Meri Khata Qabil E Maufi Hai." Aur Phir Aapne Sara Waqiah Ismail Dehlvi Ke Makr O

Fareb Ka Arz Kia Aur Kaha Main Uska Sarf Parda Faash Karne Ko Gaya Tha Ke Na Malum Kitne Bandgaan E Khuda (Azwajjal) Uski Is Ayari Se Gumrah Ho Rahe They. Aap Sun Kar Khush Hue Aur Razi Ho Gaye.

Khaufzaada Badhshah

Yahi Maulana Noor Sahab Rehamtullah Allay Ek Roz Raste Me Tashrif Le Jaa Rahe They, Samne Se Ali Bakhsh Wazir Badhashah Audh, Jo Uski Naak Ka Baal Ho Raha Tha, Hathi Par Chala Aa Raha Tha. Usne Hazrat Ko Dekh Kar Itna Adab Kia Ke Hathi Ko Bithha Dia Aur Utar Kar Qarib Hazir Huwa Aur Salam Arz Kia. Aapne Uski Taraf Se Muh Pher Liya Aur Salam Na Liya Ke Wo Rafzi Tha Aur Darhi Mundi Hui Thi. Samja Ke Shayd Mujhe Dekha Nahi. Dusri Taraf Jakar Salam Arz Kia. Apne Udhar Se Muh Pher Liya Aur Salam Qabul Na Farmaya. Tisri Dafa Phir Salam Kia, Aapne Jawab Na Dia. Us Khabis Ko Gusa Aya Aur Hathi Par Chardh Kar Yeh Kahta Huwa Chala Gaya Ke Firangi Mahal Ke Mardo Ki Darhi Aur Aurto Ka Sar Na Mundawaya To Ali Bakhsh Nam Nahi. Aap Jab Makan Me Tashrif Le Gaye To Ek Talib Ilm Ne Ali Bakhsh Ka Wo Faqra Arz Kia. Fauran Bahar Tashrif Laye Astane Par Us Waqt Mere Peer O Murshid Rehamtullah Allay Maulana Fazl Rasool Sahab Rehamtullah Allay Hazir They. Arz Kia : Huzur Kaha Ka Qasd (Irada) Faramte Hai? Farmaya : Bacho Noora Ki Hamqate To Hai (Apki Zubaan Purbi Thi) Rafzi Aya Tha, Salam Kia Tha, Jawab De Dia Hota. Ab Kisi Ki Darhi Munde Hai Kisi Ka Morde Morde Hai. Noora Ki Hamqate To Hai. "Aur Aap Sidhe Badhshah Ke Mehal Ko Tashrif Le Chale Ke Us Se Paistar (Pehle) Kabhi Na Gaye They, Bache Bache Dono Hazrat Bhi Ho Le. Us Din Noor Roz Ka Din Tha. Uske Mehal Me Jashn Ho Raha Tha. Sharab O Kabaab Aur Gane Bajane Ke Saman Maujud They. Jab Darbaan Ne Tashrif Late Dekha, Gabhra Kar Dodta Huwa Gaya, Aur Badshah Ko Khabar Di. Badshah Sun

Kar Gabhra Gaya Aur Hukm Dia Ke Fauran Tamaam Manhiyat E Sharah (Sharan Mamnuh Chiz Maslan Saz O Alat Aur Sharab Wagera) Uthha Diye Jaye Aur Khud Darwaze Tak Istqabal Karke Hazrat Ko Andar Le Gaya Aur Ba Izzat Tamaam Bithhaya. Ali Bakhsh Khada Huwa Yeh Waqiah Dekh Raha Hai, "Kato To Badan Me Khun Nahi." Samj Raha Hai Ke Ab Yeh Shikayat Farmayege Aur Khuda Jane Badhshah Kia Kuch Karega, Magar Yeh "Wasih Zarf" Is "Halke Qayas" Se War Hai. Yeh Shikayat Farmane Tashrif Na Le Gaye Balke Use Apni Azmat Dikhane Ko Ke Wo Iza Rasani Ke Khayal Se Baz Rahe. Yeh Shikayat Farmane Tashrif Na Le Gaye Balke Use Apni Azmat Dikhane Ke Wo Iza Rasani Ke Khayal Se Baz Rahe. Badhshah Ne Arz Ki: "Harat Ne Kisi Taklif Farmai. Irshad Farmaya : "Teri Zamin Me Rahat (Yani Rahte) Hai Humne Kaha Aaye, : 'Badhshah Ne Wo Sherni "Meri Jo Nau Roz Ke Liye Ai Thi Paish Ki. Farmaya : "Humare Du Bache Bhi Bahar Hai." Chunache Un Hazrat Ko Bhi Bulaya Gaya. Thodi Der Tashrif Rakh Kar Wapas Tashrif Laye.

Yeh Dono Hikayatein Mujh Se Hazrat Maulana Abdul Qadir Sahab Rehamtullah Allay Ne Lakhnow Me Bayan Farmai Jab Main Aur Wo Hizir 1309 Me Kuch Kitabein Dekhne Laknow Gaye They.

Ilm E Jafar

Maulif:

Ek Roz Nawab Wazir Sahab Ahmad Khan Sahab Ek Kitaab Jis Me Unhone "Tarifaat E Ishaya" Likhi Thi. Ala Hazrat Madila Ko BagArz E Islah Bad E Zohar Suna Rahe They. Ilm E Jafaar Ki Tarif Sunate Waqt Hzur Ne Irshad Farmaya : Apne Ilm E Zairja Ki Tarif Na Likhi. Yeh Ilm E Zafaar Hi Ka Ek Shuba Hai, Isme Jawab Manzum Arbi Zubaan "Bahr E Tawil" Aur Huruf E Laam Ki Rawi Se Ata

Hai Aur Jab Tak Jawan Pura Nahi Hota Muqtah Nahi Ata Jis Ko Sahib E Ilm Ki Ijazat Nahi Hoti Nahi Ata, Maine Ijazat Hasil Karna Chahi. Isme Kuch Pada Jata Hai Jisme Huzur Aqdas ﷺ Khawab Me Tashrif Late Hai. Agar Ijazat Ata Hui Hukm Mil Gaya Warna Nahi. Maine Tin Roz Pada , Tisre Roz Khawaab Me Dekha Ke Ek Wasih Maidaan Hai Aur Usme Ek Bada Pukhta Kunwa Hai. Huzur Aqdas ﷺ Tashrif Farma Hai Aur Chand Sahaba E Kiram Radiallahu Ta'la Anhum Bhi Hazir Hai Jisme Se Maine Hazrat Abuhuraira Radiallahu Ta'la Anho Ko Pehchana. Us Kunwe Me Se Khud Huzur Aqdas ﷺ Aur Sahaba E Kiram Pani Bhar Rahe Hai. Usme Se Ek Bada Takhta Nikala Ke Arz (Chodai) Me Derdh Gaz Aur Tawil (Lambai) Me Do Gaz Hoga Aur Uspar Sabz Kapda Chardha Huwa Tha Jiske Wust Me Safed Roshan Boht Jali Qalam Se " Alif Ha Zaal" Isi Shakl Me Likhe Hue They Jis Se Maine Yeh Matlab Nikala Ke Uska Hasil Karna "Hazyan" Farmaya Jata Hai. Is Se Baqaida Jafar Izan Nikal Sakta Tha. Ha Ko Bataur E Sadr Maukkhr Akhir Me Rakha. Uske Adad Panch Hai Ab Wo Apni Pehli Jagah Se Tarqi Karke Dusre Martaba Me Aa Gayi Aur Panch Ka Dusra Martaba Panch Dihai Hai Yani Pachaas Ka Huruf Nun Hai Yu Izan Samjta Magar Maine Is Tarah Iltfaat Na Kia Aur Lafz Zahir Par Rakh Kar Us Fan Ko Chordh Dia Ke "Ahaz" Ke Ma'ni Hai "Fuzul Bak."

Mazaar E Murshid Par Hazri Ke Adaab

Arz: : Murid Ko Bad E Wafaat Qabar Par Kis Tarah Adab Karna Chaiye?

Irshad: Char Hath Ke Fasle Se Khada Ho Kar Fatiah Pade Aur Uski Hayat Me Jaisa Adab Karta Tha (Waisa Hi Ab Bhi Kare) Samne Se Hazir Ho Kar Balis (Yani Sarhane) Se Hazir Hone Me Murd Kar Dekhna Padta Hai Aur Usme Taklif Hoti Hai.

[Sahib E Mazaar Ki Takid]

(Isi Silsile Me Yeh Hikayat Bayan Farmai) Ek Buzurag Ka Intqaal Huwa. Unki Sahabzadi Rozana Qabr Par Hazir Hoti Aur Tilawat E Quraan Azim Kia Karti. Kuch Muddat Guzarne Ke Bad Wo Josh Jata Raha. Ek Roz Hazir Na Hui, Shab Ko Khawab Me Tashrif Laye Farmaya : "Esa Na Karo, Au Aur Mere Mawajaha Me Khadi Ho. Yaha Tak Ke Tumhe Ji Bhar Ke Dekhlu. Phir Mere Liye Dua E Rehmat Karo Aur Phir Chali Jao Rehmat Aakar Mujh Me Aur Tum Me Hijaab Ho Jayegi."

Naya Kafan

Ek Bibi Ne Marne Ke Bad Khawab Me Apne Ladke Se Farmaya : Mera Kafan Esa Kharab Hai Ke Mujhe Apne Sathiyon Me Jate Sharm Ati Hai. Parso Fulah Shakhs Ane Wala Hai, Iske Kafar Me Ache Kapde Ka Kafan Rakh Dena. Subah Ko Sahabzade Ne Uthh Ka Rus Shakhs Ko Dariyafat Kia. Malum Huwa Ke Wo Bilkul Tandurast Hai Aur Koi MArz Nahi. Tisre Roz Khabar Mili Uska Intqaal Ho Gaya Hai. Ladke Ne Fauran Nihayat Umda Kafan Silwa Kar Uske Kafan Me Rakh Dia Aur Kaha : "Ye Meri Maa Ko Pohcha Dena." Rat Ko Saleh Khawab Me Tashrif Laye Aur Bete Se Kaha : "Khuda Tumhe Jaza E Khair De Tumne Boht Acha Kafan Bheja."

Zaid Kafan Wapas De Dia

Ahbaan Bin Safih Radiallahu Ta'la Anho Sahabi Hai, Unke Kafann Me Ek Tahband Zaid Chala Gaya. Shab Ko Sahabzade Ke Khawab Me Tashrif Laye Aur

Farmaya : "Tahband Lo Aur Algani (Yani Kapde Latkane Ki Rasi) Par Dal Dia. "Subah Unki Aakh Khuli To Wahi Rakha Mila.

Bura Padosi

Ek Shakhs Qabarstaan Me Ek Qabar Ke Pass Bethh Gaya Aur Thodi Der Me Gafil Ho Gaya (Yani So Gaya). Khawab Me Dekhta Hai Ke Ek Bibi Us Qabr Me Farmati Hia :"Aey Khuda Ke Bande ! Us Bala Ko Mere Pass Se Dur Kar Jo Thodi Der Me Aane Wali Hai." Uski Furan Aankh Khul Gayi. Dekha Ke Ek Qabar Wahi Khd Rahi Hai Aur Samne Se Ek Janaza Jo Kisi Rayis Ka Tha Chala Aa Raha Hai. Usne Sab Ko Manah Kia Ke Yeh Jagah Thik Nahi Hai, Kharab Hai, Esi Hai Waisi Hai. Garz Wo Log Baz Rahe Aur Dusri Jagah Us Mayyat Ko Le Gaye. Shab Ko Us Shakhs Ne Khawab Me Dekha Ke Wo Bibi Farmati Hai Ke "Khuda (Azwajjal) Tujhe Jaza E Khair De Ke Tune Aag Ko Mere Pass Se Dur Kia."

Rab Ta'lah Ke Liye مؤنث Ka Sigah Bolne Ka Hukm

Maulif:
Ek Roz Molvi Ajmad Ali Sahab Bad E Asar Bahar E Shariat Hisa 3 Bagarz E Islah Suna Rahe They. Iisme Ek Masla Ek Is Bare Me Tha Ke Rabul Izzat Jaljallahu Ki Taraf مؤنث Ka Siga Zuban Se Namaz Me Nikal Jaye To Namaz Batil Ho Jayegi.

Irshad: Farmaya Siga Ho Ya Zamir Hazrat Abu Saeed Radiallahu Ta'la Anho (Achanak) Sote Sote Uthh Bethhe Aur Boht Roye. Logo Ne Sabab Dariyafat

Kiya, "Maine Dekha Rabul Izzat (Azwajjal) Ko Ke Farmata Hai Tu Ash'ar E Laila Wa Salma Ko Mujh Par Mamul Karta Hai, Agar Main Na Janta Ke Tu Mujh Se Mahabbat Rakhta Hai To Wo Azaab Karta Jo Kisi Par Na Kia Ho."

Dua Karte Waqt Hath Dhaanp Kar Rakhna Kaisa?

Arz: : Huzur Dua Ke Waqt Agar Kisi Shakhs Ke Hath Sardi Ki Wajh Se Dhake Rahe To Kaisa Hai?

Irshad: Ek Buzurag (Hazrat Abu Suleman Abdul Rehmaan Darani Allayrehma) Ne Dua Me Sardi Ke Sabab Sirf Ek Hath Bahar Nikala Tha. Ilhaam Huwa : "Ek Hath Uthaya Hum Ne Usme Rakh Dia Jo Rakhna Tha, Dusra Uthhata To Use Bhi Bhar Dete."

Dua Ki Qabuliyat

Arz: : Dua Har Waqt Maqbul Hoti Hai?

Irshad: Hadees Sharif Me Hai : "Allah Ta'la Haya Wala , Karam Wala Hai Is Se Sharam Farmata Hai Ke Uska Banda Uski Taraf Hath Uthhaye Aur Unhe Khali Pher De.

[Jameh Tirmizi]

Aur Farmaya : "Jo Dua Na Mange Allah Ta'la Us Par Gazab Farmata Hai."

[Jameh Tirmizi]

Saf E Awal Me Namaz Padne Ka Sawaab

Arz: Kya Saf E Awal Me Namaz Padne Ka Sawab Zayda Hai?

Irshad: Hadees Me Farmaya Agar Logo Ko Malum Hota Ke Saf E Awal Me Namaz Padne Ka Is Qadr Sawab Hai To Zaroor Is Par Qara Andazi Karte. (Sahi Bukhari)

Yani Har Ek Saf E Awal Me Khada Hona Chahta Aur Jaga Ki Tangi Ke Sabab Qaira Bardari (Namki Parchi Nikalne) Par Faisla Hota. Sab Se Pehle Imaam Par Rehmat E Ilahi Azwajjal Nazil Hoti Hai Phir Saf E Awal Me Jo Uske Mahazi (Yani Sid Me) Khada Ho, Us Mahaji Ke Daye Janib Phir Baye Isi Tarah Dusri Saf Me Pehle Mahazi Imaam Par Phir Dahine Baye Par Yuhi Akhir E Safuf Tak.

[Daur E Mukhtar Al Rad Ul Mohtaar]

Nasrani Tabib Musalmaan Ho Gaya

Maulif:

Barkat E Aauliyah E Kiram Ke Zikr Me Farmaya : Syed Ul Ataif Hazrat Juniad Bagdaadi Rehamtullah Allay Bimar Hue. Aapka Qarora (Yani Peshab) Ek Tabib Nasrani Ke Pass Gaya. Bagaur Dekhta Raha Phir Daatan (Achanak) Kaha : Ash'hadun An La Illa Illahu Wa Ash'haduasan Mohammadan Abduhu Wa Rasool Hu ﷺ Logo Ne Sabab Pucha. Kaha : "Main Dekhta Hun Yeh Qarara Ese Shakhs Ka Hia Jiska Jigar Ishq E Illahi (Azwajjal) Ne Kabba Kar Dia."

Momin Ki Farasat

Yaman Ke Ek Nasrani (Isai) Ne Yeh Sahi Hadees Suni Ke Huzur Aqdas صلى الله عليه وسلم Farmate Hai :
Musalman Ki Farasat Se Daro Ke Wo Allah Azwajjal Ke Noor Se Dekhta Hai.
[Sunan Tirmizi]

Is Nasrani Ne Chaha Ke Imtehaan Kare, Idhar Ke Nasara Zunaan Badhte Hai, Usne Zunar Niche Chhupaya Aur Uper Musalman Libaas Pehna, Amama, Bandha Aur Musalman Ban Kar Mashaikh E Kiram Ki Majlis Par Daura Shuru Kia. Har Ek Ke Pass Jata Aur Hadees Ke Ma'ni Puchhta. Wo Kuch Farma Dete, Yeh Dusre Ke Pass Hazir Hota. Yuhi Bagdaad Sharif Aya Aur Hazrat Syed Ul Taif Radiallahu Ta'la Anho Ki Majlis E Waiz Me Hazir Huwa. Arz Ki : 'Ya Syedi ! Is Hadees Ke Ma'ni Kya Hai : Arbi 157 Par Farmaya : Is Ke Yeh Ma'ni Hai Ke Zunaar Tordh Aur Nasraniyat Chordh, Islam La. "Wo Yeh Sunte Hi Betaab Huwa Aur Kalma Shahadat Pada. (Tazkira Tul Aauliyah Jild 2 Safa10) Aur Kaha : "Ya Syedi Me Itne Mashaikh E Kiram Ke Pass Aur Kisi Ne Mujhe Na Pehchana. "Farmaya : Sab Ne Pehchana. Magar Tujh Se Taruz Na Kia (Yani Puch Gaz Na Ki) Ke Tera Islam Mere Hath Par Likha Hai.

Mujahide Ka Matlab

Arz: : Mujahide Ke Kya Ma'ni Hai?

Irshad: Sara Mujahida Is Aat Karima Me Jamah Farma Dia Hai :

وَ اَمَّا مَنْ خَافَ مَقَامَ رَبِّہٖ وَ نَہَی النَّفْسَ عَنِ الْہَوٰی (۴۰)
فَاِنَّ الْجَنَّۃَ ہِیَ الْمَاۡوٰی (۴۱)

Jo Apne Rab Azwajjal Ke Huzur Khade Hone Se Dare Aur Nafs Ko Khawaisho Se Roke Beshak To Jannat Hi Thikana Hai.
[Surah Naza'at Ayat 40,41]

Yahi Jihad E Akbar Hai.

Hadees Me Hai: Jihad E Kufaar Se Wapas Ate Hue Farmaya :
Hum Apne Chhote Jihaad Se Bade Jihad Ki Taraf Phire.
[Kashf Ul Khafa]

Sarkaar ﷺ Kahlate Hai
Ek Sahab Ko Anaar Ki Khawaish Me 30 Baras Guzar Gaye Na Khaya. Iske Bad Khawab Me Ziyarat E Aqdas Huzur E Akram ﷺ Se Mushraf Hue Ke Farmate Hai : "Tere Nafs Ka Bhi Kuch Tujh Par Haq Hai. Subah Uthhe Anar Khaya. Ab Nafs Ne Doodh Ki Khawaish Ki, Farmaya 30 Baras Khawaish Kar Phir Shayad Huzur ﷺ Tashrif Laye Aur Farmaye, Us Se Yahi Behtar Ahi Ke Sabar Kar. Fauran Khawaish Dur Ho Gayi.

Nafsani Aur Shaitani Khawaish Me Farq

Is Qism Ki Khawaish Ya To Nafsani Huwa Karti Hai Ya Shaitani Jis Ke Do Imiyaz Sahal (Yani Asan) Hai, Ek Yeh Ke Shaitani Khawaish Me Boht Jald Ka Taqaza Hota Hai Ke Abhi Karlu

Ajlat (Jaldi) Shaitaan Ki Taraf Se Hoti Hai.
[Jameh Tirmizi]

Aur Nafs Ko Esi Jaldi Nahi Hoti. Dusri Yeh Ke Nafs Apni Khawaish Par Jama Rahta Hai Jab Tak Puri Na Ho Use Badalta Nahi. Use Waqai Usi Shay Ki Khawaish Hai. Agar Shaitani Hai To Ek Chiz Ki Khawaish Hui, Wo Na Mili , Dusri Chiz Ki Hogi, Wo Na Mili Tisri Ki Ho Gayi Us Waste Uska Maqsad Gumrah Krna Hai Khwa Kisi Taur Par Ho.

Mujhe Sharam Ati Hai

Ek Sahab Ek Buzurag (Hazrat Dawood Tai Allayrehma) Ke Yaha Aye Dekha Ke Pani Pine Ka Ghar Dhoop Me Rakha Hai. Unhone Kaha : Pani Dhoop Me Rakha Rah Gaya, Garam Ho Gaya Hoga. "Farmaya : "Subah To Saya Hi Tha Phir Dhoop Aa Gayi, Maine Allah (Azwajjal) Se Sharam Ki Ke Nafs Ki Khatir Qadam Uthao.

Thhanda Paani

Hazrat Siri Saqti Radiallahu Ta'la Anho Ka Roza Tha. Taaq (Yani Deewar Me Bani Hui Mehrabi Dant) Me Paani Thhanda Hone Ke Liye Ap Khura (Pyale) Me Rakh Dia Tha. Asar Ke Maraaqabe Me They. Jo Raan E Hashti (Janti Huro) Ne Yake Bad Digar E Samne Se Guzrna Shuru Kia. Jo Samne Ati Us Se Dariyafat

Farmate Hai : "Tu Kis Ke Liye Hai?" Wo Ek Banda Khuda Ka Naam Leta. Ek Aai Us Se Pucha. Usne Kaha : Usne Kaha : "Main Uske Liye Hu Jo Roze Me Pani Thhanda Hone Ke Liye Na Rakhe. "Farmaya : "Agar Tu Sach Kahti Hai To Is Kuje Ko Gira De. " Usne Gira Dia. Iski Awaz Se Aankh Khul Gayi. Dekha To Wo Ab Khura Tuta Pada Hai.

Doodh Ka Piyala

Do Farishtein Apas Me Mile. Ek Ne Pucha : "Kaha Jate Ho?" Dusre Ne Kaha : " Fulah Abid Ke Hath Me Doodh Ka Pyala Hai Aur Wo Piya Chahta Hai Mujhe Hukm Hai Ke Jakar Par Maro Aur Gira Do Aur Tum Kaha Jate Ho? Kaha :"Fasiq Der Se Dariyah Me Banchi Dale Bethha Hai Aur Machhliyah Nahi Phansti Mujhe Hukm Hai Jao Aur Phaans Do."

Bimmari Bhi Naimat Hai

(Isi Tazkire Me Irshad Farmaya) Agar 40 Din Guzar Jaye Ke Koi Illat (Yani Bimari Ya Taklif) Ya Qilat (Tangi) Zillat Na Ho To Khauf Kare Ke Kahi Chhordh Na Dia Gaya.

Dua Qabul Hone Me Taakhir Ka Ek Sabab

Hadees Me Hai, Jab Koi Maqbul Banda Rab Azwajjal Ki Taraf Apni Kisi Hajat Ke Liye Hath Uthhata Hai Aur Girdh Girdata Hai, Jibrail Amin Allasyallato Sallam Ko Irshad Hota Hai : "Aey Jibrail Iski Hajjat Rahne De Ke Mujhe Iska Girdh Girdana Aur Meri Tarf Muh Uthhana Acha Malum Hota Hai" Aur Jab Koi Fasiq

Apni Hajat Ke Liye Hath Uthhata Hai Irshad Hota Hai : "Aey Jibrail ! Iski Hajat Jald Rawa (Puri)
Kar De Ke Mujhe Apni Taraf Uska Munh Uthhana Acha Nai Malum Hota."

Sarkaar ﷺ Humare Hajat Ravahi

Is Hades Me Ek Bada Fayda Yeh Bhi Hia Ke Jibrail Alaysallam Hajat Rawa Hai, Phir Huzur Aqdas ﷺ Ko Hajat Rawa Wa Mushkil Kusha Wa Dafeh Bala (Yani Musibatein Dur Karne Wala) Manane Me Kis Musalmaan Ko Tayl Ho Sakta Hai ! Wo To Jibrail Ke Bhi Hajat Rawa Hai ﷺ.

Imaamat E Kubra Ka Musthaq Kon?

Maulif:
Ek Roz Molvi Mukhtaar Ahmad Sahab Merathh Se Tashrif Laye Aur Bad E Namaz E Isha Ala Hazrat Mazila Se Dast Bos Hue Aur Yeh Masla Puchha Ke Aya Sharia Imaamat E Kubra Ke Liye Quraishi Hona Sharan Zaroori Hai Ke Be Is Ke Sharai Imaamat E Kubra Na Pai Jayegi Agar Che Urfi Ho Koi Isthasani Shart Hai? (Wo Shart Jiska Pura Karna Zaroori Na Ho)

Irshad: Yeh Mazhabi Masla Hai. Isme Humara Aur Rawafiz (Badmazhabo Ka Ek Giro) Wa Kahwarij Ka Khilaaf (Yani Ikhtlaaf) Hai. Khawarij Kuch Takhsis Nahi Karte Aur Rawafiz Ne Is Qadr Tangi Ki Ke Sirf Hashmiyon Se Khas Kar Di Aur Yeh Bhi Maula Ali Karamullah Waz Ul Karim Ki Khatir Warna Bani Fatima Ki Takhsis Karte. Ahl Sunnat Sirat E Mustqim (Sidhe Raste) Wa Tariq Wast (Yani Darmiyaani Rah) Par Hai. Humare Tamam Kutub E Aqaid Me Tasrih Hia

Ke Ahl Sunnat Ke Nazdik Imaamat E Kubra Ke Liye Zakurat (Mard Hona) Wa Hariyat(Azadi) Wa Qurshiyat Lazim Hai Aur Tasrih Farmate Hai Ke Iska Ishtraat Qatai Yaqini Ijmai Hai.

[Rad Ul Mohtaar Al Daur E Mukhtaar]

Khilaafat E Rashida Kise Kahte Hai?

Arz: : Khilafat E Rashida Kise Kahte Hai Aur Uske Misdaaq Kon Kon Hue, Aur Ab Kon Kon Hoge?

Irshad: Khilafat E Rashida Khilaafat E Minhaj E Nabuwat (Yani Nabuwi Tariqe) Par Ho Jaise Hazrat E Khulfa E Arba (Char Khulfa E Kiram Hazrat Syedna Sidiq E Akbar,Hazrat Syedna Frooq E Azam, Hazrat Syedna Usman E Gani Aur Hazrat Maula Ali Radiallahu Ta'la Anho Wa Imaam E Hasan Mujtaba Wa Ameer Ul Mominin Umar Bin Abdul Aziz Radiallahu Ta'la Anho Ne Ki Aur Ab Mere Khyaal Me Esi Khilaafat E Rashida Imaam Mehdi Radiallahu Ta'la Anho Hi Qayam Karege.

Wal Gaib Indallah (Yani Aur Gaib Ka Ilm Allah Ta'la Ko Hai.)

Qayamat Kab Ayegi?

Arz: : Qayamat Kab Hogi Aur Izhar E Ayam Mehdi Kab?

Irshad: Qayamat Kab Hogi Use Allah Azwajjal Janta Hai Aur Uske Bataye Se Uske Rasool صلی اللہ علیہ وسلم Qayamat Hi Ka Zikar Karke Irshad Farmata Hai :

عٰلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلٰى غَيْبِهٖٓ اَحَدًا ۙ
اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ

Allah Gaib Ka Janane Wala Hai, Wo Apne Gair Par Kisi Ko Muslat Nahi Farmata Siwaye. Apne Pasandida Rasoolo Ke.

[Surah Jin Ayat 26,27]

Imaam Qustalani Wagera Tasrih Farmate Hai Ke Is Gaib Se Murad Qayamat Hai Jiska Zikr Uper Mutsil Ayat Me Zikar Hai.

[Arshad Ul Sari Sharah Sahi Bukhari]

Imaam Jalaludeen Suyuti Rehamtullah Alllay Se Pehle Baz Ulma E Kiram Ne Bamala Haza Ahadees Hisaab Lagaya Ke Yeh Ummat San Hazar Hijri Se Aage Na Badegi. Imaam Suyuti Allayrehma Ne Isme Inkar Me Risala Likha 'Al Kashf An Tajaawuz Hajihi Al Ummat Ul Alf " Isme Sabit Kia Ke Yeh Ummat Hizri 1000 Se Zaroor Aage Badegi. Imaam Jalaludeen Suyuti Allayrehna Ki Wafaat Sharif Hizri 911 Me Sabit Hai, Aur Apne Hisab Se Yeh Khayal Farmaya Ke Hizir 1300 Me Khatma Hoga. Ba Hamditalah Ise Bhi 26 Baras Guzar Gaye Aur Hanuz (Abi Tak) Qayamat To Qayamat , Ishrat E Kubra Badi Nisbaniyo) Me Se Kuch Na Aya. Imaam Mehdi Ke Bare Me Ahadees Bakashrat Aur Mutwatir Hai Mavar Un Me Kisi Waqt Ka Taun Nahi Aur Baz Uloom Ke Zariya Se Mujhe Esa Khayal Guzarta Hai Shayd Hizri 1837 Me Koi Saltnat Islami Baqi Na Rahe Hizri 1900 Me Hazrat Imaam Mehdi Zahoor Farmaye.

Maulif: Jab Main Makka Muazma Hazrat Maulana Abdul Haq Sahab Rehamtullab Allay Ki Khidmat Me Hazir Tha. Qazi Rehmatullab Wahabi Ko Hazir E Khidmat Paya Aur Ye Wo Waqt Tha Ke Maulana Usko Sanad E Hadees

De Chuke They. Mujhe Yeh Nihayat Gira Guzra. Maine Maulana Abdul Haq Sahab Se Arz Kia Ke Main Bhi Aapki Gulaami Me Hazir Huwa Hu, Aur Yeh Bhi Aapse Sanad Hasil Kar Chuke Hai To Yaha Wo Ikhtlaaf Jo Hum Me Unme Darbara Masla Gaib E Rasoolallah ﷺ (Yani Rasoolallah ﷺ Ke Ilmegaib Ke Bare Me)Ba Asani Tay Ho Skata Hai, Is Par Maulana Ne Tin Din Me Ek Risala. Bafaraid Sunnat Nabiwkya Fil Fawais Baihiya" Tahrir Farma Kar Qazi Rehamtullah Ko Dia. Is Risala Me Maulana Ne Asar E Qayamat Ke Mutliq Boht Si Ahadees Jamah Farmai Hai Lekin Un Me Bhi Taeen Waqt Nahi.

<u>Irshad:</u> Hadees Me Hai : "Dunia Ki Umar Sat Di. Hai, Main Pichle Din Me Mabus Huwa."

Dusri Hadees Ne Hai :"Main Ummid Karta Hu Ke Meri Ummat Ko Khuda E Ta'la Nisf Din Aur Inayat Farmaye.

[Sunan Abh Dawood]

In Hadeeso Se Ummat Ki Umar 1500 Baras Sabit Hui :

اِنَّ يَوۡمًا عِنۡدَ رَبِّكَ كَاَلۡفِ سَنَةٍ مِّمَّا تَعُدُّوۡنَ ۝

Tere Rab Azwajjal Ke Yaha Ek Din Tumhari Gitni Me Hazar Din Baras Ke Barabar Hai.

[Al Hajj 47]

In Hadeeso Se Jo Mustfaad (Natija) Huwa Wo Is Tuqit Ke Munafi Nahi Jo Us Ilm Se Mere Khatal Me Aai Hai Kyon Ke Yaha Huzur Sarwar E Alam ﷺ Ki Taraf Se Apne Rab Azwajjal Se Isdah Hai. Ainda Inaam E Illahi Azwajal Wo Jis Qadr Zayda Ata Farmaye Jung E Badr Me Huzur ﷺ Ne Sahaba Allayrizwan Ko Tin Hazar Farishtisn Madad Ke Liye Aane Ki Ummid Dilai.

أَلَنْ يَكْفِيَكُمْ أَنْ يُّمِدَّكُمْ رَبُّكُمْ بِثَلٰثَةِ اٰلٰفٍ مِّنَ
الْمَلٰٓئِكَةِ مُنْزَلِيْنَ ۝ (پ ۴، اٰل عمرٰن: ۱۲۴)

Kya Tumhe Yeh Kafi Nahi Ke Tumhara Rab Azwajjal Tin Hazar Farishtein Utar Kar Tumhari Madad Farmaye.

[Al Imraan 124]

Is Par Haq Subhan Wa Ta'la Ne Farishto Ka Izaafa Farmaya Ke

بَلٰٓى ۙ إِنْ تَصْبِرُوْا وَتَتَّقُوْا وَيَاْتُوْكُمْ مِّنْ فَوْرِهِمْ هٰذَا
يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ اٰلٰفٍ مِّنَ الْمَلٰٓئِكَةِ مُسَوِّمِيْنَ ۝

Kyon Nahi Agar Tum Sabr Karo Taqwiyat Par Raho Aur Kafir Abhi Ke Abhi Tum Par Aaye To Tumhara Rab Azwajjal 5000 Insaan Wale Farishto Se Tumhari Madad Farmayega.

[Al Imraan 125]

Arz: : Huzur Ne Jafar Se Malum Farmaya?

Irshad: Haan ! (Aur Phir Kis Qadr Zubaan Daba Kar Farmaya) Aam Khaye Perd Na Gine, (Phir Khud Hi Irshad Farmaya) Ke Maine Yeh Dono Waqt Hizri 1837 Me Saltnat E Islam Ka Khatam Hona Aur Hizri 1900 Me Imaam Mehdi Ma Zahor Farmana) Syed Ul Maka Shifi. (Yani Ashaab E Kashf Ke Sardar) Hazrat Shaikh Mohiyudeen Ibne Arabi Radiallahu Ta'la Anho Ke Kalam Se Akhaz Kiye Hai, Allaho Akbar ! Kesa Zabrdast Wajeh Kashf Tha Ke Saltnat E Turki Ka Bani E Awal Usmaan Pasha Hazrat Ke Mudato Bad Paida Huwa Magar Hazrat Shaikh Akbar Radiallahu Ta'la Anho Ne Itne Zamane Pehle Usman Padha Se Lekar Fareb Zamana Aakhir Tak Jitne Badshah Islami Aur U Ke Wazea Hoge Ramoz (Isharo Kanayo) Me Sab Ka Mukhtsar Zikr Farmaya. Un Ke Zamane Ke Azim Waqeh (Gair Mamuli Waqiat) Ki Taraf Bhi Ishare Farma Diye. Kisi

Badhshah Se Apni Is Tahrir Me Ba Narmi Khitab Farmate Hai Aur Kisi Par Halat E Gazab Ka Izhar Hota Hai, Is Me Khatam E Saltnat Islami Ki Nisbat Lafze "Iyaqz" Farmaya Aur Saaf Tasrih Farmai Ke

ـ لَا اَقُوْلُ اَيَقَظ الْهِجْرِيَة بَلْ اَيَقَظ الْجَفْرِيَة)

(Yani Main Iyaqaz Hajr Yeh Ke Bare Me Nahi Kahta Balke Meri Murad Yaqz Jafriya Hai.) Maine Is "Iyaqz Jafri" Ka Jo Hisab Kia To Hizri 1837 Ate Hai Aur Unhe Ke Dusre Kalam Se Hizri 1900 Zahoor E Imaam Mehdi Ke Akhaz Kiye Hai. Wo Farmate Hai : Rubai

إِذَا دَارَ الزَّمَانُ عَلٰى حُرُوْفٍ　　بِبِسْمِ اللّٰهِ فَالْمَهْدِى قَامَا
وَيَخْرُجُ فِى الْحَطِيْمِ عَقِيْبَ صَوْمٍ　　اَلَا فَاقْرَأْهُ مِنْ عِنْدِى سَلَامَا

(Yani Jab Zamana Bismillah Ke Huroof Pad Gumega To Imaam Mehdi Zahoor Farmayege Aur Hatim Kabba Me Shaam Ke Waqt Tashrif Layege, Suno Unhe Mera Salam Kahna)

Khud Apni Qabr Sharif Ki Nisbat Bhi Farma Dia Ke Itni Mudat Tak Meri Qabr Logo Ki Nazaro Se Gayab Rahegi Magar

"إِذَا دَخَلَ السِّيْنُ فِى الشِّيْنِ ظَهَرَ قَبْرُ مُحْيِ الدِّيْنِ"

Jab Shain Me Sain Dakhil Hoga To Mohiyudeen Ki Qabr Zahir Hogi.

Sultaan Salim Jab Shaam Me Dakhil Hue To Unko Basharat Di Ke Fulah Muqam Par Humari Qabr Hai. Sultaan Ne Waha Ek Quba Banwaya Jo Ziyarar Gah E Aam Haj. (Phir Farmaya) Chand Jad Awal 28-29 Khano Ki Aap Ne Tahrir Farmadi Hai Jin Me Ek Khana Likha Aur Baqi Hai Khali Chordh Diye Ab Uska Hisaab Lagate Rahe Ke Us Se Kya Matlab Hai?

Holi Deewali Ki Mithhai Khana Kaisa?

Arz: : Kafir Jo Holi Deewali Me Mithhai Wagera Bantate Haj, Musalmaan Ko Lena Jaiz Hai Ya Nahi?

Irshad: Us Roz Na Le. Haan ! Agar Dusre Roz De To Le Le Na Yeh Samj Kar Ke Un Khubsa Ke Tayohaar Ki Mithhai Hai Balke "Maal E Mauzi Nasib E Gaazi" Samje.

Namaz Me Balgam Aa Jaye To Kya Kare?

Arz: : Agar Namaz Me Balag Aa Jaye To Kya Kare?

Irshad: Daman Ya Aanchal Me Lekar Mal De.

Kafir Sayl Par Tars Khana

Arz: : Huzur Har Sahyil Par Raham Khana Chaiye Khawa Wo Kafir Hi Kyon Na Ho Quran E Azim Me

وَ اَمَّا السَّآئِلَ فَلَا تَنْهَرْ (۱۰)

Aur Mangto Ko Na Jirdko

[Surah Duha 10]

Irshad:

Phir Sayil Bhi To Ho ! Bahru Araiq Wagera Me Tasrih Hai Ke Kafir Harbi (Yani Wo Kafir Jo Na To Hukumat E Islamiyah Ko Text Deta Ho Aur Na Hi Kisi Muhida Ke Tahat Waha Rah Raha Ho) Par Kuch Tasduq (Sadqa) Karna Usulan (Hargiz) Jaiz Nahi.

Farmaya: Yeh Bhi Irshad Hai

Namaz Parho.

[Surah Bani Israil Ayat 78]

To Kya Is Se Yeh Matlab Hai Khawa Wuzu Ho Ya Na Ho. Shart Bhi To Maujud Hona Chaiye Na Ke Mutlaq. Fuqah E Kiram Rehamtullah Allayhim) Farmate Hai : Agar Admi Ke Pas Ek Ka Pani Ho Aur Jungle Me Ek Kuta Aur Ek Kafir Shidat E Tishnagi (Pyaas Ki Shdiat) Se Jaan Balb (Marne Ke Qarib) Ho To Ho To Kute Ko Pila De Aur Kafir Ko Na Dey."

Mahabbat E Rasool صلی اللہ علیہ وسلم Bais E Najat Hai

Hadee Sharif Me Hai : "Qayamat Ke Din Ek Shakhs Hisab Ke Liye Bargah Rabul Izzat Me Laya Jayega. Us Se Sawal Hoga' "Kya Laya?" Wo Kahega ; "Maine Itni Namazein Padi Elawa FArz Ke Itne Roze Rakhe, Elwa Mah E Ramzan Ke Is Qadr Khairat Ki, Elawa Zakat Ke Aur Is Qadr Hajj Kia Elawa Hajj FArz Ke Wagera Zalq." Irshad E Bari Hoga :

Kabhi Mere Mehboob Se Mahabbat Aur Mere Dushmano Se Adawat Bhi Rakhi?

[Tafsir Dur Mansur]

To Umar Bhar Ki Ibadat Ek Taraf Aur Khuda (Azwajjal) Aur Rasool ﷺ Ki Mahabbat Ek Taraf. Agar Mahabbat Nahi Sab Ibadat Wa Riyazat Bekar.

Dushaman E Rasool Se Nafarat Kijiye

Bhed Ke Katne Se Ek Zara Si Aapko Taklif Hoti Hai. Agar Kahi Use Zamin Par Pada Dekhe Ke Uska Ek Pao Ya Par Bekar Ho Gaya Hai Aur Usme Taqat Parwaz Nahi Hai To Us Par Raham Jia Jata Hai Ke Pair Se Masal Dete Hai To Khuda Wa Rasool ﷺ Ki Shan Me Gustakhiyah Kare Aur Unse Dushmani Se Dushmani Wa Adawat Rakhe Wo Qabil E Raham Hai? Awam Ki Halat Yeh Hai Ke Zara Kisi Ko Nanga Mahtaaj Dekha Samje Ke Qabil E Reham Hai, Khuawa Khuda Wa Rasool Azwajjal ﷺ Ka Dushman Kyon Na Ho. Hazrat Syedi Abdul Aziz Dabag Quds Sira Farmate Hai Ke Zara Si Ianat (Madad) Kafir Ki Karna Hata Ke Agar Wo Rasta Puchhe Aur Koi Musalman Bata De Itni Bat Allah Ta'la Se Uska Ilaqa Maqbuliyat Qatah ((Yani Allah Tabarak Wa Ta'la Se Bande Ki Maqbuliyat Ka Taluq Khatam) Kar Deti Hai.

Haan Zami Mustamin Kafiro Ke Liye Shuru Me Ria'yat Ke Khass Ahkam Hai, Yeh Isliye Ke Islam Apne Zima Ka Pura Hai Aur Apne Ahad Ka Sacha.

Dariyah Ke Paar Utarne Wala

Arz: : Huzur Yeh Waqiah Kis Kitab Me Hai Ke Hazrat Syed Ul Atafa (Yani Giroh E Aauliyah Ke Sardar) Junaidbagdadi Rehamtullah Allay Ne "Ya Allah" Farmaya ,Aur Dariyah Me Utar Gaye, Pura Waqiah Yad Nahi.

Irshad:

Galiban Hadiqa Nadiyah Me Hai Ke Ek Martaba Hazrat Syedi Junaidbagdadi Rehamtullah Allay Dajla Par Tashrif Laye Aur "Ya Allah" Kahte Hue Is Zamin Ki Mishl Chalne Lage. Bad Koi Ek Shakhs Aya, Use Bhi Par Jane Ki Zaroroat Thi. Koi Kashti Us Waqt Maujud Na Thi. Jab Usne Hazrat Ko Dekha, To Arz Ki :"Main Kis Tarah Aao?" Farmaya : "Ya Junaid Ya Junaid" Kahta Chala Aa. Usne Yahi Kaha Aur Dariya Par Zamin Ki Trah Chalne Laga. Jab Bich Dariyah Me Pohcha Shaitan Laeen Ne Dil Me Waswasa Dala Ke Hazrat Khud To "Ya Allah" Kahe Aur Mujh Se "Ya Junaid" Kahlwate Hai. Main Bhi "Ya Allah" Kyon Na Kaho. Usne "Ya Allah" Kaha Aur Sath Hi Gauta Khaya.
Pukara : "Hazrat Main Chala" Farmaya Wahi Kah : "Ya Junaid Ya Junaid" Jab Kaha Dariyah Se Par Huwa. Arz Ki : "Hazrat Yeh Kya Bat Thi Aap Allah Kahe To Par Ho Aur Main Kahu To Gauta Khao?" Farmaya : "Aey Nadan Abhi Tu Junaid Tak Pohcha Nahi Allah Tak Rasai Ki Hawas Hai, Allahu Akbar !.

[Al Hadiqatul Nadiyahm, Mah Kash Ul Noor An Ashab Ul Qabur]

Apne Nafs Ki Khatir Koi Kam Nahi Kia

Do Sahib Aauliyah E Kiram Se Ek Dariyah Ke Is Kinare Aur Dusre Us Par Rahte They. Un Me Se Ek Sahab Ne Apne Yaha Khir Pakwai Aur Khadim Se Kaha

;"Thodi Humare Dost Ko Bhi De Aao" Khadim Ne Arz Ki :"Huzur Raste Me To Dariyah Padta Hai Kyon Kar Par Utarega, Kashti Wagera Koi Saman Nahi." Farmaya ; "Dariyah Ke Kinare Ja Aur Kah Ke Main Us Ke Pass Se Pass Se Aya Hun Jo Aaj Tak Apni Aurat Ke Pass Nahi Gaya." Khadim Hairan Tha Ke Yeh Kya Muama Hai Is Waste Ke Hazrat Sahib E Aaulad They. Behar Hal Tahmil E Hukm Zaroor Thi, Dariyah Par Gaya Aur Wo Paigam Jo Irshad Farmaya Tha Kaha. Dariya Ne Fauran Rasta De Dia. Usne Par Pohch Kar Un Buzurag Ki Khidmat Me Khir Paish Ki. Unhone Naush E Jan Farmai (Yani Khai) Aur Farmaya : "Humara Salam Apne Aqa Se Kah Dena." Khadim Ne Arz Ki Salam To Jabhi Kahuga Jab Dariya Se Par Utar Jauga. Farmaya : "Dariyah Se Jakar Kah :"Main Uske Pass Se Ata Hun Jisne 30 Baras Se Taj Tak Kuch Nahi Khaya. "Khadim Shash Panj (Yani Uljan) Me Tha. Yeh Ajeeeb Bat Hai Abhi To Mere Samne Khir Tanawal Farmai Aur Farmate Hai Itni Muddat Se Kuch Nahi Khaya Magarr Balihaj E Adab Khamosh. Dariyah Par Aakar Jaisa Farmaya Tha Kah Dia. Dariyah Ne Phir Rasta De Dia, Jab Apne Aqa Ki Khidmat Me Pohcha To Us Se Na Raha Gaya Aur Arz Ki : "Huzur Yeh Kya Mamla Tha?" Farmaya :"Humara Koi Fahl Apne Nafs Ke Liye Nahi Hota."

Wahabiyah Ki Namaz

Arz: : Wahabiyah Ki Jamaat Chordh Kar Alag Namaz Pad Sakta Hai?

Irshad: Na Unki Namaz Namaz Hai Na Unki Jamaat Jamaat Hai.

Wahabiyah Ki Masjid?

Arz: ; Wahabiyah Ki Banayi Hui Masjid , Masjid Nahi?

Irshad: Kufaar Ki Masjid Ke Mishar Ghar Ke Hai.

Wahabiyah Mauzin Ki Azaan Ka Ihada

Arz: Wahbiyah Mauzin Ki Azan Ka Ihada Kia Jaye Ya Nahi?

Irshad: Jis Tarah Unki Namaz Batil Usi Tarah Azan Bhi , Wahab Taziman Allah Ke Naam Par Jalshanahu Aur Nam E Aqdas (Yani Nabi Karim ﷺ Ke Nam Ke Mubarak) Par Durood Sharif Pade.

Kya Kufaar Se Narmi Karni Chaiye?

Arz: : Huzur Yeh Riwayat Sahi Hai Ke Ek Martaba Nabi Karim ﷺ Ke Shana E Aqdas Me Ek Kafir Mehman Huwa, Aur Is Khyal Se Ke Ahl Bat Athar Bhuke Rahe Sab Khana Kha Gaya. Huzur Aqdas ﷺ Ne Hujre Sharif Me Thhehraya. Pichhli Rat Ke Waqt Pet Me Garmi Malum Hui Aur Thodi Thodi Der Bad Ijabat (Pakhana) Ki Zaroorat Hui. Sharmindagi Ki Wajh Se Kahi Koii Na Dekh Le Hujre Sharif Me Galazat Phailai Aur Tamaam Bistar Wagera Kharab Kar Dia Aur Subha Hote Hi Waha Se Chal Dia. Jab Huzur ﷺ Hujre Sharif Me Mehman Ki Khariyat Malum Karne Ki Garz Se Tashrif Laye To Yeh Kaifiyat Mulahija Farmai. Aapne Najasat Ko Saf Karwaya. Sahaba E Kiram (Alayrizwan) Ko Us (Kafir) Ki Is Nashata Harkat Par Sakht Gusa Aya. Itefaqan Aujlat (Jaldi) Me Wo Apni Talwar Bhul Gaya Aur Talwar Boht Achi Thi Jis Ke Liye Use Majburan Phir Lautna Pada.

Yaha Akar Dekha , Huzur ﷺ Bistar Saaf Karwa Rahe Hai. Ameer Ul Momin Farooq E Azam Radiallahu Ta'la Anho Ne Saza Dene Ka Irada Kia. Huzur Aqdas ﷺ Ne Mana Farmaya Ke Yeh Mera Mehmaan Hai Aur Us Se Farmaya :"Tum Apni Talwar Bhul Gaye They Jaha Rakhi Thi Wahan Se Uthha Lo.")Mashnawi Sharif Mutarjjam,

Wo Huzur ﷺ Ke Is Khulq E Azim Ko Dekh Fauran Mushraf Ba Islam Ho Gaya To Huzur ! Is Riwyat Se Zahir Hota Hai Ke Kufaar Par Bhi Nazar E Inayat Karna Chaiye?

Irshad: Is Ke Qarib Riwayat "Mashnawi Sharif" (Yani Mashnawi Maulana Room Allay Rehamtul Qayum) Me Mazkur Hai. Huzur Aqdas ﷺ Unhi Se Khulq Farmate Jo Ruju Lane Wale Hote Jaisa Ke Is Riwayat Se Zahir Aur Kufaar Wa Murtdin Ke Sath Humesha Sakhti Farmate. Unki Aankho Me Nil Ki Salaiya Phir Wayi , Hath Kate Pao Kate. Pani Manga To Pani Tak Na Dia. Yeh Suluk Kis Ke Sath They? Wo Jo Ruju Lane Wale Na They.

Samen Se Khana Uthhwa Dia

Ameer Ul Mominin Farooq E Azam Radiallahu Ta'la Anho Ka Zamana Khilafat Hai Aap Masjid E Nabwi Se Namaz Pad Kar Tashrif Le Jate Hai. Ek Musafir Ne Khana Manga, Ameer Ul Mominin Radiallahu Ta'la Anho Use Humra Le Aaye. Khadim E Hukm E Ameer Ul Mominin (Radiallahu Ta'la Anho) Khana Hazir Karta Hai. Itefaqan Khate Khate Uski Zubaan Se Ek Bad Mazhabi Ka Faqra Nikal Jata Hai Jis Par Huzur Radiallahu Ta'la Anho Fauran Us Ke Samne Se Khana Uthhawa Lete Hai Aur Khadim Ko Hukm Dete Hai Ke Use Nikal De.

[Kanzul Imaan]

Wahabi Waiz Ka Parda Chak Ho Gaya

Rabul Izzat (Azwajjal) Ki Shan Hai Ke Badmazhab Kaisa Hi Jameh Ayari Pehan (Bhes Badal) Kar Mere Samne Aye , Khud Bakhud Dil Nafrat Karne Lagta Hai. Hazrat Walid Majid Quds Sira Ke Zamana Hayat Me Delhi Ka Ek Waiz Hazir Huwa Aur Us Waqt Maulana Abdul Qadir Sahab Badayuni Rehamtullah Allay Bhi Tashrif Rakhte They. Ismail Dehlvi Aur Wahbiyah Par Bade Sahd O Mad (Zor Wa Shor) Se Der Tak Lan Tan Ki Aur Usne Apne Sunni Hone Ka Pura Pura Sabut Dia. Mere Bachpan Ka Zamana Tha. Jab Wo Chala Gaya To Maine Apna Khayal Hazrat Ki Khidmat Me Zahir Kia Ke Mujhe To Yeh Paka Wahabi Malum Hota Hai. Maulana Badayuni Rehamtullah Allay Ne Farmaya : "Abhi To Wo Tumhare Samne Wahabiyon Aur Ismail Par Tabra (Burrabhala) Kah Gaya Hai! Maine Arz Ki Ke Mera Qalb Gawahi Deta Hai Ke Yeh Sab Taqiyah (Ane Mazhab Ko Chhupate Hue Jhoot Bolna) Tha, Ise Jameh Masjid Me Waiz Kahne Ki Ijazat Humare Hazrat Se Leni Hia Ke Be Hazrat Ki Ijazat Ke Yaha Waiz Nahi Kah Sakta, Isliye Usne Tamhid Dali. Dusre Din Sham Ko Pihr Hazir Huwua. Maine Use Masail E Wahabiyah Me Chherda, Sabit Huwa Ke Paka Wahabi Hai. (Lihaja) Dafah Kar Dia Gaya. Apna Saman Lekar Chala Gaya.

Ala Hazrat Aur Ek Najdi Ki Mulaqat

Hazrat Walid Majid Quds Sira Ul Aziz (Yani Rayis Ul Mutkalmin Allama Naqi Ali Khan Allayrehma) Ke Wisaal Sharif Ke Kuch Dino Bad Jab Ke Apne Manjle (Yani Darmiyane) Bhai Marhum (Yani Shehanshah E Sukhan Ustad E Zaman , Maulana Hasan Raza Khan Allayrehma) Ke Makaan Me Rahta Tha. Bahar Tanha Tha. Gali Me Ek Arbi Sahab Nazar Aye. Jab Qarib Aye Maine Chaha Unke Liye Qayam Karta Ke Ahl Arab Ke Liye Qayam Meri Adat Thi Magar Is Bar Dil Karahat Karta Hai. Main Uthhna Chahta Hun Aur Dil Andar Se Daman Khichta Hai. Akhir Maine (Apne Nafs Se) Kaha Ke Yeh Tera Takbur Hai. Jabran Qayam Kiawo Akar Bethhe. Maine Naam Pucha Kaha : Abdul Wahab. Muqam Pucha Kaha : Najd. Ab To Main Khatka Aur Maine Use Masail E Mutliq Wahabiyat Puchhe. Itna Ashad Wahabi Nikla Ke Yaha Ke Wahabiyah Us Ki Shagirdi Kare. Bar Abr Huzur Aqdas ﷺ Ka Nam Pak Leta , Na Awal Me Kalma Tazim Na Akhir Me Durood. Main Use Har Baar Rokta Aur Kalimat Tazim Aur Durood Sharif Ki Hidayat Karta Aur Wo Na Manta. Akhir Maine Sakhti Ke Sath Us Se Kaha Tu Majbur Ho Kar Bola : Main Tumhare Kahne Se Kahta Hun ﷺ. Maine Use Dafah Kia. Akhir Faqra Yeh Tha Ke Huamra "Rukhtana (Rukhsati Ka Inaam) Do. Maine Shehar Ke Do Ek Wahabiyon Ka Pata Dia Ke Unke Pass Ja Yaha Tere Liye Kuch Nahi. Bil Akhir Wo Kayb Wa Khasar (Nakam Wa Namurad) Dafah Huwa. Maine Apne Dil Ko Shabash Di Ke Tune Hi Thik Kaha Tha.

Ala Hazrat Aur Ek Rafzi

Ek Waqiah Aligardh Se Ek Shakhs Apna Baing Wagera Le Aya. Uski Surat Dekh Kar Mere Qalb Ne Kaha :"Yeh Rafzi Hai." Dariyafat Karne Par Malum Huwa Ke Waqaid Rafzi Hai. Kaha : "Main Apne Makaan Ko Laknow Jata Tha, Raste Me Sirf Apki Ziyarat Ke Liye Utar Pada Hun, Kya Aap Ahl Sunant Me Ese Hi Jaise Humare Yaha Mujthidin? Maine Iltfaat Na Kia()Yani Ud Par Tawaja Na Di.)

Garz Wo Rafzi Apni Taraf Mujhe Muhtib Karta Tha Aur Main Dusri Taraf Muh Pher Lete Th. Akhir Uthh Kar Chala Gaya. Us Ke Jane Ke Bad Ek Sahab Sha Ki (Sikayat Guzar) Bhui Hue Ke Wo Itni Musafat Tay Karke Aaya Aur Aapne Qatai Iltfaat Na Farmaya. Maine Yahi Riwyaat (Ameer Ul Mominin Farooq E Azam Radiallahu Ta'la Anho Ki Ke Jis Waqt Aapko Malum Huwua Ke Yeh Badmazhab Hai Fauran Khana Samne Se Uthawa Liya Aur Use Nikalwa Dia) Bayan Ki Ke Humare Aaima Ne Un Logo Ke Sath Hume Yeh Tahzib Batai Hai. Ab Bhala Wo Kya Kah Sakte They? Khamosh Ho Gaye.

Dushman E Ahmad Pe Shiddat Kijiye

Musalmano ! Zara Idhar Khuda Wa Rasool (Azwajjal Wa صلی اللہ علیہ وسلم) Ki Taraf Mutwajah Ho Kar Imaan Ke Dil Par Hath Kar Dekho.Agar Kuch Log Tumhare Ma Baap Ko Raat Din Bila Wajha Mehaz Fahsh Mugza (Yani Gandi Gandi) Galiyah Dena Apna Shewa Kar Le Balke Apna Deen Thhehra Le, Kya Tum Un Se Bakushada Peshani Miloge? Hasha ! Hargiz Nahi. Agar Tum Me Naam Ko Gairat Baqi Hai, Agar Tum Main Insaniyat Baqi Hai Agar Tum Ma Ko Maa Samjte Ho, Agar Tum Apne Baap Se Paida Ho To Unhe Dekh Kar Tumhare Dil Bhar Jayege , Tumhari Aankho Me Khun Utarega, Tum Unki Tarag Nigah Uthhana Gawara Na Karoge. Lillah Insan ! Sidiq E Akbar Wa Farooq E Azam (Radiallahu Ta'la Anho) Zaid Ya Tumhare Bap? Umul Mominin Ayesha Sidiqa Radiallahu Ta'la Anha Zaid Ya Tumhari Maa? Hum Sidiq Wa Farooq Radiallahu Ta'la Anho Ke Adna Gulaam Hai Aur Al Humdullah Ke Umulmomin Ke Bete Kahlate Hai, Unko Galiya Dene Walo Se Agar Yeh Bartao Na Bartein Jo Tum Apni Maa Balke Apne Aapko Galiyah Dene Walo Se Bartate Ho To Hum Nihayat Namak Haram Gulam Aur Had Bhar Ke Bure Nakhalaf(Yani Na Ahal) Bete Hai.

Imaan Ka Taqaza Yeh Hai, Aage Tum Jano Aur Tumhara Kaam. Nacheri Tahzib Ke Mudaio Ko Humne Dekha Hai Ke Zara Koi Kalma Unki Shan Ke Khilaaf Kaha Unka Thuk Udane Lagata Hai, Aankhe Laal Ho Jati Hai, Gardan Rage Phul Jati Haim Us Waqt Wo Majnun Tahzib Bikhari Phirti Hai. Wajh Kya Hai Ke Allah Wa Rasool Wa Mu'amamaan E Deen (Azwajjal Wa ﷺ) Se Apni Wuq'at Dil Me Zayda Hai. Esi Naapak Tahzib Unhi Ko Mubarak , Farzandan E Islam Us Par Laanat Bhejte Hai. Khud Huzur Aqdas ﷺ Ne Masjid E Nabwi (La Sajha Al Salwat Ul Salam) Se Badmazhabo Ko Naam Lekar Uthha Dia.

Ek Martaba Farooq E Azam Radiallahu Ta'la Anho Ko Namaz E Jumuah Me Der Ho Gayi , Raste Me Dekha Ke Chand Log Masjid Se Laute Hue Aa Rahe They. Apa Us Nadamat Ki Wakh Se Ke Abhi Maine Namaz Nahi Padi Hai, Chhup Gaye Aur Wo Is Zillat Ki Wajh Se Jo Masjid Sharif Se Nikaal Dene Me Hui Thi, Alag Chup Kar Nikal Gaye.

[Tafsir Tibri]

Rabul Izzat Tabarak Wa Ta'la Irshad Farmata Hai :

يٰٓاَيُّهَا النَّبِىُّ جٰهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ

Tarjumah:

Aey Gaib Ki Khabare Dene Wale (Nabi) Jihad Farmao Kafiro Aur Munafiqo Par Aur Un Par Sakhti Karo.

[Surah Tauba Ayat 73]

Aur Farmata Hai Azwajjal :

وَ الَّذِيْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ

Tarjumah:

Mohammad Allah Ke Rasool Hai Aur Unke Sath Wale Kafiro Par Sakht Hai Aur Apas Me Naram Dil.

[Surah Fatah Ayat 29]

Aur Farmata Hai Jal Wa Ala

وَلْيَجِدُوْا فِيْكُمْ غِلْظَةً

Tarjuma:

Aur Chaiye Ke Wo Tum Me Sakhti Paaye

[Surah Tauba Ayat 123]

To Sabit Huwua Ke Kafiro Par Huzur ﷺ Sakhti Farmate They.

Kya Satar Dekhne Se Wuju Jata Rahta Hai?

Arz: : Agar Kisi Shakhs Ka Satar Khul Jaye To Jisne Dekha Ya Jiska Satar Khula, Wuju Rahega Ya Nahi?

Irshad: Wuju Kisi Chiz Ke Dekhne Ya Chhune Se Nahi Jata.

Jaanbuj Kar Satar Kholne Se Namaz Jati Rahti Hai

(Phir Farmaya) 30 Auzu Aurat Ke Aurat (Yani Poshida Rakhna Zaroori) Hai Aur 9 Mard Ke, Unme Se Kisi Auzu Ka Chaharam Baqadr E Rukn Yani Tis Bar

Subhanallah Kahne Tak Khula Rahna Mufsad E Namaz Hia Uar Bil Qasad To Agar Ek Aa Ke Liye Khule To Namaz Jati Rahegi.

[Daur Mukhtar Alal Rad Ul Mukhtaar]

Wahadatul Wujud Kise Kahte Hai?

Arz: Huzur Wahdatul Wujud Kise Kahte Hai?

Irshad: Wujud Ek Aur Maujud Ek Hai Baqi Sab Uske Zal (Yani Aks) Hai.

Ismail Dehlvi Ko Kaisa Samjana Chaiye?

Arz: Ismail Dehlvi Ko Kaisa Smajna Chaiye?

Irshad: Mera Maslak Yeh Hai Ke Wo Yazid Ki Tarah Hai, Agar Koi Use Kafir Kahe Manah Na Karege Aur Khud Kahege Nahi. Albata Gulam Ahmad (Qadiyani) Syed Ahmad (Aligardi)Khalil Ahmad (Ambethhi) Rashid Ahmad(Gangoi),Ashraf Ali Thanvi Ke Kufr Me Jo Shak Kare Wo Khud Kafir
Jo Unke Kufr Wa Ajab Me Shak Kare Wo Khud Kafir Hai.

[Dar U Mukhtar Ma Rad Ul Mohtaar, Kitab Ul Jihaad]

Kya Gar Kafir Malum Hai?

Arz: Har Kafir Malun (Lanati) Hai?

Irshad: Haan Indallah Jo Kafir Hai Wo Qatan Malun Hai. Kisi Khaas Ka Nam Lekar Puchha Jayega Hum Use Malun Na Kahege Mumkin Hia Ke Tauba Karle Aur Aagar Aam Kufaar Ki Baabat Sawal Huwua To Malun Kahege.

Allah Wa Rasool Ki Mahabbat Kaise Hasil Ki Jaye?

Arz: Khuda Wa Rasool Azwajjal Wa ﷺKi Mahabbat Kis Tarah Dil Me Paida Ho?

Irshad: Tilawat E Quran Majid Aur Durood Sharif Ki Kashrat Aur Naat Sharif Ke Sahi Asha'ar Khush Ilkhano (Yani Surili Awaz Wale) Se Bakshart Sune Aur Allah Wa Rasool (Azwajjal Wa ﷺ) Ki Naimato Aur Rehmato Me Jo Us Par Hai , Gaur Kare.

Post Card Par Isme Jalalat "Allah" Likhna Kaisa?

Ek Roz Bardarm Maulana Hasanain Raza Khan Shab (Sarkar E Ala Hazrat Rehamtullah Allay Ke Bhatije) Bara E Jawab Kuch Istfta Suna Rahe They Aur Jawab Likh Rahe They. Ek Card Par Isme Jalalat Likha Gaya

Is Par Irshad Farmaya :" Yad Rakho Ke Kabhi Tin Chizein Card Par Nahi Likhta :1 Isme Jalalat Allah Aur 2 Mohammad Aur Ahmad Aur 3 Na Koi Ayat E Karima

, Mashlan Agar Rasool ﷺ Likhana Hai To Yun Likhta Ho. :Huzur Aqdas ﷺ Ya Isme Jalalat Ki Jagah Maula Ta'la.

Lafz "Shahar" Kis Ke Sath Bole?

Arz: : Lafz E Shahar Har Mihine Ke Sath Bola Jata Hai Ya Nahi, Yeh Kah Sakte Hai : "Shahar Ul Rajab Ul Murajab"

Irshad: Yeh Lafz In Tino Mahino Ke Liye Hai. Shahar Rabi Ul Awal, Shahar Rabil Ul Aakhir, Shahar Ul Ramzan Ul Mubarak.

(Ruh Ul Ma'ani Al Jazaul Shani)

"Allah Miyan" Kahna Kaisa?

Arz: : Huzur "Allah Miya" Kahna Jaiz Hai Ya Nahi?

Irshad: Zubaan E Urdu Me Lafz E Miyan Ke Tin Ma'ni Hia Do Ese Hai Jin Se Shan E Uluhiyat Pak Wa Munza Hai Aur Ek Ka Sidq Ho Sakta Hai. To Jab Lafz Do Khabis Ma'no Me Aur Ek Ache Ma'ni Me Mushtark Thhehra, Aur Shuru Me Warid Nahi To Zaat E Bari Par Is Ka Itlaq Mamnu Hoga. Iske Ek Ma'ni , Allah Ta'la Beshak Maula Hai, Dusre Ma'ni Shohar, Tisre Mani Zina Ka Dalaal Ke Zaani Aur Zaniyah Me Matusat Ho.

Jashan E Wiladat Ka Charaga

Arz: : Milaad Sharif Me Chhard (Panch Sakha Mashgal) , Fanus, Farush Wagera Se Zaib Wa Zinat E Israaf Hai Ya Nahi?

Irshad: Ulma Farmate Hai :
Yani Asharaf Me Koi Bhalai Nahi Aur Bhalai Ke Kamo Me Kharch Karne Me Koi Ashraf Nahi.

Jis Shay Se Tazim E Zikr Sharif Maqsud Ho, Hargiz Mamnuh Nahi Ho Sakti.

Ek Hazaar Shamaye

Imaam E Gazali (Allayrehmatullah) Ne Ahya Uloom Sharif Me Syed Abu Ali Radud Bari Rehamtulah Allay Se Naqal Kia Ke Ek Banda Saleh Ne Majlis E Zikr Sharif Tartib Di Aur Us Me Ek Hazar Shamaye Roshan Kiye. Ek Shakhs Zahir Bayen Pohche Aur Yeh Kaifiyat Dekh Kar Wapas Jane Lage. Bani E Majlis Ne Hath Pakada Aur Andar Le Jakar Farmaya Ke Jo Shamah Maine Gair E Khuda Ke Liye Roshan Ki Ho Wo Buja Dijiye. Koshshein Ki Jati Thi Aur Koi Shamah Thhandi Na Hoti.
Tahtul Wuju Ki Fazilat

Arz: Tahtul Wuzu Ki Kya Fazilat Hai?

Irshad: Ek Bar Huzur E Aqdas ﷺ Ne Hazrat Hazrat Bilaal Radiallahu Ta'la Anho Se Irshad Farmaya :"Aey Bilaal ! Kya Sabab Hai Ke Main Jannat Me Tashrif Le Gaya To Tumko Aage Jate Dekha. "Arz Ki : Ya Rasoolallah ﷺ Main Jab Wuzu Karta Hun Do Raqat Nafal Pad Leta Hun. Farmaya Yahi Sabab Hai !

[Sahi Bukhari]

Ruku Ke Bad Panche Uper Chadane Ka Hukm

Arz: : Huzur Baz Logo Ki Adat Hoti Hai Ke Ruku Ke Bad Panche Uper Ko Chada Lete Hai , Yeh Kaisa Hai?

Irshad: Makruh Hai.

[Rad Ul Mohtaar Al Daur Mukhtaar]

Aur Agar Dono Hath Se Ho To Baz Ulma Ke Nazdik Mufasad E Salaat (Yani Namaz Todne Wala) Hai.

Ek Khawaab Aur Uski Taabir

Khawab:

Ek Masjid Mamuli Wus'at Ki Hai Aur Namaz Tayar Hai, Ek Shakhs Jisko Me Janta Hun Aqaid E Wahabiyah Ka Pairo , Azan Kahta Hai Lekin Nam E Aqdas ﷺ Tak Phir Mukbar E Takbir Kahta Hai Wo Bhi Nam E Nami Tak. Maine Kaha Yeh Ajeeb Wahabado Ne Dastur Nikala Hai. Main Andar Masjid Ke Us Waqt Pohcha Jabke Imaan Apni Jagah Par Pohch Gaya Tha Aur Chahta Tha Ke Takbir E Tahrima Kahe, Maine Ba Awaz E Buland As Salamau Allaikum Kaha.

Jis Se Imaam Ne Chonk Kar Meri Taraf Rukh Kia Aur Pichhe Hat Aya Aur Main Fauran Uski Jagah Khada Ho Kar Imaamat Karne Laga Salam Phera Fauran Aankh Khul Gayi Dekha To Fajar Ka Waqt Tha.

Taabeer :
In Sha Allah Wahabiyah Ki Dawat Band Hogi Aur Ahl Sunnat Ki Taraqi Hogi.

Rukuh Ka Tariqa

Arz: : Nawafil Me Ruku Kis Tarah Karna Chaiye , Agar Bethh Kar Pardh Raha Hai?

Irshad: Itna Juke Ke Sar Gutne Ke Mahazi (Yani Simt Me) Aa Jaye Agar Khade Hokar Pade To Pindliyah Maqus (Yani Kamaan Ki Tarah Kham Khaye Hue) Na Ho Aur Kaf E Dast (Hatheliya) Gutno Par Qayam Karke Hatho Ki Ungliyah Ek Dusre Se Alhida Rahe.

Ek Namazi Ki Islah

Ek Sahab Ko Maine Dekha Ke Halat E Ruku Me Pusht Bilkul Sidhi Aur Muh Uthhaye They Jab Wo Namaz Se Farig Hue To Pucha Gaya :" Yeh Apne Kaisa Ruku Kia? Hukm To Yeh Hai Ke Gardan Na Itni Jukao Jaise Bherd Aur Na Itni Uthhao Jaise Unt. " Wo Sahab Kahne Lage Ke Muh Is Wajh Se Utha Liya Tha Ke Simt E Qibla Se Na Phir Jaye. Maine Kaha To Aap Sajda Bhi Thhodi Par Karte Hoge. Unki Samaj Me Bat Aa Gayi Aur Aainda Ke Liye Islah Hogi.

Aurat Ka Tanha Hajj Ko Jana Kaisa?

Arz: : Huzur Ek Bibi Tanha Hajj Karna Chahti Hai Aur Safar E Kharch Qalil (Yani Thoda) Aur Khud Alil (Bimar) Is Surat Me Kya Hukm Hai?

Irshad: Aurat Ko Bagair Mehram Hajj Ko Jana Jaiz Nahi.

[Daur Ul Muhtaar Al Daur Mukhtaar]

Sakar صلى الله عليه وسلم Ko Khuda Wande Arab Kahna Kaisa?

Huzur E Aqdas صلى الله عليه وسلم Ko "Aey Khuda Wande Arab" Kah Kar Nida Kar Sakte Hai?

Kar Sakte Hai. Khuda Wande Arab Ke Ma'ni Hia "Malik E Arab."

Ajam Aur Arab Ke Ma'na

Huzur E Wala "Ajam" Ke Ma'ni Be Padi Wilayatein"?

Irshad: "Gongi Zubaan" Aur "Arab" Ke Ma'na "Tez Zubaan"

Aauliyah Allah Ka Ek Waqt Me Mut'adad Jagah Maujud Hona

Arz: Huzur ! Aauliyah Ek Waqt Me Chand Jagah Hazir Hone Ki Quwat Rakhte Hai?

Irshad: Agar Wo Chahe To Ek Waqt Me 10000 Sheharo Me 10000 Jagah Ki Dawat Qabul Kar Sakte Hai.

Ek Shuba Aur Uska Izala

Arz E Maulif:Huzur Is Se Yeh Khayal Hota Hai Ke "Alam Mishal" Se "Ajsham E Mashliya" Aauliyah Ke Tabeh Ho Jate Hai Isliye Ek Waqt Me Mut'adad Jagah Ek Hi Sahab Nazar Ate Hai. Agar Yeh Hai To Is Par Shuba Hota Hai Ke : Mishl" To Shay Ka Gair Hota Hai.
Amshal Ka Wujud Shay Ka Wujud Nahi To In Ajsam Kao Jod Is Jism Ka Wujud Na Thhehrega?

Irshad: Amshal Agar Hoge To Jism Ke. (Jabke) Unki Ruh In Tamam Ajsam Se Mutliq Hokar Tasruf Farmayegi To Az Ruh Ruh Wa Haqiqat Ek Zat Har Jagah Maujud Hai Yeh Bhi Faham E Zahir Me Warna "Shab E Sanabil Sharif" Me Hazrat Syedi Fatah Mohammad Quds Sira Sharif Ka Waqt E Wahid Me 10 Majliso Me Tashri Le Jana Tahrir Farmaya Aur Yeh Ke Is Par Kisi Ne Arz Ki Hazrat Ne Waqt E Wahid Me 10 Jagah Tashrif Le Jane Ka Wada Farma Liya Hai, Yeh Kyon Kar Ho Sakega? Shaikh Ne Farmaya : " Kirshan Kanhiyah Kafir

Tha Aur Ek Waqt Me Kayi So Jagah Maujud Ho Gaya, Fatah Mohammad Agar Chand Jagah Waqqt Me Ho Kya Tajub Hai !"

[Sabe Sanabil]

Yeh Zikr Karke Farmaya: Kya Yeh Gumaan Karte Ho Ke Shaikh Ek Jagah Maujud They Baqi Jagah Mishali?Hasha ! Balke Shaikh Bazat E Khud Har Jagah Maujud They. Israr E Batin Faham E Zahir Se Wara Hai.
(Yani Batani Raz Zahir Samj Se Bahar Tar Hai) Khuzu Wa Fikr Be Ja Hai."

Hindustaan Me Islam Kab Phaila?

Arz: : Huzur Hindustaan Me Islam Hazrat Khawza Gareeb Nawaz Rehamtullah Allay Ke Waqt Se Phaila?

Irshad: Hazrat Se Kayi So Baras Pehle Islam Aa Gaya Tha. Mash'hur Hai Ke Sultan Mehmood Gaznawai Ke Satar Hamle Hindustaan Par Hue.

Ek Shair Ka Matlab

Arz: : Is Sher Ka Kya Matlab Hai?

"Ahl Nazar Ne Gaur Se Dekha To Yeh Khula
Kabba Jukka Huwa Tha Madine Ke Samne"

Irshad: Shab E Milaad Kabbe Ne Sajda Kia Aur Jhuka Muqam E Ibrahim Ki Taraf Aur Kaha: Hamd Hai Uski Wajh E Karim Ko Jisne Mujhe Bhuto Se Paak Kia.

Kya Gaus Har Zamane Me Hota Hai?

Arz: Gaus Har Zaman Ame Hota Hai?

Irshad: Bagair Gaus Ke Zamin Wa Asman Qayam Nahi Rak Sakte.

Gaus Ka Kashf

Arz: : Guas Ke Marqabe Se Halat Munkshaf (Yani Zahir) Hote Hai?

Irshad: Nahi ! Balke Unhe Har Haal Yuhi Mishl Aaina Paish E Nazar Hai. (Iske Bad Irshad Farmaya) Har Gaus Ke Do Waizr Hote Hai. Gaus Ka Laqab "Abdullah" Hota Hai Aur Wazir Dast E Rast (Daye Taraf Ka Wazir) Abdulrab" Aur Zair E Dast Chap (Yani Bhaye Taraf Ka Wazir) "Abdul Malik". Is Saltnat Me Wazir Daste Chap, Wazir Rast Se Ala Hota Hai Bakhilaaf Saltnat E Dunia Isliye Ke Yeh Saltnat E Qalb Hai Aur Dil Janib Chhap. Gaus E Akbar Gaur Har Gaus Huzur Syed Alam ﷺ Hai. Sidiq E Akbar Radiallahu Ta'la Anho Huzur ﷺ Ke Wazir E Dast E Chap They Aur Farooq E Azam Radiallahu Ta'la Anho Wazir E Dast Rast. Phir Ummat Me Sab Se Pehle Darja Gaus Par Ameer Ul Mominn Hazrat Abubakar Sidiq Radiallahu Tala Anho Mumtaz Hue Aur Wazrat

Ameer Ul Mominin Farooq E Azam Wa Usman E Gani Radiallahu Ta'la Anho Ko Ata Hui, Iske Bad Ameer Ul Mominin Farooq E Azam Radiallahu Ta'la Anho Ko Gausiyat Marhatm Hui, Aur Usman E Ganji Radiallahu Ta'la Anho Wa Maula Ali Karamullah Wz Ul Karim Wazir Hue Phir Amir Ul Mominin Hazrat Gusaman E Gani Radiallahu Ta'l Anho Ko Guasiyat Inayat Huiu Aur Maula Ali Karamullah Wz Ul Karim Wa Imaam Hasan Radiallahu Ta'la Anho Wazir Hue Phir Maula Ali Karamullah Wz Ul Karim Ko Aur Imamain Mohtramin Radiallahu Anho Wazir Hue, Phir Imaam Hasan Radiallahu Ta'la Anho Se Darja Ba Darja Imaam Hasan Askari Radiallahu Ta'la Anho Tak Yeh Sab Hazrat Maqbul E Gaus Hue. Imaam Hasan Askari Radiallahu Ta'la Anho Ke Bad

Huzur Gaus E Azam Radiallahu Ta'la Anho Tak Jitne Hazrat Hue Sab Unke Nayb Hue. Unke Bad Syedna Gaus E Azam Radiallahu Ta'la Anho Matqil Gaus, Huzur Tanha Gausiyat Kubra Ke Adrja Par Faiz Hue. Huzur "Gaus E Azam" Bhi Hai Aur Syed Ul Afrad Bhi, Huzur Ke Bad Jitne Hue Aur Jitne Ab Hoge Sab Hazrat Imaam Mehdi Radiallahu Ta'la Anho Tab Sab Nayb E Huzur Gaus E Azam Radiallahu Ta'la Anho Hoge Phir Imaam Mehdi Radiallahu Ta'la Anho Ko Gausiyat E Kubra Ata Hogi.

Afraad Kon Hai?

Huzur "Afraad" Kon Ashab Hai?

Irshad: Ajla Aauliyah E Kiram (Rehamtullah Allay) Se Hote Hai. Wilayat Ke Darjat Hai, Gaus Ke Bad Fardiyat.

Huzur Gaus E Paak Ki Shaan

Ek Sahab Ajla (Yani Jalil Ul Qadr) Aauliyah E Kiram (Rehamtullah) Se Kisi Ne Puchha : Hazrat Khizr Allay Zinda Hai?

Farmaya: Abhi Abhi Mujh Se Mulaqat Hui Thi. Farmate They " : Maine Jungle Me Tele Par Ek Noor Dekha Jab Main Qarib Gaya To Malum Huwa Ke Wo Kambl Ka Noor Hai. Ek Sahab Use Ordhe So Rahe Hai. Maine Pao Pakd Kar Hilaya Aur Jaga Kar Kaha " Uthho Mashgul E Bakhuda Hu. "Kaha: " Aap Apne Kama Me Mashgul Rahe Mujhe Meri Halat Par Rahne Dijiye." Maine Kaha " Main Mashur Kiye Deta Hun, Yeh Waliullah Hai. "Klaha " Main Mashur Kar Duga Ke Yeh Hazrat Khizar Alaysallam Hai. "Maine Kaha" Mere Liye Bdua Karo. "Kaha"Dua To Aap Hi Ka Haq Hai." Maine Kaha "Tumhe Dua Karni Hogi." Kaha Allah Ta'la Apni Zaat Me Aapka Nasiba (Hisa) Zaid Kare Aur Kaha : Main Agar Gayz Ho Jau To Malamat Na Farmayega Aur Fauran Nbazar Se Gayab Ho Gaye Halake Kisi Wali Ki Taqat Na Thi Ke Meri Nigah Se Gayab Ho Sake. Waha Se Aage Bada Ek Aur Isi Tarh Ka Noor Dekha Ke Nigah Ko Khair Karta (Yani Aankh Chundita) Hai. Qarib Gaya To Dekha Tele Par Ek Aurat Kambal Ode So Rahi Hai. Wo Uske Kambal Ka Noor Hai. Maine Pao Hila Kar Kaha Hoshiyar Karna Chaha. Gaib Se Nida Ai Aey Khizr (Allaysallam) Ahtiyat Kijiyue. "Is Bibi Ne Aankh Kholi Aur Kaha : Hazrat Na Roke Yaha Tak Roke Gaye. Maine Kaha : "Uthh Mashgul E Bakhuda Ho." Kaha Hazrat Apne Kaam Me Mashgul Rahe, Mujhe Apni Halat Par Rahne De. Maine Kaha " To Main Mashur Kar Deta Hun : Yeh Waliallah Hai.L Kaha : "Main Mashur Kar Kar Dugi Yeh Hazrat Khizr Alaysallam Hai. "Maine Kaha : "Mere Liye Dua Karo". Kaha : :Dua To Apka Haq Hai. "Maine Kaha : '"Tumhe Dua Karni Hogi." Kaha : Allah Ta'la Apni Zaat Me

Aapka Nasiba Zaid Kare." Phir Kaha "Agar Me Gayab Ho Jau To Malamat Na Farmayega." Maine Dekha Yeh Bhi Jati Hai, Kaha Yeh To Bataye Kya Tu Usi Mard Ki Bibi Hai. Kaha "Han Yaha Ek Waliya Ka Intqaal Ho Gaya Tha Uski Tajhiz O Takfin Ka Hume Hukm Mila Tha." Yeh Kaha Aur Meri Nigah Se Gayab Ho Gayi. Hazrat Khizar Allaysalam Se Pucha ; "Yeh Kon Log Hai?" Farmaya : Yeh Log" Afrad" Hai. Maine Kaha Wo Bhi Koi Hai Jiski Tarf Yeh Ruju Late Hai. Farmaya : "Haan" ! Shaikh Abdul Qadir Jilaani.

Gaus Ka Janshin

Arz: : Gaus Ke Intqaal Ke Bad Darja E Gausiyat Par Kon Mamur Hota Hai?

Irshad: Gaus Ki Jagah Imamain Se Gaus Kar Dia Jata Hai Aur Imaamain Ki Jagah Autad E Arba Se Aur "Autaadd" Ki Jagah Budala (Yani Abdalo) Se "Budla" Ki Jaga Sabaeen Se Aur Unki Jagah Tin So "Nuqba" Se. Phir Aauliuah Se Aur Aauliyah Ki Jagah Ama Momin Se Kar Dia Jata Hai. Kabhi Bila Lihaaj E Tartib Kafir Ko Musalam Karke Badal Kar Deta Hai, Unka Martabab Abdal Se Zayda Hai.

Paani Ke Musaam

Paani Me Musaam Hai Ya Nahi?

Irshad: Nahi Ke Paani Me Baltabh Khila Bharne Ki Quwat Rakhi Gyai Hai. Zaroor Hai Ke Jo Masam Farz Kiye Jaye Wo Pani Ke Unse Uper Hai Unki Taraf Utarega Aur Unhi Bharega Aur Musaam Hone Falsfa Jadida Ki Yeh Dalil Ke Shaikdo Dalne Se Pani Me Hal Ho Jati Hai Aur Uska Hajam Nahi Badta Maqbul Nahi. Jab Ziyarat Qadr E Ahsaas Ko Pohchegi Zaroor Hajam Badta Huwa Mehsoos Hoga Magar Ek Istdalaal Is Par Yeh Khayal Me Ata Hai Ke Hauz Ke Kinaare Ek Shakhs Khada Hai, Dusra Gauta Lagaye Aur Bahar Wala Shakhs Ba Awaz Pukare Agar Musaam Hai To Zaroor Sunega Aur Sunta Hai , To Malum Huwa Ke Musaam Hai Bakhilaaf Iske Ek Kamra Sirf Aaina Ka Farz Kijiye Jis Me Kahi Rozan Na Ho, Uske Andar Ki Awaz Bahar Na Ayegi Aur Bahar Ki Andar Na Jayegi Agar Chand Andar Bahar Wo Shakhs Mutsil (Qarib) Khade Ho Kar Ek Dusre Ko Ba Awaz E Buland Pukare Magar Yeh Istdala Bhi Kafi Nahi Awaz Pochane Ke Liye Mala Fazil Me Tahmuj Yani Lahro Ka Talatum) Chaiye Masaam Ki Kya Hajat , Haan Jaha Tamuj Na Ho Ba Zariyah Musaam Pohchegi, Aine Me Na Tamuj Na Musam Lihaja Na Pohchegi. Pukhta Wa Khaam Imaarat Main Tamuj Nahi Munafiz Wa Musaam Hai Un Se Pohchti Hai. Aab Wa Hawa Khud Apne Tamuj Se Pohchte Hai Aur Yeh Hi Asal Zariyah E Saut (Yani Awaz Pohchane Ka Zariya) Hai. Hawa Me Tamuj Zaid Hai Ke Paani Se Altaf (Yani Zayda Latif) Hai, Wo Zayda Pohchati Hai Aur Paani Kam. Taalab Me Do Shakhs Dono Kinaro Par Gauta Lagaye Aur Unme Se Ek Int Par Int Mare, Dusre Ko Awaz Pohchegi Magar Na Itni Ke Hawa Me.

[Qat'ah Tarikh Atiyah Ala Hazrat Azim Ul Barkat Madzila Quds]

Mere Malfuz Kiye Kuch Mehfuz Mustafa Mustafa Ka Ho Malhuz
Naam Taarikhi Uska Rakhta Hun Zubr Wa Baina Me Al Malfuz.
Hizri 1338

اَلْحَمْدُ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ وَ الصَّلٰوۃُ وَالسَّلَامُ عَلٰی سَیِّدِ الْمُرْسَلِیْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰہِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ ط بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّ حِیْمِ ط

Malfuzaat Hisa Daum

Duao Par Bharosa

Maulif :
(Yani Ala Hazrat Allayrehma) Bad Namaz E Asar Sahan Me Tashrif Frama Hai, Murideen Wa Mautqadeen (Yani Aqidatmand Rakhne Wale) Hazir E Khidmat Ke Molvi Rehamillahi Sahab (Allayrehma) Mudrisa Daum E Madarsa E Isla Aur Talib E Ilm Molvi Najeeb Ul Rehmaan Ek Kitab Humara Laye. Huzur Ne Dariyafat Farmaya : Kya Kitaab Hai?

Arz: Kya Huzur !"Amal E Taskhir (Yani Kisi Jin Ya Insaan Ko Qabu Karne Ke Amliyat Ke Bare) Me Hai Ek Ibarat Ka Matlab Dariyfat Karna Tha.

Irshad: Mere Pass In Amaliyat Ke Zakhire Hai Lekin Bahamd E Lillah Ta'la Aj Kabhi Is Taraf Khayal Bih Nahi Kia. Humesha Un Duao Par Jo Ahadees Me Irshad Hue Amal Kia. Meri To Tamam Mushkilaat Inhi Se Hal Hoti Rahti Hai.

Samandari Tufaan

(Isi Tazkire Me Farmaya) Dusri Baar Jab Kabba Muazmah Hazir Huwa , Yaka Yak (Yani Achanak) Jana Ho Gaya, Apna Pehle Se Koi Irada Na Tha. Pehli Bar

Ki Hazri Walidain Majidain Rehamtulllah Allay Ke Humra Rikaab (Humrahi Me) Thi. Us Waqt Mujhe 30va Saal Tha. Wapsi Me Tin Din Tufaan Shadid Raha Tha, Iski Tafsil Me Boht Taul Hai. Logo Ne Kafan Pehle Liye They. Hazrat Walida Majida Ka Iztiraab (Parehsani) Dekh Kar Unki Taskin (Yani Tasli) Ke Liye Be Sakhta Meri Zubaan Se Nikala Ke Aap Itminan Rakhe, Khuda Ki Qasam ! Yeh Jahaz Na Dubega. Yeh Qasam Maine Hadees Hi Ke Itminaan Par Khai Thi Jisme Kashti Par Sawaar Hote Waqt Garz (Yani Dubne) Se Hifazat Ki Dua Irshad Hui Hai. Maine Wo Dua Padli Thi Lihaja Hadees Ke Wada Sadiqa (Sache Wade) Par Mutmaeen Tha. Phir Bhi Qasam Ke Nikal Jane Se Khud Mujhe Andesha Huwa Aur Ma'an Hadees Yad Aai :

Jo Allah Ta'la Par Qasam Khaye, Allah Uski Qasam Ko Rad Farma Deta Hai.
[Kanzul Umaal]

Hazrat Izzat (Yani Allah Ta'la) Ki Taraf Ruju Ki Aur Sarkar E Risalat ﷺ Se Madad Mangi Alhumdullilah Azajjal Ke Wo Mukhalif Huwa Ke Tin Din Bashidat Chal Rahi Thi Do Gardi Me Bilkul Mauquf Ho Gayi (Yani Ruk Gayi) Aur Jahaz Ne Nijaat Pai.

Ala Hazrat Ka Dusra Safar E Hajj

Walida Se Ijazat Kaise Li?

(Mazid Farmaya Ke) Maa Ki Mahabbat ! Wo Tin Shabna Roz (Din Rat) Ki Sakht Taklif Yaad Thi , Makaan Me Qadam Rakhte Hi Pehla Lafz Mujh Se Ye Farmaya Ke "Hajj Farz Allah Ta'la Ne Ada Farma Dia, Ab Meri Zindagi Bhra Dubara Irada Na Karna !" Un Ka Ye Farmana Mujhe Yad Tha Aur Maa Baap Ki Mumanat Ke Sath Hajj E Nafal Jaiz Nahi. Yu Khudada Karne Se Majbur Tha. Yaha Se Nanhe Miyan (Bardar Khurd) (Yani Sarkar Ala Hazrat Radiallahu Ta'la Aho Ke Chhote Bhai Maulana Mohammad Raza Khan Allayrehma) Aur Hamid Raza Khan Mah Mut'Iqin Ba Irada Hajj Rawana Hue. Lakhnow Tak In Logo Ko Pohcha Kar Main Wapas Aa Gyaa Lekin Tabiyat Me Ek Qism Ka Itsar Raha. Ek Hafta Yaha Raha, Tabiyat Sakht Pareshan Rahi. Ek Roz Asar Ke Waqt Zayda Iztiraab Huwa Aur Dil Wahan (Yani Harmain Taibain) Ki Hazri Ki Hazri Ke Liye Zada Bechain Huwa. Bad E Magrib Molvi Nazir Ahmad Sahab Ko Station Bheja Ke Jakar Mumbai Tak Second Class Reserve Karwa Le Ke Namazo Ka Aram Rahe. Unhone Station Master Se Gadi Mangi, Usne Pucha : Kis Train Se Irada Hai? Unhone Kaha : 'Isi Shab Ke Das Baje Wali Gadi Se. "Wo Bola " Yeh Gadi Nahi Mil Sakti, Agar Apko Is Se Jana Tha To 20 Gante Paishtar Itlah Dete. Bechare Mayus Ho Kar Lautna Chahte They Ke Ek Ticket Collector Jo Qarib Rahta Tha, Mil Gaya. Usne Kaha :" Tum Gabrao Mat ! Main Chalta Hun Aur Statioin Master Se Jakar Kehta Hun. Station Master Ne Uski Bat Sun Kar 163 Rupe 5 Aanelekar Second Class Ka Kamra Reservekar Dia.

Isha Ki Namaz Se Awal Waqt Farig Ho Liya. Shikram (Yani Char Peiyo Wali Makhsus Gadi) Bhi Aa Gayi. Sirf Walida Se Ijazat Lena Baqi Rah Gayi Jo Nihayat Aham Masla Tha Aur Goya Iska Yaqn Tha Ke Wo Ijazat Na Degi Kisi Tarah Arz Karu Aur Bagair Ijazat Walida Hajj E Nafal Ko Jana Haram. Akhir Kar Andar Makaan Me Gaya, Dekha Ke Hazrat Walida Majida Chadar Ordhe Aram Farmati Hai. Maine Aankhe Band Karke Qadmo Me Sar Rakh Dia, Wo Gabra Kar Uthh Bethhi Aur Farmaya :"Kya Hai?" Maine Arz Kia :"Huzur ! Mujhe Hajj Ki Ijazat De Dijiye. "Pehla Lafz Jo Farmaya Yeh Tha Ke:"Khuda Hafiz!" Yeh(Walida Ka Yu Ba Asani Ijazat De Dena) Unhe Dua Ka Sar Tha. Main Ulte Peero Bahar Aya Aur Fauran Sawar Hokar Station Pohcha. Chalte Waqt Jin Laga (Bartan) Me Maine Wuju Kia Tha, Walida Majida Ne Uska Paani Meri Wapsi Tak Na Phekane Dia Ke Uske Wuju Ka Pani Hai.

Bareli Sharif Se Mumbai Tak Safar

Bareli Station Se Maine Ek Tar Apni Rawanagi Ka Mumbai Rawana Kia. Waha Sab Ne Yeh Khayal Kia Ke Shayd Hasan Miyan (Yani Ala Hazrat Mazdila Ke Manjle Bhai) Tashrif La Rahe Hai, Is Waste Ke Unka Sal E Ainda Me Irada Tha, Mera Kisi Ko Gumaan Bhi Na Tha, Garz Din Ke Din Tak Sab Ko Tazazub (Iztirab) Raha. Phir Mujhe Rasta Me Ek Din Ki Der Ho Gayi Ke Agar Pur Mil Nikal Gaya Aur Humari Gaid Ne Pessenger Ka Intzar Kia. Molvi Nazir Ahmad Sahab Ne Station Master Se Pucha Ke Humari Gadi Kat Kar Kyon Juda Kar Li?Kaha ; "Mil Rizru Na Tha Apko Pessenger Me Jana Hoga. Yaha Tka Ke Wo Din Aa Gaya Jis Roz Hujaz Mumbai Ke Qarantibnah Me Dakhil Hone Wale They Aur Main Us Waqt Tak Na Pohcha. Ab Shakht Mushkal Ka Samna Tha Ke Humare Log Qurtina Me Dakhil Ho Jayege Aur Main Rah Gyaya, Ab Jana Kyon

Kar Hoga? Yeh Din Panjshanba (Yani Jumerat) Ka Hai. Taar Aa Chuka Tha Ke Panjshamba Ko Phara Hokar (Yani Josh Di Hui Dawale) Log Qarntina Me Dakhil Ho Jaye. Gadi Kat Jane Ne Yeh Takhir Ki Ke Mian Jumuah Ke Din Subah 8 Baje Pohcha. Station Par Dekha, Mumbai Ke Ahbaab Ka Hujum Hai, Haji Qasim Wagera Gardiyah Liye Maujud Hai.

Salam Wa Musfa Ke Bad Pehla Lafz Jo Unhone Kaha Yeh Tha :"Shehar Ko Na Chale Sidhe Qarntinah Chale, Abhi Aapke Log Dakhil Nahui Hue Hai. "Main Shukr E Illahi Azwajal Bajalaya Aur Apne Logo Ke Sath ,Dakhil E Qarntina Huwa. Yeh Hadees Ki Unhi Dua Ki Barkat Thi, Ke "Gayi Hui Murad" Ata Farmai. Maine Waqiah Pucha. Waha Ke Logo Ne Kaha :Ajab Hai Aur Sakht Ajab ! Esa Kabhi Na Huwa Tha, Panjshamba Ko Roz E Mauaud (Muqara Din) Par Dr Aya Aur Adhe Logo Ko Bhipara Dia (Josh Di Hui Dawoodi) Ke Dafatan (Achanak) Use Sakhat Gabrahat Paida Hui Aur Kaha Ke Baqi Ka Bhipara Kal Hoga, Yu Tumhare Log Baqi Rah Gaye.

Mumbai Se Sue Arab Rawanagi

Ab Ek Aur Diqat Paish Ayi Ke Us Jahaz Ka Tikcket Bilkul Taqsim Ho Chuka Tha Jis Me Humare Log Jane Wale They. Ba Majburi Dusre Jahaz Ka Ticket Kharida Aur Wo Bhi Tisre Darje Ka Jis Ki Himat Aage Zahir Hogi Aur Hadeees Ki Duayein Pardi Ke "Sarkar ﷺ! Mujhe Apno Ka Sath Ata Farmaye,, Unse Chhut Kar Main Tanha Kyon Kar Hazir Hoga!"

Talsh Ki Gayi Ke Is Jahaz Me Koi Sahab Ese Hai Jo Akele Jane Wale Ho Jinhe Yeh Aur Wo Dono Jahaz Barabar Ho. Maula Ta'la Ki Rehmat Ke Ek Bade Miyan Humare Hi Zila Bareli Muqam Bherdi Ke Sakin Mil Gaye Jinhone Bakhushi

Ticket Badal Liya, Wo Us Jahaz Me Gaye Aur Main Ba Fazal E Ta'la Apne Sathiyon Ke Sath Jahaz Me Raha.

Sarkar ﷺ Ne Pehla Ticket Tisre Darje Ka Isliye Dilwaya Tha Ke Bade Miyan Milne Wale They Jinka Ticket Tisre Hi Darje Ka Tha, Un Se Tabdili Me Mali Nuqsan Na Ho. Bad E Qarntina Is Jahaz Par Sawar Ho Kar 125 Rule Dakhil Karke Awal Darje Ka Ticket Tabdil Kar Liya.

Simat E Qibla Nikalne Me Ala Hazrat Allayrehma Ki Maharat

Jab Adan Ke Qarib Jahaz Pohcha Main Namaz E Asar Pada Raha Tha.Namaz Me Ek Arabi Sahab Ki Awaz Mere Kaan Me Pohchi Ke Simt E Qibla Yeh Nahi Hai. Maine Kuch Khayal Na Kia Isliye Ke Main Muw Amara Bandiyah Se Adan Wa Kamaran Ki Simat E Qibla Nikal Chuka Tha. Wo Itni Der Ke Maine Namaz Padi Wazifa Pada, Bethhe Rahe. Jab Main Farig Huwa To Un Se Pucha :"Is Waqt Bataye Simat E Qibla Kis Taraf Hai Aur 5 Mint Pehle Kis Taraf Thi? " Aur Hisab Laga Kar Samjaya Ke Is Waqt Simat E Qiblahi Par Namaz Hui Jis Ko Unhone Bhi Taslim Karliya. Jab Kamran Aya To Qarntine Me Dakhil Hue , Waha 10 Roz Thheharna Huwa. Allah Ta'la Un Turki Karkuno Ko Jaza E Khair De ! Hijaz Ko Esa Aram Dia Ke Logo Ko Maine Yeh Kahte Suna Ke Hajj Ka Waqt Qarib Hai Warna Kuch Din Bimar Rahte Aur Yaha Ke Aram Ka Lutaf Uthhate, Mumbai Me Kya Majaal Thi Ke Koi Is Ihata Se Bahra Qadam Rakhta. Ihata Ke Andar Har Baat Ki Rok Tok Thi. Hindu Sipayi Qasdan Hujaz Ko Tang Karte They.

Mazaar Sharif Ki Hazri

Yaha Maine Suna Ke Kamran Se Koi Ek Mil Fasla Par Kisi Buzurag Ka Mazar Hai. Maine Aur Mere Sathiyon Ne Hazri Ka Irada Kia Turki Dr Se Puchha, Bakushada Peshani (Khush Dili Se) Ijazat Di Aur Kaha, Aapke Sath Kiye (Yani Kitne) Admi Hoge? Maine Kaha : 10,12. Un Sabko Bhi Ijazat Di Aur Hum Ziyarat E Se Farig Hokar Aaye.

Jahaz Me Bayaanat

Jahaz Aur Kamraan Me Taqriban Rozanaa Mere Bayaanat Hote Jis Me Aksar Manasik E Hajj Ki Talim Hoti Aur Wo Jo Humesha Mere Bayan Ka Maqsud E Azam Rahta Hai Yani "Tazim E Shan E Huzur Syed Alam ﷺ. "Ek Boht Bada Rayis Bhi Jahaz Me Tha, Sharif E Waiz Hota, Masail Suna Karta Magar Tazim E Shaan E Aqdas Ke Zikr Ke Waqt Uske Chehra Par Basha'shat (Khushi) Ki Jagah Kudurat(Napasandagi) Hoti , Main Samja Wahabi Hai. Dariyat Kiye Se Malum Huwa Ke Gangoyi Ka Murid Hai. Us Roz Maine Ruh E Sukhn (Bat Ka Rukh) Rad Wahabi Wa Gangoyi Ki Taraf Phera, Jabran Qaharan Sunta Raha Magra Dusre Din Se Bayan Me Na Aya , Maine Hamd Ki Ke Jalsa Paak Huwa.

Istigasha Ki Barkat

Ab Yaha Kamran Me 9 Din Ho Chuke. Kal Jahaz Par Jana Hai. Daftan Rat Ko Mere Sab Sathiyon Ko Dard E Shikam (Per Ka Dard) Wa Ishal (Ish Hal, Yani Pachish) Aariz(Layaq) Huwa, Mere Dard To Na Tha Magar Panch Bar Ijabat

(Rafah Hajat) Ko Mujhe Jana Huwa, Din Chardh Gaya Aur Dr Ke Ane Ka Waqt Huwa, Bahr Turki Mard Aur Andar Aurto Ko Turkiyah Aurat Rozana Aakar Dekha Karte. Mere Bhai Nanhe Miyan Salam(Yani Allama Mohammad Raza Khan Allayrehma) Ko Andesha Huwa Aur Azam Kar Liya Ke Apni Halato Ko Dr Se Kah Do. Mujh Se Dariyafat Kia. Maine Kaha : Agar Bimar Samaj Kar Rok Lege Aur Hajjh Ka Waqt Qarib Hai Mazallah Waqt Par Na Pohcha Sake To Kaisa Kharasa (Yani Nuqsan) Hoga. Khaa :"Ab Dr Ko Aur Doctrani Ate Hoge. Agar Unhe Itlah Hui To Humara Na Kahna Ikhfa (Poshidagi) Me Na Thhehrega? "Maine Kaha ;" Zara Thheharo ! Main Apne Hakim Se Kah Lu. "Makaan Se Bahar Jungle Me Aya Aur Hadees Ki Duayyein Padi Aur Syedna Gaus E Azam Radiallahu Ta'la Anho Se Istimdad (Madad Talab) Ki Ke Daftan Samne Se Hazrta Syedna Sha Gulaam Jilaani Sahab Sajadanashin Sarkar Bansa Sharif Ke Aaulad Imjad Huzur Syedna Gais E Azam Radiallahu Ta'la Anho Se They Aur Mumbai Se Humara Un Ka Sath Ho Gaya Tha, Samne Se Tashrif Laye. Unki Tashrif Awari Faal E Husn (Naik Sogan) Thi.

Maine Unse Bhi Dua Ko Kaha, Unhone Bhi Dua Farmai. Mujhe Makaan Se Bahar Shayd 10 Mint Hue Hoge, Ab Jo Makaann Me Jakar Dekha Ba Hamd E Ta'la Sabko Esa Tandurast (Durusat) Paya Ke Goya Marz Hi Na Tha, Dard Wagera Kaisa ! Iska Zaif Bhi Na Raha. Sab Dhai Tin Mil Payada (Paidal) Chal Kar Samndar (Dar) Ke Kinare Pohche.

Gaib Se Madad

Jada Sharif Me Jab Jahaz Pohcha Hijaz Ke Behad Kashrat Aur Jane Ka Sirf Ek Rasta Jo Do Tarfa Tatdu Se Boht Dur Tak Mahdud. Bhala Isi Halat Me Kis

Tarah Guzar Ho! Zanani Sawariya Sath. Panch Gante Isi Intzaar Me Guzar Gaye Ke Zara Hujum Kam Ho To Sawariyo Ke Le Chale Lekin Us Waqt Silsila Munqteh Na Hona Tha Na Huwa. Yaha Tak Ke Do Pehar Qarib Ho Gyaa. Dhoop Aur Bhuk Aur Pyaas Sab Batein Jamah Thi Ke Nanhe Miyan Aur Sab Log Nihayat Pareshan! Jab Boht Der Ho Gayi Toh Nanhe Miya Aur Hamid Raza Khan Ne Mujh Se Akar Kaha : Yaha Akhir Kab Tak Bhuke Pyase Dhup Me Khade Rahege? Maine Kaha :"Tumhe Jaldi Hai To Jao, Main Tawaqtk Bhid Kam Na Ho, Zanani Sawar Ko Nahi Le Jauga. Ab Kisi Ki Majaal Thi Jo Kuch Kahta, Majburan Khamosh Ho Gaye. Thodi Der Bad Ek Arbi Sahab Jinko Is Se Pehle Kabhi Na Dekha Tha, Mere Pass Tashrif Laye Bad Salam Pehla Lafz Yeh Farmaya Ya Shaikh Mali Arad Hajinan Kya Sabab Hai Ke Main Apko Parshan Dekh Raha Hun?" Maine Arz Kia :" Pareshani Zahir Hai, Humare Sath Main Mustwarat Hai Aur Mardo Ka Yeh Kasir Hujum Hume, 5 Gante Yahi Khade Ho Gaye. Farmaya :"Apne Mardo Ka Halqa Bana Kar Aurto Ko Darmiyan Me Le Lo Aur Mere Piche Piche Chale Aao. " Arz Halq Me Aurto Ko Lekar Un Arbi Sahab Ke Pichhe Ho Liye. Humne Dekha Ke Rasta Bhar Humare Shane Se Bhi Kisi Gair Shakhs Ka Shana Nahi Laga. Jab Rasta Taye Huwa Fauran Arbi Saba Nazaro Se Gayab Ho Gaye.

Al Madad Ya Rasoolallah صلی اللہ علیہ وسلم

Jeda Pohchte Hi Mujhe Bukhar Aa Gaya Aur Meri Adat Hai Ke Bukhar Me Sardi Boht Malum Hoti Hai.Mhazat E Yakmlam Se Bahamd E Ta'la Ahramband Chuka Tha. Is Sardi Me Razai Gardan Tak Uper Se Dal Leta Ke Ahram Me Chehra Chupana Manah Hai, So Jata Ankh Khulti Bahamde Ta'la Razaid Gardan Se Asalan (Bilkul) Na Badi Hoti. Tin Roz Jeda Me Rahna Huwa Aur Bukhar Tarqi

Par Hai, Aj Chal Kar Jeda Ke Khule Maidan Me Rat Basar Karni Hogi. Bukhar Me Kya Halat Hogi? Sarkar E Aqdas ﷺ Se Arz Ki. Ba Hamde Ta'la Bukhar Ma'anan (Fauran) Jata Raha Aur Terwi Tak Aud Na Kia (Dubara Na Aya). Jab Ba Fazle Ta'la Tamaam Manasik E Hajj Se Farig Ho Liye, Terwi Tarikh Bukhar Ne Aud Kia. Maine Kaha :"Ab Aaya Kijiye , Humara Kaam Rabul Izzat Ne Pura Kar Dia."

Librarian Ki Ala Hazrat Se Aqeedat

Bad E Farag E Munasif, Kutub Khana Harm E Mohtram Ki Hazri Ka Shugal Raha. Pehle Roz Hazir Huwa, Hamid Raza Khan Sath They. Muhafiz E Kutub Haram Ek Wajib Wa Jamil Alim E Balig Maulana Ismail Allayrehma They. Yeh Pehla Din Unki Ziyarat Ka Tha. Yeh Hazrat Digar Akabir E Makka Me Is Faqir Se Gaibana Khulus E Taam Rakhte They Jis Ka Sabab Mera Fatwa Musmahba "Fatwa Ul Harmain Bar Ajaf Nazural Um Main " Tha Ke Sar Baras Pehle Hizir 1316 Me Rad E Nadwa Ke Liye Uthhayis Sawala Wa Jawaab Par Mustmil Jise Maine Bis Gante Se Kam Me Likha Tha Aur Ba Zariya Baz Hujaaz Khadiman E Deen In Hazrat Ke Huzur Paish Huwa Aur Unhone Apni Gira Baha (Qimati) Taqrizaat Se Use Muzin (Arasat) Farmaya Aur Faqir K Beshumar Ala Darje Ke Kalimat E Dua Wa Sana Ka Sharf Dia Aur Wo Mah Tarjumah Ek Masbut Kitab Hokar Mumbai Hizri 1217 Me Tabah Ho Kar Shaya Ho Chuka Tha. Us Waqt Maula Azwajjal Ne Is Zara Be Miqdar Ki Kamaal Mahabbat Wa Waqt Un Jalil Ul Qulub Me Dal Di Thi Magra Mulaqat E Zahir Na Hui Thi. Hazrat Maulana Mausuf Se Kuch Kibatein Mutalah Ke Liye Nikalwaye. Hazrin Me Se Kisi Ne Is Masla Ka Zikr Kia Ke Qabl Zawaal Rami (Zawal Ke Waqt Se Pehle Jamrat Yani Shaitan Ko Kankriya Marna) Kaisi? Maulana Ne Farmaya :"Yaha Ke Ulma Ne

Jawaz Par Fatwa Dia Hai."Hamid Raza Khan Se Is Bare Me Guftgu Ho Rahi Thi. Mujh Se Istefsaar Huwa, Maine Kaha "Khilaaf E Mazhab (Ahnaaf) Hai.Maulana Syed Sahab E Ek Mutd Awal Kitab Ka Naam Liya Ke Usme Jawaz Ko "Alay Qul Fatwa) (Isi Par Fatwa Hai) Likha Hia. Maine Kaha : Mumkin Ke Riwayat E Jawab Ho Magar Alay Qul Fatwa " Hargiz Na Hoga. Wo Kitaab Le Aaye, Masla Nikala Aur Usi Surat Se Nikla Jo Faqir Ne Guzarish Ki Thi Yani Us Me "Allayhil Fatwa" Ka Lafz Na Tha. Hazrat Maulana Ne Hamid Raza Se Kaan Me Jhuk Kar Mujhe Puche Ke Yeh Kon Hai? Aur Hamid Raza Khan Ko Bhi Na Jante They Magar Us Waqt Guftgu Unhi Se Ho Rahi Thi Lihaja Un Se Puchha. Unhone Mera Naam Liya. Naam Sunte Hi Hazrat Maulana Waha Se Uthh Kar Betabana Dodte Hue Akar Faqir Se Lipat Gaye. Phir To Ba Hamde Ta'la Widad (Ulfat Wa Dosti) Ne Kamil Taraqi Ki.

Masla E Ilm E Gaib Par Do Gante Tak Dalail Diye

Is Bar Sarkaar Mohtram Meri Hazri Be Apne Irade Ke Jis Gair Matuqah Taur Par Gair Mamuli Tariqo Par Hui Us Ka Kuch Bayan Uper Ho Chuka Hai, Wo Hikm E Illahiyah Yaha Akar Khuli. Sunane Me Aya Ke Wahabiyah Pehle Se Aye Hue Hai Jin Me Khalil Ahmad Ambethhi, Baz Wuzra E Riyasat Aur Digar Ahle Sarwat (Umara) Bhi Hai. Hazrat Sharif (Yani Gawner E Makka) Tak Rasai Paida Ki Hia Aur Masla E Ilm E Gaib Chheda Hai Aur Uske Mutliq Kuch Sawal Alam Ulma E Makka (Yani Makka Ke Sab Se Bade Alim) Hazrat Maulana Shaikh Saleh Kamaal Sabiq Qazi E Makka Wa Mufti Hanfiyah Ki Khidmat Me Paish Huwa Hai. Main Hazrat Mausuf Ki Khidmat Me Gaya. Hazrat Maulana Molvi Wasi Ahmad Sahab Mohdeesh Surati (Rehamtullah Allay) Ke Sahzade Azizi Molvi Abdul Ahad Sahab Bhi Humra They. Maine Bad E Salam Wa Musafa

Masla E Ilm E Gaib Ki Taqrir Shuru Ki Aur Do Gante Tak Use Ayat Wa Ahadees Wa Aqwal E Aima Se Sabit Kia Aur Mukhalifin Jo Shubhaat Kia Karte Hai Unka Rad Kia. Us Do Gante Tak Hazrat Mausuf Mehaj Sukut (Khamoshi) Ke Sath Hum Tan Gosh (Mukmal Tawaja) Hokar Mera Mun Dekhte Rahe. Jab Maine Taqir Khatam Ki , Chupke Uthhate Hue, Qarib Almari Rakhi Thi, Wahan Tashrif Le Gaye Aur Ek Kagaz Nikaal Laye Jis Par Molvi Salamatullah Sahab Rampur (Allayrehmatul Qawi) Ke Risala "Ahlam Ul Azkiya" Ke Is Qaul Ke Mutliq Huzur E Aqdas ﷺ Ko

هُوَالْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَیْءٍ عَلِيْمٌ

(Yani Wahi Awal , Wahi Akhir, Wahi Zahir Wahi Hai Batin, Aur Wo Sab Kuch Jante Hai)

Likha, Chand Sawal They Aur Jawab Ki Char Satrein Natamaam Uthha Laye Mujhe Dikhaya Aur Farmaya :"Tera Ana Allah (Azwajjal) Ki Rehmat Tha Warna Molvi Salamatullah Ke Kufar Ka Fatwa Yaha Se Ja Chukta."Main Hamd E Illahi (Azwajjal) Baja Laya Aur Qayam Gah Par Waps Aya.

Ulma E Haram Ki Farmaish Par Sirf Do Din Me Ilme Gaib Ke Mauju Par Ad Daulat Ul Makiyah" Tasnif Farmai

Maulana Se Muqam E Qayam Ka Koi Tazkira Na Aya Tha. Ab Wo Faqir Ke Pass Tashrif Lana Chahte Hai Aur Hajj Ka Mahina Aur Jaye Qayam Na Malum , Akhir Khayal Farmaya Ke Zaroor Kutub Khana Me Aya Karta Hoga. 25 Zil Hajj 11323 Ki Tarikh Hai, Bad Namaz E Asar Me Kutub Khane Ke Zaine (Sidi) Par Chardh Raha Hu, Pichhe Ek Ahat Malum Hui, Dekha To Hazrat Maulana Shaikh Sale Kamaal (Rehamtullah Alay) Hia Bad Sala Wa Musafa Daftar E Kutub Khana Me Jakar Bethhe. Waha Hazrat Maulana Syed Mismail Aur Unke Jawab Saeed,

Rashid Bhai Syed Mustafa Aur Unke Walid Maulana Syed Khalil Aur Baz Hazrat Bhi Ke Is Waqt Yad Nahi, Tashrif Farma Hai. Hazrat Maulana Shaikh Sale Kamaal Ne Jaib Se Ek Parcha Nikala Jis Par Ilme Gaib Ke Mutliq Panch Sawal They. (Ya Wahi Sawal Hai Jinka Jawab Maulana Ne Shuru Kia Tha Aur Taqrir Ke Bad Chak Farma (Phad) Dia) Mujh Se Farmaya : Yeh Sawal Wahabiyah Ne Hazrat Syeduna Ke Zariyah Se Paish Kiye Hai Aur Aase Jawab Maqsud Hai. (Syeduna Waha Sharif Makka Ko Kahte Hai Ke Us Waqt Sharif Ali Pasha They) Maine Maulana Syed Mustafa Se Guzarish Ki Qalam Dawaat Dijye.

Hazrat Maulana Shaikh Kamaal Wa Maulana Syed Ismail Wa Maulna Syed Khalil Sab Akabir (Rehamtullah Allayhim) Ne Ke Tashrif Frama They, Irshad Farmaya Ke Hum Esa Fauri Jawab Nahi Chahte Balke Esa Jawab Ho Ke Khabiso Ke Dant Khate Ho. Maine Arz Ki Ke Iske Liye Qadr E Mahallat Chaiye, Do Gadi Din Baqi Hai Aur Usme Kya Ho Sakta Hai? Hazrat Maulana Shaikh Saleh Kamaal (Rehamtullah Alay) Ne Farmaya : "Kal Sa Shamba (Mangal) H, Parso Budh , In Do Roz Me Hokar Jumerat Ko Mujhe Mil Jaye Ke Me Sharif Ke Samne Paish Kardu. Maine Apne Rab Azwajjal Ki Inayat Aur Apne Nabi صلی اللہ علیہ وسلم Ki Iahanat Par Bharosa Karke Wada Kar Liya Aur Shan E Illahi Azwajjal Ke Dusre Hi Din Se Bukhar Ne Phir Adu Kia, Isi Halat Tab (Bukhar) Me Risala Tasnif Karta Aur Hamid Raza Khan Tabiz Karte (Yani Maswad Ko Saf Aur Khushkhat Karke Likhte), Is Ka Shohra Makka Muazmah Me Huwa Ke Wahabiyah Ne Falah Ki Taraf Sawal Mutwajah Kia Hia Aur Wo Jawab Likh Raha Hai.

Shayukhl Khatbaa Ki Ala Hazrat Se Aqeedat

Maine Is Risala Me "Gayub E Khima" Ki Behas Na Chherdi Thi Ke Saiylo Ke Sawal Me Na Thi Aur Mujhe Bukhar Ki Halat Me Bakmaal E Tajil Qast Takmil Aaj Hi Ke Main Likh Raha Ho Hazrat Shaikh Ul Khutbaa , Kabir Ulma , Maulana Shaikh Ahmad Abul Khair Mirdad (Rehamtullah Allay) Ka Payaam Aya Ke Main Pao Se Mazur Ho Aur Tera Risala Sunana Chahta Hun, Main Isi Halat Me Jitne Auraq Likhe Gaye They Lekar Hazir Huwa. Risala Ki Qasm E Awal Khatm Ho Chuki Thi Jisme Apne Maslak Ka Sabut Hai. Qism E Daum Likhi Ja Rahi Thi Jis Me Wahbaiyah Ka Rad Aur Unke Sawalo Ka Jawab Hai. Hazrat Shaikh Ul Khutbaat Ne Awal Ta Akhir Sun Kar Farmaya : "Is Me Ilm E Khams Ki Behas Na Ayi. " Maine Arz Ki Sawal Me Na Thi, Farmaya :'Meri Khawaish Hai Ke Zaroor Zayda Ho, Maine Qabul Kia, Rukhsat Hote Waqt Unke Zanwe Mubarak Ko Hath Lagaya. Hazrat Mausuf Ne Ba Fazal Wa Kamaal Waba Kabr E Sal Ke Umar Sharif Satar Baras Se Mutjawaz Thi, Yeh Lafz Farmaye Ke"

"اَنَا اُقَبِّلُ اَرْجُلَكُمْ ، اَنَا اُقَبِّلُ نِعَالَكُمْ" ۔

Main Tumhare Qadmo Ko Bhosa Du, Main Tumhare Juto Ko Bhosa Du.

Yeh Mere Habib E Karim ﷺ Ki Rehmat Ke Ese Akabir Ke Qulub Main Is Be Waqt Ki Yeh Quwat ! Main Wapas Aya Aur Shab Hi Me Behas E Khams Ko Badaya.

Jalil Ul Qadr Mohadeesh Ka Ijazat E Hadees Lena

Ab Dusra Din Char Shamba (Yani Budh) Ka Hai, Subah Ko Namaz Pad Kar Haram Sharif Se Ata Hun Ke Maulana Syed Abul Hayi Ibne Maulana Syed Abdul Kabir Mohdeesh E Mulk E Magrib (Rehamtullah Allay) Ke Us Waqt Tak Unki 40 Kitabe Uloom E Hadeesia Wa Dainiay Par Misr Me Chhap Chuki Thi.) Unka Khadim Payam Laya Ke Maulana Tujh Se Milna Chahte Hai. Maine Khayal Kia Ke Wade Me Aj Hi Ka Din Baqi Hai Aur Abhi Boht Kuch Likhna Hai, Uzar Kar Bheja Ke Aj Ki Maufi De Kal Me Khud Hazir Hoga. Fauran Khadim Wapas Aya Ke Main Aj Hi Madina Taiba Jata Hun, Tabrez Ho Chuki Hia Qafile Ke Unt Bairun Shehar Jamah Ho Liye Hai, Zohar Par Kar Sawar Ho Jauga. Ab Main Majubur Huwa Aur Maulana Ko Tashrif Awari Ki Ijazat Di. Wo Tashrif Laye Aur Uloom E Hadees Ki Ijazatein Faqir Se Talab Farmayi Aur Likhwayi Aur Ilmi Muzakarat Hote Rahe Yaha Tak Ke Zohar Ki Azaan Hui, Wahab Zawal Hote Hi Ma'an Azan Hoti Hai, Aur Wo Namaz Me Hazir Hue. Bad E Namaz E Zam E Madina Taiba Hue Aur Main Firuda (Qayamga) Par Aya. Aaj Ke Din Ka Bada Hisa Yu Bilkul Khali Gaya Aur Bukhar Sath Hai. Baqiyah Din Me Aur Bad E Isha Fazal E Illahi Azwajjal Aur Inayat E Risalat Panahi ﷺ Ne Kitab Ki Takmil Wa Tabiz Sab Puri Kara Di. Al Daulat Ul Makiyah Bil Madat E Gaibiyah Hizri 1323 Iska Tarikhi Nama Huwa Aur Panj Shmaba (Jumehrat) Ko Subah Hi Ko Hazrat Maulana Shaikh Saleh Kamaal (Rehamtullah Allay) Ki Khidmat Me Pohcha Di Gayi.

Makka Tul Mukrama Me Ad Daulat Ul Makiyah Ki Pazirayi

Maulana Ne Din Me Is Kaamil Taur Par Mutlah Farmay Aur Shamko Sharif Sahab Ke Yaha Le Kar Tashrif Le Gaye. Isha Ki Namaz Waha Shuru Waqt Par

Ho Jati Hai. Iske Bad Se Nisf E Shab Tak Ke Arbi Gadiyon Me 6 Bajte Hai Sharif Ali Pasha Ka Darbar Hota Tha. Hazrat Maulana Ne Darbar Me Kitaab Paish Ki Aur Alal Elaan Farmaya :"Is Shakhs Ne Wo Ilm Zahir Kia Jiske Anwaar Chamak Uthhe Uar Jo Humari Khawab Me Bhi Na Tha. "Hazrat Sharif Ne Kitaab Padne Ka Hukm Dia. Darbar Me Do Wahabi Bhi Bethhe They, Ek Ahmad Fagiyah Kahlata , Dusra Abdul Rehman Askobi. Unhone Muqdama Kitab Ki Amad Hi Sun Kar Samj Liya Ke Yeh Kitab Rang Badal Degi. Sharif Zi Ilm Hai Masla Un Par Munkshaf Ho Jayega Lihaja Chaha Ke Sunane Na De, Behas Me Ulja Kar Waqt Guzar De. Kitab Par Kuch Aitraz Kia, Hazrat Maulana Shaikh Saleh Kamal Rehamtullah Alay Ne Jawab Di. Aage Bade, Unhone Phir Ek Muhammal Airaz Kia, Hazrat Maulana (Rehamtullah Allay Ne) Jawab Dia Aur Farmaya :"Kitab Sun Lijiye Puri Kitab Sunane Se Pehle Aitraz Be Qaiyda Hai, Mumkin Hai Ke Aake Shakuk Ka Jawab Kitab Hi Me Aye Aur Na Ho To Main Jawab Ka Zimedar Hun Aur Mujh Se Na Ho Sakta To Musnif Maujud Hai." Yeh Farma Kar Age Padna Shuru Kia, Kuch Dur Pohche They, Unhone Uljana Maqsud Tha Phir Mautaz Hue. Ab Hazrat Maulana Ne Hazrat Sharif Se Kaha Ke Ya Syedina ! Hazrat Ka Hukm Hai Ke Main Kitab Pad Kar Sunao Aur Yeh Jabaja Be Ja Ulajte Hai, Hukm Ho To Un Ke Aitaraz Ka Jawab Du Ya Hukm Ho To Kitab Sunao? Sharif Ne Farmaya :"Iqra" Ap Padiye! Ab Unki "Han" Ko Kon ""Na" Kar Sakta Tha, Mautrazo (Aitraz Ka Muh Mara Gaya Aur Maulana Kitaab Sunate Rahe.

Iske Dalail Qahira Sun Kar Maulana Sharif Ne Ba Awaz E Buland Farmaya : Yani Allah Ta';La To Apne Habib ﷺ Ko Gaib Ka Ilm Ata Farmata Hai Aur Yeh Wahabiyah Mana Karte Hai. "Yaha Tak Ke Nasf Shab Tak Nasf Kitab Sunai, Ab Darbar Barkhast Hone Ka Waqt Aa Gaya. Sharif Sahab Ne Hazrat Maulana Se

Farmaya : Yaha Nishani Rakh Do, Kitab Bagal Me Le Kar Bala Khane (Chhat) Par Aram Ke Liye Tashrif Le Gaye Wo Kitaab Aj Tak Unhi Ke Pass Hai.

Lohe Thhande Ho Gaye

Asal Se Mut'rad Naqlein Makka Muazmah Ke Ulma E Kiram (Allayrehmtul Islam) Ne Liye Aur Tamaam Makka Muazmah Me Kitaab Ka Shohra Huwa, Wahabiyah Par Awas Pad Gayi. Bafazl E Ta'la Sab Lohe Thhande Ho Gaye. Gali Kuche Me Makka Muazmah Ke Ladke Un Se Tamaskhur Karte (Yani Mazaq Udate) Ke Ab Kuch Nahi Kahte, Ab Wo Josh Kia Hueu , Ab Wo Mustafa ﷺ Ke Liye Uloom E Gaib Manane Walo Ko Kafir Kahna Kidhar Gaya? Tumhara Kufr Shirf Tumhe Palta. Wahabiyah Khahte :"Is Shakhs Ne Kitab Me Mantiq Taqrire Bhar Kar Sharif Par Jadu Kar Dia."

Ad Daulat Ul Makiyah Par Ulma E Haram Ki Taqaariz Aur Unhi Zay'a Karne Ke Liye Badmazhabo Ki Sazish

Maulana Azwajjal Ka Fazl , Habib E Akram ﷺ Ka Karam Ke Ulam E Kiram Ne Kitaab Par Dhum Dhami Taqrize Likhni Shuru Ki. Wahabiyah Ka Dil Jalta Aur Bas Chalta. Akhir Is Fikr Me Hue Ke Kisi Tarf Fareb Karke Taqrizat Talf Kardi Jaye. Ek Jagah Jamah Hue Aur Hazrat Maulana Shaikh Abul Khair Mirdad (Rehamtullah Allay) Se Arz Ki Ke Hum Bhi Kitaab Par Taqirzein Likha Chahte Hai, Kitaab Hume Mangwa Dijiye. Wo Sidhe Muqdas Buzurag Unke Farebo Ko Kya Jane ! Apne Sahabzade Maulana Abdullah Mir Dad Ko Mere Pass Bheja, Yeh Sahab Masjid E Haram Ke Imaam Hai Aur Isi Zamane Me Faqir Ke Hath Par Bait Farma Chuke They. Hazrat Maulana Abul Khair Ka Mangana Aur

Maulana Abdullah Mirdaad Ka Lene Ko Ana Mujhe Shabha Hoti Magar Maula Azwajjal Ki Rehmat Me Us Waqt Kutub Khana Haram Sharif Me Tha. Hazrat Maulana Ismail (Rehmatullah) Ko Allah Azwajjal Ne Jinaat E Aliya Me Huzur Rehmat E Alam ﷺ Ki Rifaqat Ata Farmaye, Qabl Iske Main Kuch Kahu Nihayat Tarshi Aur Jalal E Siyadat Se Farmaya :"Kitab Hargiz Na Di Jayegi, Jo Taqirzein Likhni Ho Likh Kar Bhej Do. "Maine Guzarish Bhi Ki "Hazrat Maulana Abul Khair (Rehamtullah Allay) Mangate Hai Aur Unke Sahabzade Lene Aye Hai Aur Unka Jo Taluq Faqir Se Hai Aapko Malum Hai. "Farmaya Jo Log Waha Jamah Hai Unko Main Janta Hun Wo Munafiqin Hai, Maulana Abul Khair Ko Unhone Dhoka Dia,"Yu Is Alim E Balil Syed Jalil Ki Barkat Ne Kitaab Bahamd Ta'la Mehfuz Rakhi Walilahil Hamd.

Turk Fauji Officer Ke Hatho Wahabiyah Ki Zilat Wa Ruswayi

Jab Wahabiya Ka Yeh Makar Bhi Na Chala Aur Maulana Sharif Ke Yaha Se Ba Humdellah Nka Muh Kala Huwa, Ek Nakhanda (Yani Andpad) Jahil Ke Nayab Ul Haram Kahlata (Use Kisi Tarh Apne) Mawafiq Kia. Ahmad Raatib Pasha Is Zamana Govner E Makka Muazmah They. Admi Nakhwanda Magar Deendar, Har Roz Bd E Asar Tawaf Karte, (Wahabiyo Ne) Khayal Kia Ke Sharif Zi Ilm They Kitab Sun Kar Mu'atqad Ho Gaye, Yeh Be Pada Fauji Admi Humare Bhadkye Se Badak Jayega. Ek Roz Yeh Tawaf Se Farig Hue Hai Ke Nayab Ul Haram Ne Un Se Guzarish Ki :" Ek Hindi Alim Ne Hindustan Me Boht Logo Ke Aqeede Bigad Diye Hai Aur Ab Ahl Makka Ke Aqeede E Kharab Karne Aya Hai" Aur Sath Hi Dil Me Socha Ke Ye Kyon Kar Jamegi Ke Ek Hindi Alim Ne

Hindustan Me Boht Logo Ke Aqeede Bigad Diye Hai Aur Ab Ahl Makka Ke Maqeede Kharab Karne Aya Hai" Aur Sahi Hi Dil Me Socha Ke Yeh Kyon Kar Jamegi Ke Ek Hindi Makiyo Ke Aqeede Bigaad De Lihaja Majburan Uske Sath Yeh Kahna Pada Ke "Aur Akbir E Ulma E Makka Mishl E Shiakh Ul Ulma Mohammad Syed Bab Sail Wa Maulana Shaikh Saleh Kamaal Wa Maulana Abul Khair Mirdad : Uske Sath Ho Gaye Hai. "Maula Ta'la Ki Shaan Ke Yeh Waqai Bat Jo Usne Mujburana Kahi Us Par Ulti Padi. Pashan E Bakamal E Gazab Ek Chapat Uski Gardan Par Jamai Aur Kaha Aey Khabis Ibne Khabis Aey Kalb Ibne Kalb Jab Yeh Akabir Uske Sath Hia To Wo Kharabi Dalega Ya Islah Karega."

Us Roz Se Maulana Ismail Wagera Use "Nahib Ul Haram"' Kahte Aur Ahmad Fagih Ko Ahmaq Safiya Aur Ek Aur Mukhalif Ko Mafsum. Maulana Sharif Ka Darbar Mohzab Darbar Tha Waha Wahabiyah Ko Mohzab Zillat Pohchi, Yeh Ek Jungi Fauji Turk Ka Samna Tha, Isi Tariqe Ki Zillat Pai.

Husaam Ul Harmain Par Ulma E Haram Ki Taqrizein

"Daulat Ul Makiya" Ke Sath Sath Balke Se Kuch Pehle Se Bafazl Ta'la Husam Ul Harmain Ki Kar Rawai Jari Ki. Akbarine Jo Alishan Taqrizaat Is Par Likhe, Ibtedai Me Yeh Fatwa Hazrat Maulana Shaikh Saleh Kamaal Ke Pass Taqriz Ko Gaya Tha, Udhar Hazrat Maulana Shaikh Saleh Kamaal Ne Kitaab Sunane Ke Zamna Me Hazrat Sharif Se Khalil Ahmad Ke Aqaid E Zala (Yani Gumrahi Kun Aqaid) Aur Uski Kitab" Barahin Qatiah" Ka Bhi Zikr Kar Dia Tha.

Khalil Ambethi Ka Rah E Faraar Ikhtiyaar Karna

Ambethhi Ko Khabar Hui, Maulana Ke Pass Kuch Ashfariyah Nazrana Lekar Pohche Aur Arz Ki Ke Hazrat Mujh Par Kyo Naaraz Hai? Framaya : Kya Tum Khalil Ahmad Ho? Kaha ; Ha ! Maulana Ne Farmaya ; "Tujh Par Afsos ! Tune Barahin E Qati'ah Me Wo Shanih (Buri) Batein Kaise Likhi Main Tujhe Zindiq (Bedeen Wa Kafir) Likh Chuka Ho. " Is Par Pehle Maulana Gulam Dastgir Qasuri Marhum Kitab "Taqdisul Wakil An Tauheen E Rashidil Khalils " Likh Kar Ulma E Makka Se Taqrizen Le Chuke They Is Par Maulana Shaikh Saleh Kamaal Ki Bhi Taqriz Hai Aur Is Ambethhi Aur Unke Ustaz Gonagoi Sahab Ko Zindiq Likha Hai)

Ambethhi Ne Kaha : "Hazrat Jo Batein Meri Taraf Nisbat Ki Gayi Hai Iftra (Bohtaan) Hai Meri Kitaab Main Nahi Hai." Farmaya : Tumahri Kitab Barahin E Qatiah Chhap Kar Shaya Ho Chuki Hai Aur Mere Pass Maujud Hai. Ambethhi Ne Kaha : Hazrat ! Kya Kufar Se Tauba Qabul Nahi Hoti? Farmaya : Hoti Hai . Maulana Ne Chaha Kisi Mutrjim Ko Bulaye Aur Barahin E Qatiah Ambethhi Ko Dikha Kar Un Kalimat Ka Iqraar Kara Kar Tauba Lie Magar Ambethi Sahab Rat Hi Jida Ko Faraar Ho Gaye. Hazrat Maulana Shaikh Saleh Kamaal Rehamtullah Alllay Ne Hazrat Maulana Syed Ismail Allayrehma Ko Is Waqiah Ki Itlah Ka Khat Bheja Aur Unhone Bainiah Apne Khat Me Rakh Kar Mujhe Bheja Dia. Wo Ab Tak Mere Pass Mehfuz Hai. Subha Ko Hazrat Maulana Shaikh Saleh Kamaal (Rehamtullah Allay) Faqir Ke Pass Tashrif Laye Aur Khud Yeh Waqiah Bayan Kia Aur Farmaya : "Maine Suna Ke Wo Rat Hi Me Bhag Gaya. " Main Ne Kaha ;"Maulana ! Apne Bhaga Dia." Farmaya :"Maine ! "Maine Kaha. "Haan" Apne Farmaya. Yeh Kyun Kar?" Maine Arz Kia : "Jab Usne Ap Se Pucha Ke Kya Kafir

Ki Tauba Qabul Nahi Hoti? Apne Kya Farmaya? "Farmaya" : Maine Kaha Hoti Hai." Maine Kaha : "Isine Use Bhagaya, Apko Yeh Farmana Tha Ke Jo Rasoolallah ﷺ Ki Tauheen Kare Uski Tauba Qabul Nahi. " Farmaya : "Wallahu ! Yeh Mujh Se Rah Gayi."Maine Kaha : "To Aphi Ne Bhagaya."

Ulma E Haram Ki Taraf Se Ala Hazrat Ki Dawatein

Zamana Qayam Ulma E Uzma E Makka Muazmah Ne Bakashart Faqir Ki Dawatein Bada Ahmtam Se Kahi. Har Dawat Me Ulma Ka Majmah Hota, Muzakarat E Ilmiyah Rahte. Shaikh Abdul Qadir Kurdi (Allayrehmatullah Qawi) Maulana Shaikh Saleh Kamal (Rehamtullah Allay) Ki Shagird They. Masjid Ul Haram Sharif Ke Ahate Hi Main Unka Makaan Tha Unhone Taqrure Dawat (Dawat Rakhne) Se Pehhle Ba Sarar E Taam (Israt Se) Pucha Ke Tujhe Kya Chiz Margub (Pasnd) Hai? Har Chand Uzar E Kia, Na Mana, Akhir Guzarish Ki Ke "Al Huluwabaarid" Sharir Sard. Unki Yaha Dawat Me Anwah E Ataima (Tarah Tarah Ke Khane) Jaise Aur Jgah Hote They, Unke Elawa Ek Ajib Nafis Chiz Pai Ki Is 'Al Haluwul Bard" Ki Puri Misdaq Thi , Nihayat Sharir Wa Sard Aur Khush Dayqa ! Un Se Pucha Ke Iska Kya Nam Hai? Kaha :"Razi Ul Walidin " Aur Wajh E Tasmiya(Namki Wajh) Yeh Batai Ke Jiske Maa Baap Naraz Ho Yeh Paka Kar Khilaye Razi Ho Jayega.

Ulma E Haram Ki Tashrif Awari

Faqir Dawato Ke Elawa Sirf Char Jagah Milne Ko Jata. Maulana Shaikh Saleh Kamaal Aur Shaikh Ul Ulma Maulana Mohammad Saeed Bil Sayil Aur Maulana

Abdul Haq Mahajir Ila Abadi Aur Kutb Khane Me Maulana Syed Ismail Ke Pass, Rehamtullah Allay Azmain. Yeh Hazrat Aur Baqi Tamam Hazrat Firdgah E Faqir Par Tashrif Laya Karte, Subah Se Nasf Shab Ke Qarib Tak Mulaqato Hi Me Waqt Sarf Hota. Maulana Saleh Kamaal (Rehamtullah Allay) Ki Tashrif Awri Ki To Ginti Nahi Aur Maulana Syed Ismail (Allayrehma Tullah Jail) Al Tzman Rozana Tashrif Late Khususan Ayam E Alalat Me Yakam Maharram Hizri 1324 Se Salkhe Moharram (Moharram Ke Akhri Dino) Tak Musalsal Rahi, Din Me Dobar Bhi Tashrif Late Aur Ek Bar Ka Ana To Naga Hi Na Hota. Akhir Mohrram Me Taibyat Boht Ruba Sehat Ho Gayi Thi, Ek Zaroorat Ke Sabba Do Roz Tashrif Lana Na Huwa. Un Do Roz Me Mera Un Ki Taraf Ishtiyaaq Me Hi Janta Hun, Maine Un Syed Jalil Ko Ek Parche Par Yeh Tin Sher Likh Kar Bheje

هٰذانِ يَومَانِ مَا فُزْنَا بِطَلْعَتِكُمْ　　وَلَو قَدَرْنَا جَعَلْنَا رَأسَنَا قَدَمَا

قَالُوا لِقَاءُ خَلِيْلٍ لِلْعَلِيْلِ شِفًا　　اَلَا تُحِبُّونَ اَنْ تَبَرُوا لَنَا سَقَمَا

عَوَّدتُمُوْنَا طُلوعَ الشَّمْسِ كُلَّ ضُحىً　　وَهَلْ سَمِعْتُم كَرِيْمًا يَقْطَعُ الْكَرَمَا

Is Raqiah Ko Dekh Kar Syed Mausuf Ki Jo Kaifiyat Hui Hamil E Raqiah Ne Dekhi , Fauran Iske Sath Hi Tashrif Le Aye Aur Phir Roz E Rukhsat Tak Koi Din Khali Jana Mujhe Yad Nahi.

Maulana Abdul Haq Illabadi Se Mulaqat

Hazrat Maulana Abdul Haq Illabadi (Allayrehma) Ko 40 Sal Se Zaid Makka Muazmah Me Guzare They, Kabhi Tashrif Ke Yha Bhi Tashrif Na Le Gaye. Qayam Gah E Faqir Par Do Bar Tashrif Laye. Maulana Syed Ismail Allayrehma

Wagera Unke Talmaza Farmate They Ke Yeh Mehaz Kharq E Adat Hai. Maulana Ka Dam (Wujud) Basa (Boht) Ganimat Tha, Hindi They Magar Unke Anwar Makka Me Chamak Rahe They, Iltzaman Har Sal Hajj Karte. Maulana Syed Ismail Alayrehma Farmate They Ke Ek Sal Zaman Hajj Me Hazrat Maulana Abdul Haq Sahab Allayrehma Boht Alil Aur Sahib E Farash They, 9vi Tarikh Apne Talamiz Se Kaha : "Mujhe Harma Sharif Le Chalo !" Kai Admi Uthha Kar Laye Kabba Muazamh Ke Samne Bithhaya, Zamzam Sharif Manga Kar Piya Aur Dua Ki Ke "Illahi Azwajjal Hajj Se Mehrum Na Rakh." Usi Waqt Maula Ta'la Ne Esi Quwat Ata Farmayi Ke Uth Kar Apne Pao Se Arfaat Sharif Gaye Aur Hajj Ada Kia.

Mufti Hanfiyah Se Mulaqaat

Makka Muazmah Me Banaam "Ilm" Koi Sahab Ese Na They Jo Faqir Se Milne Na Aye Ho Siwa Shaikh Abdullah Bin Sidiq Bin Abbas Ke Ke Us Waqt Mufti Hanfiyah They Aur Waha Mufti Hanfiyah Ka Mansab Sharif Se Dusre Darje Me Samja Jata Hai, Apne Mansab Ki Jalalat E Qar (Azim Ul Shan Hone) Ne Unhe Faqir Garibul Watan Ke Pass Ane Se Roka. Apne Ek Shagirdh Khass Ko Faqir Ke Pass Bheja Ke Hazrat Mufti Hanifyah Ne Bad E Salam Farmya Hai Ke Main Aapki Ziyarat Ka Boht Mustaq Hun. Maulana Syed Ismail Allayrehma Is Waqt Mere Pass Bethhe They. Maine Chaha Ke Hazri Ka Wada Karu Magar Illahul A'alam (Azwajjal) Habib Karim ﷺ Ke Karam Ne Un Akbir Ke Dil Me Is Zara Be Miqdar Ki Kaisi Wuqat Dali Thi, Fauran Roka Aur Farmaya : Wallah (Azwajjal) Yeh Na Hoga, Tamam Ulma Milne Aye Hai Wo Kyon Nahi Ate !" Main Unki Qasam Ke Sabab Majbur Raha Taqdir E Illahi (Azwajjal) Main Milna Tha Aur Nayi Shan Se Tha. Iska Zariyah Yeh Huwa Ke Unhone Dino Me Maulana Abdullah Mirdad Maulana Hamid Ahmad Mohammad Jad Awani Note Ke Bare

Me Faqir Se Istfata Kia Tha Jis Me Bara Sawal They Aur Maine Bakamaal E Ist'ajaal (Intehai Jaldi Me) Iske Jawaab Me Risala "Kifiul Faqiah Ul Fahim Fi Ahkam E Qirtaas E Al Darhim" Tasnif Kia Tha, Wo Tambiz Ke Liye Haram Sharif Ke Kutub Khane Me Syed Mustafa Baradar Khurd Maulana Syed Ismail Ke Pass Tha Ke Nihayat Jamil Ul Khat Hai. Zamana Me Jab Mere Ustaz Ul Ustaaz Hazrat Maulana Jamaal Bin Abdullah Bin Umar Makki Rehmatullah Allay Mufti Hanifya They, Unse Note Ke Bare Me Sawal Huwa Tha Aur Jawab Tahrir Farmaya Tha Ke "Ilm Ulma Ki Gardano Me Amanat Hai Mujhe Is Ke Juziyah Ka Koi Pata Nahi Chalta Ke Kuch Hukm Du. " Ek Din Main Kutub Khana Me Jata Aur Ek Shan Aur Sahab Ko Bethhe Dekhta Hun Ke Mera Risala "Kiflul Fiqih" Mutlah Kar Rahe Hai. Jab Is Muqam Par Pohche , Jaha Maine "Fatah Ul Qadir" Se Ibarat Naqal Ki Hai Ke Agar Koi Shakhs Apne Ek Kagaz Ka Tukda Hazar Rupiyah Ko Bheje Jaiz Hai Makruh Nahi.

Fatah Ul Qadir

Phadak Uthhe Aur Apni Raan Par Hath Mar Kar Bole " Ain Jamalubnu Abdullah Min Haza Ul Nas Sarih ! Hazrat Jamaal Bin Abdullah Is Nas Sarih Se Kaha Gafil Rahe !"

Phir Koi Masla Dekhna Tha Us Ke Liye Kitabein Nikalwayi, Unki Ibaratein Nikaal Kar Naqal Karna Chahte They Aur Main Risale Ki Naqal Ki Tashih Kar Raha Tha. Us Waqt Tak Na Unhone Mujhe Jana Na Maine Unko, Itne Me Unhone Dawaat Ek Esi Kitab Par Rakh Di Jise Na Dekh Rahe They Na Us Se Kuch Naqal Kar Rahe They, Maine Un Par Na Aitraz Kia Balke Kitab Ki Tazim Ke Liye Utar Kar Niche Rakh Di, Unhone Phir Utha Kar Kitaab Par Rakh Di Aur

Kaha "Bahar Ul Rayqil Kitabul Karahiyat " Mian Iske Jawaz Ki Tasrih Hai. Maine Un Se Yeh To Na Kaha Ke "Baharuriq Kitab Ul Karahit Tak Kab Pohchi, "Kitab Ul Qaza" Me Hi Khatam Ho Gyai Hai, Han Yeh Kaha Ke Esa Nahi Balke Mumaniyat Ki Tasrih Farmayi Hai Magar Likhte Waqt Bazaroorat Maslan Waraq Hawa Se Uade Nahi. Kaha Ke Main Likhna Hi To Chahta Hun Maine Kaha : Abhi Likhte To Nahi Ho, Wo Khamosh Ho Rahe Aur Hazrat Syed Ismail Se Mujhe Puchha, Unhone Farmaya Ke Yeh Hi Is Risaale Ka Musnif Hai, Ab Mile Magar Khtjlat (Sharmindgi) Ke Sath Aur Ujlat Ke Saht (Jaldi Se) Uthh Gaye. Hazrat Syed Ismail Ne Farmaya " Subhan Allah ! Yeh Kaisa Waqiah Huwa."

Aab E Zam Zam Se Ilaaj

Yeh Chaharum Safar Hizri 1324 Thi Us Se Pehle Moharram Sharif Me Shadid Wa Madid (Intehai Sakht Aur Tawil) Daura Bukhar Kara Chuaka Tha. Dubara Mushil Hue, Ek Bar Ek Hindi Ki Raye Se Aur Nfah Na Huwa. Dubara Turki Dr Ramzan Afandi Ne Boht Qalil Muqdar Me Ek Namak Dia Ke Aab E Zamzam Sharif Me Mila Kar Pilo Aur Pyass Bepyaas Zamzan Sharif Ki Kashrat Karo. Is Se Ba Humdi Ta'la Boht Nafah Huwa Aur Unhone Dawa Wo Batai Jo Mujhe Biltahab Mehboob Wa Margub Thi Yani Zamzan Sharif Ke Mujhe Har Mashrub Se Zayda Aziz Hai, Meri Adat Hai Ke Basi Pani Kabhi Nahi Pita Aur Agar Piyon To Ba Ankh (Us Wajh Se Ke) Mijaz Garam Hai Fauran Zukaam Ho Jata Hai. Meri Paidaish Se Pehle Hakim Syd Wazir Ali Marhum Ne Mere Yaha Basi Pani Ko Manah Kar Dia Tha, Jab Se Mamul Hai Ke Rat Ke Ghade Bilkul Khali Kar Ke Pine Ka Pani Bhara Jata Hai To Maine Doodh Bhi Bhasi Pani Ka Na Piya, Na Kabhi Nihar Muh Pani Pita Hun, Na Kabhi Khane Ke Siwa Aur Waqt Me, Garmiyon Ke Sa Pehar Me Jo Pyaas Hoti Hai Us Me Kuliya Karta Hun Us Se

Taskin Hoti (Yani Sukun Milta) Hai Magar Zamzam Sharif Ki Barkat Ke Sehat Me , Marz Me , Din Me, Rat Me ,Taza Basi Bakasrat Paya Aur Nafa Hi Kia. Zor Qayi (Yani Pani Bharne Ke Dandidar Bartan) Har Waqt Bhari Rakhi Rahti Thi, Bukhar Ki Shidat Me Rat Ko Jab Aankh Khuli. Kuli Karke Zamzam Sharif Pi Liya. Wuju Se Pehle Pita, Wuju Ke Bad Pita Bar Bar Zor Raqi Ek Din Rat Me Sirf Mere Sarf (Istemaal) Me Ati, Pone Tin Ke Qayam E Makka Muazmah Me Maine Hisab Kia To Taqriban Char Man Zamzam Sharif Mere Pine Me Aya Hoga.

Hazrat Maulana Syed Ismail Allayrehma Ko Allah Ta'la Janaat E Aaliyah Nasib Farmaye, Meri Wapsi Hajj Ke Chand Sal Bad Hizri 1328 Me Mujh Se Milne Aaye Hai Aur Mere Shoq E Zamzam Ka Zikr Huwa, Farmaya Tha "Ke Har Mahine Itne Tank Yani Pipe Bhej Dia Karuga Ke Tumhare Ek Mahine Ke Sarf Ko Kafi Ho." Magar Yaha Se Jate Hi Unhe Safar E Baab Ul Aali Ki Zaroorat Hui Aur Masiyat E Illahi Ke Wahi Intqaal Farmaya. Rehamtullah Ta'la Allay Rehamtan Wasi'antan

Ulma E Haram Ka Iyadat Ke Liye Ana

Mohram Sharif Mujhe Taqriban Bukhar Hi Main Guzara, Isi Halat Me Ulma E Kiram Ko Ijazat Likhi Jati Aur Isi Halat Me Kifl Fiqiah" Tasnif Huwa. Waha Palang Ka Bhi Riwaj Nahi Bala Bala Khano (Yani Ghar Ki Upari Manzilo Me) Main Zamin Par Farsh Hai Is Par Sote Hai Magar Hazrat Syed Ismail Wa Hazrat Maulana Shiakh Saleh Kamal Rehmatullah Alay Ne Mere Liye Ek Umda Palang Mangwa Dia. Ayam E MArz Me Main Isi Par Hota Aur Ulma E Azma

Iyadat Ko Ate Aur Farsh Par Tashrif Rakhte Main Isi Se Nadim Hota, Har Chand Chahta Ke Niche Utaro Mgar Qasmo Se Majbur Farmate.

Safar E Madina Ki Tayari

Imtidaad E Marz (Yani Bimari Ke Tawil Ho Jane) Me Mujhe Zayda Fikr Hazri Sarkar E Azam ﷺ Manah Hue (Yani Rokne Lage). Awal To Yeh Farmaya "Ke Halat To Tumhari Yeh Hai Aur Safr Tawil !" Maine Arz Ki :"Agar Sach Puchte To Hazri Ka Asal Maqsud Ziyarat E Taiba Hai, Dono Bar Isi Niyat Se Ghar Se Chala, Mazallah Agar Yeh Na Ho To Hajj Ka Kuch Lutf Nahi. "Unhone Pihr Israr Aur Meri Halat Ka Isha'ar Kia (Yani Meri Halat Yad Dilai). Maine Hadees Padi:

مَنْ حَجَّ وَلَمْ يَزُرْنِى فَقَدْ جَفَانِى

Jisne Meri Hajj Kia Aur Meri Ziyarat Na Ki Usne Mujh Par Jafa Ki.
[Kashf Ul Khafa]

Farmaya : "Tum Ek Bar To Ziyarat Kar Chuke Ho. "Maine Kaha : " Mere Nazdik Hadees Ka Yeh Matlab Nahi Ke Umar Me Kitne Hi Hajj Kare Ziyarat Ek Bar Kafi Hai Balke Har Hajj Ke Sath Zaroori Hai, Ab Dua Farmaye Ke Main Sarkar ﷺ Tak Pohch Lu. Roza E Aqdas Par Ek Nigah Pad Jaye Agar Che Usi Waqt Dam Nikal Jaye."

Hazrat Maulana Shaikh Saleh Kamal Ka Ijazatein Lena Aur Masail Dariyafat Karna

Hazrat Maulana Shaikh Kamaal (Rehamtullah Allay) Ko Allah Ta'la Janabate Aliya Ata Farmaye Baa (Yani Bawajud Is) Fazal Wa Kamaal Ke Mere Nazdik Makka Muazmah Me Unke Paye Ka Dusra Alim Na Tha, Is Faqir Haqir Ke Sath Gayab Izaz Balke Adab Ka Bartao Rakhte, Bar Bar Ke Israr Ke Sath Mujh Se Ijazat Nama Likhawaya , Jise Maine Adban Kayi Roz Tala, Jab Majbur Farmaya Likh Dia. Tin Tin Pehar Meri Unki Mujalsat (Bethhak) Hoti Aur Usme Siwa "Muzakarrta Alimiyah" Ke Kcuh Na Hota. Jis Main Qazi Makka Muazmah Rakhe They Us Waqt Ke Apne Faislo Ke Masle Dariyfat Farmate , Haqir Jo Bayan Karta Agar Un Ke Faisle Ke Mawafiq Hota Bashasat Wa Khushi Ka Asar Chehra Mubarak Par Zahir Hota Aur Mukhalif Hota To Malaal Wa Kabidagi Aur Yeh Samjte Ke Mujh Se Hukm Me Lagzish Hui. Mujhe Bhi Un Dono Sahabo Ke Karam Ke Sabab Un Se Kamaal Be Taklufi ! Har Qism Ki Bag Guzarish Kar Deta. Ek Bar Kaha :"Mauz E Nawe Ne Yeh Jo Izan Wa Iqamat Wa Takbir E Intqal Me Lagmat Ijaad Kiye Hia Aap Hazrat Un Se Manah Nahi Farmate? Fatah Ul Qadir Main Mublag Ke Nagmoi Ki Mufsid E Namaz Rakhna Hai.

Aur Yeh Iski Takbirat Par Jo Muqdati Ruku Wa Sujud Wagera Ifhal E Namaz Karega Uski Namaz Na Hogi. Farmaya "Hukm Yeh Hai Ke Magarun Par Ulma Ka Bas Nahi (Chalta), Yeh Janib E Saltnat Se Hai."

Khatib Ki Islah

Ek Jumua Me Main Khatib Ke Qarib Tha, Usne Khatbe Me Pada :

وَارْضِ عَنْ اَعْمَامِ نَبِيِّكَ الْاَطَائِبِ

حَمْزَةَ وَالْعَبَاسِ وَ اَبِی طَالِبٍ

Aur Apne Nabi Ke Pak Chacha" Hamza O Abbad Aur Abu Talib Se Razi Ho

Yeh Biddat Taza Ijad Hui Pehli Bar Ki Hazri Na Thi Aur Yeh Bidaat Janib E Hukumat Se Thi Ise Sunte Hi Fauran Meri Zuban Se Ba Awaz Buland Nikala :

اَللّٰهُمَّ هٰذَا مُنْكَر

Illahi ! Yeh Bura Hai

مَنْ رَاٰى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ

بِيَدِهٖ فَاِنْ لَّمْ يَسْتَطِعْ فَبِلِسَانِهٖ فَاِنْ

لَّمْ يَسْتَطِعْ فَبِقَلْبِهٖ وَذٰلِكَ

اَضْعَفُ الْاِيْمَانِ

Tum Me Jo Koi Burai Dekhe Use Apne Hath Se Badal De, Agar Hath Se Badalne Ki Taqat Na Ho To Zuban Se Roke, Agar Zuban Se Bhi Rokne Ki Qudrat Na Ho To Dil Me Bura Jane Aur Yeh Imaan Ka Adna Darja Hai.

[Sahi Muslim, Kitab Ul Imaan]

Faqir Bataufiq Rab E Karim Hakim E Ahla Barwajah Aust Baja Laya (Yani Allah Ta'la Ki Taufiq Se Maine Is Mazbut Hukm Ki Tamil Darmiyan E Darje" Zuban Ke Zrariye Rok Kar," Ki) Aur Maula Ta'la Ki Rehmat Ke Kisi Ko Taruz (Ardh Na Ane) Ki Juraat Na Hui, FArzo Ke Bad Ek Araabi (Arab Sharif Ke Rahne Wale Dihati) Ne Meri Taraf Mutwaja Hokar Kaha :"Tumne Dekha ! Maine Kaha " Han Dekha. Kaha Aur Tashrif Le Gaye. Dono Ka Akbir Ulma Ne Humari Majis Khalwat (Tanhai) Me Iski Mubarak Badi Ke Is Rad Munkar (Bura Rokne) Par Koi Mautraz Na Huwa Aur Sath Hi Farmaya Ke Ese Umoor Me Ke Janib E Hukuamat Se Hai Sukut Shaya (Yani Khamoshi Behtar)Hai.

Sayed Jaleel Ki Aqeedat

Is Waqiah Mufti Hanfiya Ke Waqt Maine Janaab Syed Mustafa Khalil Bardar Hazrat Syed Ismail Rehamtullah Allay Se Kaha Apke Pass Syedna Jibrail AlIsayallam Ki Thhokar Ka Kuch Baqiyah Hai? Syedzade Ne Farmaya : Nahm (Han) Aur Kature Me Zamzam Sharif Laye. Maine Use Za'f (Kamzori) Ke Sabab Bethha Hi Huw Apiya Tha, Ankhe Nichhi Thi , Jab Nazar Uthai, Dekha To Wo Syed Jaleel Maudab Hath Band Khade They Yaha Tak Ke Katora Me Maine Unhe Dia. Yeh Haal Un Muazamh Wa Mauzaz Bandagan E Khuda Ke Adab Wa Ijalaal Ka Tha.

Rehamtullah Allay

Hazrat Shaikh Saleh Kamaal Ka Mahbbat

Baye Hume (Isi Sab Tazim Wa Tauqir Ke Bawajud) Shidat E MArz Wa Shauq E Madina Taiba Me Jab Wo Jumla Maine Kaha "Roza Anwar Par Ek Nigah Pad Jaye Phir Dam Nikal Jaye.: Dono Ulma E Kiram Ka Guse Se Rang Maugir Ho Gaya Aur Hazrat Maulana Shaikh Saleh Kamaal Ne Farmaya : Hargiz Nahi Balke

Tu Roza Anwar Par Ab Hazir Ho, Phir Hazir Ho,Phir Hazir Ho. Phir Madina Taiba Me Wafat Naseeb Ho.

Maula Ta'la Unki Dua Qabul Farmaye.

Walid E Mohtram Ki Basharat

Unki Is Gaiyat Mahabbat Ke Guse Ne Mujhe Wo Halat Yad Dilai Jo Is Hajj Se Tera Baras Pehle Maine Khawab Me Apne Hazrat Walid Majid Quds Sira Ul Aziz Se Dekhi Thi. Mai Us Zamana Me Bashidat E Dard E Kamar Aur Sina Me Mubtlah Tha Use Boht Imtdidad O Ishtdad Huwa Tha (Yeh Dard Boht Tawil Wa Shadid Tha). Ek Roz Dekha Ke Hazrat Tashrif Laye Aur Hazrat Ke Shagird Molvi Barkaat Ahmad Sahab Marhum Ke Mere Peer Bhai Aur Hazrat Peer Murshid Har Haq Radiallahu Ta'la Anho Ke Fidai They. Kam Esa Huwa Hoga Ke Hazrat Peer O Murshid Ka Naam Pak Lete Aur Unke Aansu Rawa (Jari) Na Hote, Jab Unka Intqaal Huwa Aur Ain Dafan Ke Waqt Unki Qabr Me Utar Mujhe Bila Mubalga Khushbu Mehsoos Hui Bar Roza Anwar Ke Qarib Pai Thi. Unke Intqaal Ke Din Molvi Syed Amer Ahmad Sahab Marhum Khawab Me Ziyarat E

Aqdas Huzur Syed Alam ﷺ Se Mushratf Hue Ke Gode Par Tashrif E Jate Hai. Arz Ki ; Ya Rasoolallah ! ﷺ Huzur Kaha Tashrif Le Jate Hai? Farmaya ; "Barkat Ahmad Ke Janaze Ki Namaz Padne." Al Humdullilah ! Yeh Janaza Mubarak Ke Maine Padaya Yeh Wahi Barkat E Ahmad Thi Ke Mahabbat Peer O Murshid Ke Sabab Unhi Hasil Hui.

ذٰلِکَ فَضْلُ اللهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَ اللهُ ذُو الْفَضْلِ الْعَظِيْمِ (۴)

Tarjuma:
Yeh Allah Ka Fazal Hai Jise Chahe De Aur Allah Bade Fazal Wala Hai.
[Surah Jumuah Ayat 4]

Haan To Is Khawab Me Dekha Ke Molvi Barkat Ahmad Sahab (Rehamtullah Allay) Bhi Hazrat Walid Majid Quds Sira Ul Aziz Ke Humara Meri Iyadat Ko Tashrif Laye Hai. Dono Hazrat Ne Mijaz Pursi Farmai. Main Shidat E MArz Se Tang Aa Chuka Tha, Zubaan Se Nikla Ke "Hazrat Dua Farmaye Ke Ab Khatma Imaan Par Ho Jaye." Yeh Sunte Hi Walid Majid Quds Sira Al Sharif Ka Rang Mubarak Surkh Ho Gaya Aur Farmaya : "Abhi To Bawan Baras Madine Sharif Me. "Wallahu Alam Is Irshad Ke Kya Mani They Magar Is Ke Bad Jo Dubara Hazri Madine Taiba Hui Hai Use Waqt Mujhe 52 Wa Sal Tha Yani Ekawan Baras Panch Mahine Ki Umar Thi, Yeh Choda Baras Ki Paish Goyi Hazrat Ne Farmai. Allah Ta'la Apne Bando Ko Huzur Aqdas ﷺ Ke Gulaman E Gulaam Ke Kafsh Bardar Hai, Uloom E Gaib Deta Hai Aur Wahabiyah Ko Janaab E Sarkar ﷺ Se Inkaar Hai.

Roza Na Chhordhna

Abhi Chand Sal Hue Mah E Rajab Me Hazrat Walid Majid Quds Sira Khawab Me Tashrif Laye Aur Mujh Se Farmaya :

"Abki Ramzan Me Marz Shadid Hoga Roza Na Chordhna." Waisa Hi Huwa Aur Meri Har Chant Tabiyat Wagera Ne Kaha Maine Ba Humdeta'la Roza Na Chordha Aur Isi Ki Barkat Ne Ba Fazal E Ta'la Shifa Di Ke Hadees Me Irshad Huwa Hai :

Roza Rakho Tandurast Ho Jaoge.
[Al Majmah Ul Ausat]

Padne Ki Khawaish

Wo Hazrat Ulma Boht Is Mutmani (Khawaish Mand) Rahte Ke Kisi Tarah Mera Waha Qayam Zaid Ho. Hazrat Maulana Syed Ismail (Allayrehma) Ne Farmaya :"Yaha Ki Shidat E Garmi Tumhare Liye Bais E Tap (Bukhar Ka Sabab) Hai. "Talif Sharif Me Mausan Nihayat Mu'adil Aur Waha Mera Makaan Boht Pur Fazza Hai, Chale Garmi Ka Mausam Waha Guzarein. " Maine Guzarish Ki Ke "Is Halat E Marz Me Qabiliyat E Safar Ho To Sarkar E Azam صلی اللہ علیہ وسلم Hi Ki Hazri Ho. "Hans Kar Farmaya Ke "Mera Maqsud Yeh Tha Ke Chand Mahine Wahan Tanhai Me Rah Kar Tum Se Kuch Padte Ke Yaha To Amad Wa Shud (Ane Jane Walo) Ke Hujum Se Tumhe Fursat Nahi.

Shadi Ki Paish Kash

Maulana Shaikh Saleh Kamaal Rehamtullah Ally Ne Farmaya : "Ijazat Ho To Hum Yaha Tumhari Shadi Ki Tajwiz Kare. "Maine Kaha: "Wo Kanzi E Baragah E Illahi Azwajjal Jise Main Us Ke Darbar Me Laya Aur Usne Munasik E Haj Ada Kiye, Kya Uska Badal Yahi Hai Ke Main Use Yun Magum (Gamzada) Karu?" Farmaya A: " Humara Khayal Ye Tha Ke Yu Yaha Tumhare Qayam Ka Saman Ho Jata."

Wo Buzurag Kon They?

Is Tawal E Marz Me Kayi Hafte Hazri Masjid E Aqdas Se Mehrum Raha Ke Main Jis Bala Khane (Ghar Ki Upari Manzil) Par Tha, Chalis Zine Ka Tha Aur Us Se Utarna Aur Chadna Maqdur (Dushwar Tarin) Tha. Masjid Ul Haram Me Koi Na Ashna Buzurag Mere Bhai Molvi Mohammad Raza Khan Ko Mile To Farmaya :" Kai Din Se Tumhare Bhai Ko Na Dekha.." Unhone Arz Kia :"Alil Hai." Pani Dam Farma Kar Dia Ke Yeh Pilao Aur Agar Bukhari Baqi Rahe To Mian Das Baje Din Ke Tumko Yahi Miluga." Das Baje Din Ke Na Bukhar Raha, Na Wo Mile Aur Ab Main Masjid Tashrif Aur Kutub Khana Haram Sharif Me Hazir Hone Laga Jis Me Chothi Safar Ka Wo Waqiah Tha Jo Mufti E Hanfiyah Ke Sath Paish Aya.

Namaz E Asar Ki Hanfi Mazhab Ke Mutabiq Adaiyegi

Namaz E Subhah Ke Siwa, Humare Nazdik Is Me Isfaar E Yani Waqt Khub Roshn Kar Ke Padna Afzal Hai Aur Shafiyah Ke Nazdikl Khub Andhere Se Padna,

Tin Maslo Par Namaz Pehle Ho Jati Hai Aur Masla E Hanif Par Sab Ke Bad. Baqi Charo Namaze Sab Se Pehle Masla E Hanfi Par Hoti Hai. Humare Imaam E Azam Radiallahu Ta'la Anho Ke Nazdik Waqt E Asar Do Mishl Saya Guzar Kar Hai. [Fatah Ul Qadir]

Is Yani Do Mishl Saya Guzarne) Ke Bad Namaz Hanfi Hoti Iske Bad Baqi Tin Maslo Par. Wo Log (Yani Shawafah , Malikiya, Hambaliya) Apne Liye Ise Boht Takhir Samjate , Akhir Ko Koshish Karke Hanfiyah Se Yeh Kara Liya Ke Tamaam (Log) Asar Mutabiq Qaul E Sahabin Radiallahu Ta'la Anho Mishl E Daum Ke Shuru Me Pad Le. Is Bar Ki Hazri Me Yeh Jadid Bad Dekhi. Agar Che Kutub E Hanfiyah Me Yaha Qaul E Sabahin Par Bhi Baz Ne Fatwa Dia Magar "Ash Wahadt Qadam Qaul E Syednan Imaam E Azam Radiallahu Ta'la Anho Hai Aur Faqir Ka Mamul Hai Ke Kisi Masle Me Bekhass Majburi Ke Qaul E Imaam Se Adul (Phirna) Gawara Nahi Karta Jis Ki Tafsil Jalil Mere Risala

ِ" اَجُلَی الْاِعْلَام بِاَنَّ الْفَتوٰی مُطْلَقاً عَلٰی قَوْلِ الْاِمَام"

Main Hai

اِذَا قَالَ "الْاِمَامُ" فَصَدِّقُوْہُ فَاِنَّ الْقَوْلَ ما قَالَ "الْاِمَامُ"

Tarjumah:

Jab Kisi Masle Me Imaam E Azam Kuch Farmaye Use Taslim Kar Lo Kyon Ke Mautbar Qaul Wahi Hai Jo Imaam E Azam Ne Farmaya Hai.

Hum Hanfi Hai Na Ke "Yusufi" Ya Shaibhni" Me Is Bar Jamhaat E Asar Me Yeh Niyat E Nafal Sharik Ho Jata Aur Farz E Asar Mishl E Daum Ke Bad Me Aur Hazrat Maulana Shaikh Saleh Kamaal , Syedna Ismail Rehamtullah Alay Wa Digar Baz Muhtatin Hanfiyah Apni Jamaat Se Padte Jis Me Wo Hazrat Imaamat Par Is Faqir Ko Majbur Farmate.

Wahshi Kabutar Bhi Adab Karte

Pehle Shaikh Amar Sahi Ka Makaan Kiraya Par Lia Tha Phir Syed Amar Rashidi Ibne Syed Abubakar Rashidi Apne Makan Par Le Gaye. Bala Khane Ke Darew Satan (Bich Wale Darwaze) Par Meri Nashist Thi, Darwazo Par Jo Taaq (Deewar Me Bane Hue Mehrab Daardaat) They Baye Janib Ke Taaq Me Wahshi Kabutaro Ka Ek Jordha Rahta, Wo Tanke Late Aur Gariya Karte. Is Tarake Bethhe Walo Par Girte, Jab Alalat Me Mere Liye Palang Laya Gaya , Wo Is Dar Ke Samne Bichaya Gaya Ke Tashrif Lane Walo Ke Liye Jagah Wasih Rahe. Us Waqt Se Kabutaro Ne Wo Taaq Chordh Kar Darwaza Sataani Ke Taaq Me Bethhna Shuru Kia Ke Ab Jo Waha Bethhe Un Par Tinke Girte. Hazrat Maulana Syed Ismail Ne Farmaya : "Wahshi Kabutar Bhi Tera Lihaj Karte Hai." Maine Arz Ki :"

"صَالَحْنَاهُمْ فَصَالَحُونَا":

Humne Unse Sulah Ki To Unhone Bhi Humse Sulah Ki. Is Par Baz Ulma E Hazrin Ne Farmaya : Ke Hum Par Kyon Tinke Phenkate Hai, Humne Unse Konsi

Jung Ki Hai? Maine Kaha :"Main Yaha Logo Ko Dekhta Hun Ke Yeh Jaha Aakar Behthate Hai Unhe Udate Hai, Kankariyah Marte Hai. Salamiyo Ki Taupi Jab Chhutati Hai Yeh Khauf Se Thar Thara Kr Rah Jate Hai. Yeh Sab Mera Mushahida Hai Haalake Yeh Haram Mahtram Ke Wahshi Hai, Unhe Udana Ya Darana Maran Hai. Perd Ke Saye Main Haram Ka Hirn Bethhata Ho Admi Ko Ijazat Nahi Ke Use Uthha Kar Khud Bethhe, " Un Alim Ne Farmaya : "Yeh Kabutar Ija Dete Hai, Upar Se Kankariyah Phenkate Hai, Lemp Ki Chamni Tordh Dete Hai." Maine Kaha : "Kya Yeh Ibtedi (Taklif Pohchane Me Pehal) Karte Hai? Kaha : Haan ! Maine Kaha :"To Fasiq Hue Aur Kabutar Bala Ijmah Fasiq Nahi Chail Kue Fasiq Hai. "Wo Sakat (Khamosh) Ho Gaye. "Shariat Me Wo Janwar Fasiq Hai Jo Bagair Apne Nafah Ke Bil Qasad Ibtedan Iza Pohchaye.
(Fatah Ul Bari)

Ese Janwar Ka Qatal Haram Sharif Me Bhi Jaiz Hai. Jise Chayil , Ko Banadar , Chuha,Chil Kawe Zaiwar Uthhar Kar Le Jate Hai, Bandar Kapde Phad Dalte Hai. Chuhe Kitabein Katarate Hai Jin Me Unka Koi Nafah Nahi, Mehaz Barah E Shararat Izad Dete Hai Lihaja Fasiq Hai Bakhilaaf Bili Ke Ke Agar Che Murgi Pakdati , Kabutar Tordati Hai Magar Apni Giza Ke Liye Na Tumhari Iza Ke Liye. Kankariyah Agar Taaq Me Ho To Kabutar Chalne Phiran Se Giregi Na Ke Chamni Par Kankri Marna Unhe Maqsud.

Is Qism Ke Waqeh Boht They Ke Yad Nahi. Agar Isi Waqt Munsabat E Kar (Likh) Liye Jate Mehfuz Rahte Magar Iska Humare Sathiyon Me Se Kisi Ko Ihsas Bhi Na Tha.

Barish Me Tawaaf E Kabba

Jab Awakh E Mohrram Ba Fazal E Ta'la Sehat Hui. Waha Ek Sultani Hamaam Hai Main Us Me Nahaya. Bahar Nikla Ho Ke Abar (Badal) Dekha, Haram Sharif Me Pohchte Pohchte Barsna Shuru Huwa. Mujhe Hadees Yad Aayi Ke Jo Mih Barsate Me Tawaaf Kare Wo Rehmat E Illahi Azwajjal Me Terta Hai. Fauran Sang E Aswad Ka Bosa Ley Kar Barish Hi Me Sat Phere Tawaaf Kia, Bukhar Phir Waps Aya. Maulana Syed Ismail Ne Farmaya ;"Ek Zaif Hadees Ke Liye Tumne Apne Badan Ki Yeh Be Aitiyati Ki !" Maine Kaha : :Hadees Zaif Hai Magar Ummid E Ba Humde Ta'la Qawi Hai. "Yeh Tawaaf Ba Humde Ta'la Boht Maze Ka Tha. Barish Ke Sabab Taifin (Tawaf Karne Walo) Ki Wo Kashrat Na Thi.

Hajre Aswad Ke Bhose

Aur Is Se Hi Zayda Lutf Ka Tawaaf Ba Fazl E Ta'la 11vi Zil Hajja Ko Nasib Huwa Tha. Tawaf E Ziyarat Ke Liye, Ke Bad Wuquf E Arfa FArz Hai, Aam Hujaz 10vi Hi Ko Mina Se Makka Muazmah Jate Hai, Mere Sath Musturat (Ghar Ki Khawatin) Thi Aur Khud Bhi Bukhar Uthhaye Hue Tha. 11vi Ko Bad E Zawal Rami Jamar (Shaitan Ko Kankriya Mar) Karke Unto Par Mah Musturat Rawana Huwa, Haram Sharif Me Namaz E Asar Ada Ki. Aj Tamaam Hujaz Minah Me They, Haram Sharif Me Sirf 25 Admi. Yeh Tawaf Nihayat Itminaan Se Huwa. Har Bar Ji Bhar Kar Sange Aswad Sharif Par Muh Milna Aur Bosa Lena Nasib Hota. Ek Arbi Sahab Ko Jinhe Pehchanta Anhi Maula Ta'la Ne Be Kahe Meharban Farma Dia Ke Har Phire Ke Khatma Par Chand Admi Jo Tawaf Kar

Rahe They Unhe Rok Kar Khade Ho Jate Ke Behno Ko Sange Aswad Sharif Ka Bosa Lene Do, Yu Har Phere Par Mere Sath Ki Musturat Bhi Mushraf Ba Bosa Sang E Aswad Hui.

Wal Humdullilah E Taqbulillah.

Gilaaf E Kabba Tham Kar Dua Mangi

Bad E Khatm E Tawaaf Main Deewar E Kabba Muazmah Se Liptana Aur Gilaaf E Mubaarak Hath Me Lekar Yeh Dua Arz Ki :

Ya Wajid !Ya Majid Mujh Se Naimatein Zayl Na Kar Jo Tune Mujhe Ata Farmayi.

Aur Boht Pur Kaif Riqat E Tari Hui Ke Azadi Aur Yaksoyi Thi Magar Thodi Der Ke Bad Ek Arbi Sahab Mere Barabar Aakar Khde Hue Aur Ba Awaz E Chila Kar Rona Shuru Kia Unke Chilane Se Kuch Tabiyat Bati, Phir Khayal Aya Mumkin Ke Yeh Maqbulan E Bargah Se Ho Aur Unke Qarib Ka Faiz Mujh Par Tajli Dale, Is Taswur Se Phir Itminaan Ho Gaya. Magrib Pad Kar Minah Ko Waps Aaye.

Sanad E Aali Ki Talaash

Is Taqriaban Tin Mahine Ke Qayam Me Maine Khayal Kia Ke Hadees Me Kisi Ki Sand Meri Sanad Se Ali Ho To Main Unse Sanad Le Kar Uluw Hasil Karu Magra Ba Fazal E Ta'la Tamaam Ulma Se Meri Hi Sanad Ali Thi.

Ilme Jagar Me Ala Hazrat Ki Maharat

Yeh Bhi Khayal Kia Ke Yeh Shehar Karim Tamaam Jaha Ka Marjuh Wa Malja Hai. Ahl Magrib Bhi Yaah Ate Hai Mumkin Ke Koi Sahab Jagfar Da Mil Jaye Ke Un Se Fan Ki Takmil Ki Jaye. Ek Sahab Malum Hue Ke Jafar Me Mash'hur Hai , Nam Pucha (To) Malum Huwa Ke "Maulana Abdul Rehman Dahan", Hazrat Maulana Ahmad Dahan Ke Chhote Sahzade , Main Nam Sun Kar Isliye Khush Huwa Ke Yeh Aur Unke Bade Bhai Sahab Maulana Sa'ad Dahaan Allayrehma Ke Ab Qazi E Makka Muazmah Hai Mujh Se Sand E Hadees Le Chuke They. Maine Maulana Abdul Rehmaan Ko Bulaya, Wo Tashrif Laye , Kai Gante Khalwat Rahi Jis Ka Natija Yeh Huwa Ke Qaida Jo Unke Pass Naqas Tha Qadr E Is Ki Takmil Ho Gayi.

Is Qarib Sarkar E Madina Me Waqeh Huwa, Waha Bhi Ek Sahab Abdul Rehmaan Nam Hi Ke Mile. Yeh Abdul Rehmaan Dahaan Arbi Makki Hai Aur Wo Abdul Rehman Afandi Turki Shami. Kayi Roz Mutsil Tashrif Late Aur Der Tak Bethh Kar Chale Jate , Hujum E Hazrat Ahl Ilm E Mauzizin Ke Sabab Unhe Bat Ka Mauqa Na Milta. Ek Din Maine Unse Garz Puchhi. Kaha : Tanhai Me Kahuga." Dusre Din Unke Liye Waqt Nikala. Kaha :"Main Jafar Me Kuch Batein Karna Chahta Hun." Iska Natija Yeh Huwa Ke Unhone Farmaya : "Yaha Na Mera Ab Qayam Hai Na Tera, Main Khass Iski Tahsil Ko Tere Pass Hindustan Me Aauga.

Ala Hazrat Ne Ilm E Jafaar Kyon Tark Kia?

Wo To Na Aye Magar Maulana Syed Husain Madni Sahzada Hazrat Maulana Syed Abdul Qadri Shami Madni Rehamtullah Allay Tashrif Laye Aur 14 Mahine Faqir Khane Par Qayam Farmaya Aur Yeh Ilm Aur Ilm Aufaq Wa Taksir Sikhe, Unhe Ke Liye Maine Apna Risala 'Ataibo Al Kisr Fih Ilmil Taksir "Zuban E Arbi Me Imlah Kia Yani Main Ibarat Zubani Bolta Aur Wo Likhte Jate Aur Usi Likhne Me Use Samj Jate. Ilm E Jafar Me Itni Dast Ga Ho Gayi Thi Ke 5 Sawal Me Du Ka Jawab Sahi Nikal Lete Ke Unke Liye Maine Is Il Se Ijazat E Talim Ka Sawal Pehle Kar Liya Tha Aur Jawab Mila Kar Zaroor Batao Ke Yeh Isi Ke Waste Itni Dur Se Safar Karke Aaye Hai, Agar Chand Mahine Aur Rahte To Ummid Thi Ke Sab Jawab Sahi Nikalane Lage. Maine Jo Jad E Awal Kashira Is Fan Ki Takmil Jalil Ke Liye Itni Zad Ijaz Ki Thi, Rukhstar Ke Waqt Unhi Nazar Kar Diye Ke Khud Is Fan Ke Tark Ka Qasd Kar Liya Tha. Jiski Wajh Sawalo Ki Kashrat Se Logo Ka Parshan Karna Tha.

Maut Kab Aur Kaha Hogi?

Aur Bilkhusus Yeh Ajeeb Waqiah Ke Ek Ameer Kabir Ki Baigam Bimar Hui Jinka Mazhab Sunni Na Tha. Unhone Mere Aqa Zade Hazrat Syedna Syed Shah Mehdi Hasna Miya Sahab Damatbarkathum Ke Zariyeh Se Sawal Karaya, Jawab Nikla, "Sunniyat Ikhtiyar Kare Warna Shifa Nahi. "Aur Is Fan Ka Hukm Hai Ke Jo Jawab Nikle Bala Ruh Aait Saf Kah Dia Jaye, Maine Yahhi Likh Bheja Yeh Manzur Na Huwua Aur Marz Badta Gaya. Ab Hazrat Hi Ke Zariyeh Se Sawal Aya Ke "Maut Kab Aur Kaha Hogi? Apne Shehar Me Ya Nainital Par, Ke Is Waqt Tabdil E Aab Wa Hawa Ke Lye Mariz Ka Wahi Qayam Tha. Yeh Sawal 18 Sawal Ul Mukram Hizir 1338 Ko Huwa, Jawab Nikla : "Mohram " Yani Mah Mohram

Me Maut Hogi. Aur Kaha Hogi? Iske Jawab Me Maine Unke Shehar Ka Nam Ka Pehla Harf Aur Uske Bad Qauf Aur Uske Bad 2 Kahindsa Aur Age Lafz "Khawish" Lih Dia, Waha Ke Jafaar (Mahirin Ilm E Jafar) Bula E Gaye Ke Is Ma'ne Ko Hal Kare, Unhone Haraf E Nam Shehar Se To Shehar Murad Liyah Aur Qauf Se Qilah Aur Aage Nahi Chalta. Halake Is Huruf Se Shehar Murad Tha Aur Qauf Se Qarib Aur Do Se Haruf Ba Ke Awal Lafz Biat Hai Yani Maut Nainital Me Na Hogi Balek Apne Shehar Me Magar Na Apne Mehal Me Balke Qarib Bait Khawish Dusri Jagah Me. Esa Hi Waqeh Huwa To 17 Mohram Ko Apne Shehar Ke Ek Bag Me Maut Waqeh Hui. Jab Is Jawb Ka Shehar Huwa, Aitraf Se Jaldbazo Ke Khat Zaiqad Hi Se Ane Lage Ke Tumne To Maut Ki Khabar Di Thi Aur Abhi Na Hui. Maine Kaha : Bhaiyoon ! Agar Mohrram Se Pehle Maut Qaeh Ho To Jawab Galat Ho Jayega Na Ke Iski Sehahr Ke Liye Tum Abhi Maut Talash Karte Ho. Aur Is Qism Ke Tuafan E Betamzii Ke Sabab Maine Yeh Qasd Kar Liyake Agar Yeh Jawab Galat Gaya To Is Fan Pr Itni Mehnat Karuga Ke Ba Izne Ta'la Phir Galti Na Ho.

Ala Hazrat Ne Ilm E Jafar Kaha Se Sikha?

Yeh Ilm Tamaam Uloom Se Mushkil Tar Aur Sikhane Wale Mafqud Aur Akabir E Musnifin Ko Kamal Ikhfa Maqsud. Jo Uloom Zahir Hai Aur Musnifin Wa Ma'almin Ka Elaan Chahte Hai Unki To Yeh Halat Hai Ke Kitaab Kuch Kahti Hai Aur Nazir Kuch Samjte Hai. To Is Ilm Me Nazir Ki Galt Fehmi Kya Tajub Hai Aur Wo Bhi Mujh Jaise Ke Liye Jisne Na Kisi Se Sikha Na Koi Mashwara Muzakara Karne Wala. Sirf Ek Qaida Baduh Yalan" Ke Mazdujaat Se Hai, Wala Hazrat Azim Ul Barkat Hazrat Syedna Syed Shah Abul Husain Ahmad Noori Miya Sahab Quds Sira Ul Aziz Ne Hizir 1294 Me Tazkira Talim Farmaya Tha Iske

Bad Jo Kitabein Is Fan Ke Nam Se Mash'hur Raij Hai, Unki Nisbat Isi Fan Se Sawal Kia, Usne Nihayt Tashikh Ki Aur Kaha Ke Yeh Sab Mahmal Wa Batil Aur Jalane Ke Qabil Hai. Sirf Do Kitabo Ki Madah Ki Jo Un Sab Raijn Kitabo Se Juda Hai Jin Me Ek Hazrat Shaikh Akbari Muyiden Ibne Arbi Radiallahu Ta'la Anho Ki Tasnif Hai Wo Dono Kitabein Maula Azwajjal Nu Mujhe Baham (Muysar) Kara Di, Unhe Mutlah Kia Jaha Tak Bazor E Mutalab Ankshaf Huwua Aur Jaha Matlab Hazrat Musnfin Ne Zahar Me Rakha Tha Uski Nisbt Janta Qaida Malum Ho Liya Tha Is Se Sawal Kiye. Usne Matlab Bataya , Ek Qaida Aur Hal Huwa, Ab Jo Aage Ulja Us Se Pucha Usne Bataya Aur Hal Huwa, Is Taur Par Is Fan Ki Qadre "Abjad" Malum Hui.

Meri Kitaab "Siful Safar Anil Jafar Bil Jafar "Yani Jafar Se Jafar Ko Wajeh Karne Ki Kitaab " Unhi Mubahas Me Hai Jis Me 60 Sawal Jawab Hai, Usne Ek Dusre Ilm "Zarija" Ke Ek Azim "Sire Maktum" Ko Bhi Wajeh Kia Jiski Nisabat Hazrat Shaikh Abkbar Radiallahu Ta'la Anho Ke Risala "Zarija" Me Hai Ke Zamana Syedna Shis Allaysallam Se Us Raz Ke Ikhfa Ka Halfi Ahad Hai. Rasail E Fan Me Nihayat Gaiz Chiptaan Ki Tarah Iske Bara Pate Diye Gaye Hai, Aza Jumla Yehke Khatim E Adma Me Hai. Maine Uski Nisbat Bhi Isi Pehle Qaida Jafar Se Sawl Kia. Usne Roshn Taur Par Bata Dia, Ab Jo Un Bara Paheliyon Ko Dekho To Sab Khud Ba Khud Munkashif Ho Gayi. Mere Ji Main Aya Ke Kuch Is Fan Ki Taraf Bhi Tawja Karu Ke Iska Raz Pinha To Khul Hi Gaya Hai , Is Par Iqdam Ka Aima Fan Ne Yeh Tariqa Rakha Hai Ke Chand Roz Kuch Asma E Illahi Tilawat Kiye Jate Hai, Muddat E Mau'aud Me Khush Nasib Band Bakram E Allah Ta'la Ziyarat E Jamaal E Jaha Ara E Hzuur Anwar E Rashid Alam ﷺ Se Mushraf Hota Hai. Agar Sarkar Aqdas ﷺ Se Is Fan Me Ishtigaal Ka Izan Mile Mashgul Ho Warna Chordh De. Maine Wo Isma E Taiba Tilawat Kiye , Pehli Hafte Me Sarkar ﷺ La Karam Huwa Jise Main Pehle Zikr Kar Chuka Hu. Is

Se Izan Ka Istinabat Ho Sakta Magar Maine Zahir Par Mahmul Karke Tark Kar Dia.

Ilm E Jafar Ke Zariyeh Milne Wale Jawab Ki Haisiyat

Garz Jafar Se Jawab Jo Kuch Niklega Zaroor Haq Hoga Ke (Yeh) Ilm Aauliyah E Kiram Ka Hai, Ahl Biat Izaam Ka Hai, Ameer Ul Mominin Ali Murtaza Ka Hai, Radiallahu Ta'la Anhi Ajmain Magar Apni Galt Fehmi Kuch Achanba (Ajib) Nahi To Agar Yeh Jawab Galat Gaya Kafi Mehnat Karuga Aur Sahi Utara To Is Fan Ka Ishtigaal (Yani Is Fan Ki Masufiyat) Chord Duga Ke Aye Din Sawalo Ki Mehnat Aur Ulte Aitrazo Ki Diqat Kon Sahe? Jawab Ba Humde Ta'la Pura Sahi Utara Aur Maine Istgaal Chordh Dia. Tabah Zad (Yani Apne Banaye Hue) Jad Awal Ke Mukmal Barik Bani Se Banai Thi Aur Jihone Is Fan Ke Boht Amal E Mushkila Ko Asan Kar Dia Tha Chalte Waqt Hazrat Syed Sahab Mausuf Ke Nazar Kar Diye.

Ilm E Jafar Sikhne Ke Liye Ane Wale Alim E Deen

Unse Pehle Maulana Abdul Gafaar Sahab Bukhari Allarehma Isi Fan Ke Sikhne Ko Tashrif Laye They. Unhone Haydrabad Se Hazrat Miyan Sahab Qibla Quds Sira Ki Khidmat Me Ariza Likha. Hazrat Ne Irshad Farmaya : "Ke Yeh Kaam Khutut Se Nahi Ho Sakta , Khud Aiye." Wo Marehara Sharif, Aye Itne Me Hazrat Bareli Sharif Milne Aye They. Mere Chhote Bhai Molvi Mohamad Raza

Khan Salama Ke Yaah Ronaq Afroz Hai Ke Asar Ke Waqt Molvi Sahab Tashrif Ma Sha Allah Kamaal Mutqi Wa Saleh Wa Alim They, Wo Jaha Ho Allah Ta'la Unhe Khair O Khubi Se Rakhe Hazrat Quds Sira Ne Faqir Se Irshad Farmya Ke Yeh Jo Kuch Sikhe Inko Batao.

Main Irshad E Hazrat Sabab Hasb E Qaida Is Dan Se Ijazat Talab Na Kar Saka Ke Agar Mumniat Hui To Hukm E Hazrat Khilaaf Kyonkar Karuga. Aath Mahine Tak Unhe Sikhaya. Iyam E Sarma Me Baz Dafa Rat Ko Do Do Baj Jate. Wo Alim Pure They Qawaid Khub Manzubat Kar Liye. Athh Pehar Me Ek Sawal Nihayat Ujala Ba Zabta Murtab Farma Lete Aur Jawab Talash Karte, Na Milta Mujhe Dikhate, Main Guzarish Karta : Dekhiye Yeh Jawab Rakha Hai. Apni Ran Par Hath Marte Ke Hum Kyojn Anhi Nazar Ata? Main Guzarish Karta Ke " Jitni Bat Talim Ke Mutliq Thi Wo Apko Puri Aa Gayi, Raha Jawab Wo Ilqa E Mulk Hai Agar Ilqa Na Huwa Apna Kya Ikhtiyar?" Yeh Isk Natija Tha Ke Is Ilm Se Be Ijazat Liye Unhe Sikhaya. Aathh Mahine Rahe Aur Chalte Waqt Farma Gaye Ke Main Jaisa Ata Tha Waisa Hi Jata Hun. Unki Mahabbat Wa Salah Wa Taqwa Ke Sabab Aksar Uni Yad Ati Hai. Juziyah Singarpur Se Ek Khat Unka Aya Tha Ke Uske Bad Se Kuch Pata Malum Nahi.

Madni Aalim E Den Ki Hind Aamad

Syed Husain Madni Sahab (Allrehma) Sa Koi "Sir Chasm Wa Be Tamh" (Yani Farakh Dil Aur Hirs Se Pak) Arbi Maine Un Arab Se Ane Walo Me Na Dekha, Unki Khubiyah Dil Par Naqsh Hai. Main Hazrat Syed Ismail Makki Allayrema Ka Tazkira Aksar Unke Samne Karta To Farmate :"Zahe Sa'adat Unki Ke Unki Esi Yad Tumhare Qalb Me Hai. "Ab Apne Chale Jane Ke Bad Wo Kyon Kar Dekhe Ke Unki Kitni Yad Hai. Yaha Se Ulk E Chain Ko Tashrif Le Gaye Phir Unka Koi Khat

Bhi Na Aya Na Mudto Tak Madina Taiba Unka Koi Khata Gaya. Unke Chhote Bhai Syed Ibrahim Madni Unse Pehle Yaha Tashrif Laye They, Wo Is Zamane Me Qazaan Ko Gaye Hue They Ke Mulk E Ros Me Hai Aur Yeh Tabat Ko. Unke Bade Bhai Syed Ahmad Khatib Madni Ke Khtut Ate Ke"Walida Boht Parshan Hai, Syed Husain Kaha Hai?" Yaha Kise Pata Malum Tha? Ab Suna Gaya Hai Ke Shayd Madina Taiba Pohch Gaye. Yeh Syed Sahab Mohammad Madni Ka Bayan Hai Jo Para Saal (Pichhle Sal) Tashrif Laye They.

Wallahu Ta'la Allam.

Gurde Ka Dard

Khair Yeh To "Jumla Mautraz Tha, Safar Ke Pehle Ashra Me Azam E Hazri Sarkar E Azam صلی اللہ علیہ وسلم Musamam (Pukhta) Ho Gaya, Unat Kiraya Kar Liye, Sab Ashrafiya Paishgi De Diye, Aj Sab Akabir Ulma Se Rukhsat Hone Ko Mila. Waha Paan Ki Jagah Chaiye Ki Tawazuh (Yani Mehman Nawazi) Hai Aur Inkar Se Bara Mante Hai. Har Jagah Chaiye Pini Hui Jis Ka Shumar Nauwe Fanjan Tak Pohch Aur Waha Be Doodh Ki Chaye Pati Hai Jiska Main Adi Nahi Aur Chaiye Garde Ko Muzir (Yani Nuqsan Dene Wali) Hai Aur Mere Garde Zaif (Yani Kamzor) Rat Ko Mazallah Bashidat "Hawali Gurd" (Yani Girde Ke Irdgird) Ka Dard Huwa, Sari Shab Jagte Kati. Subah Hi Safar Ka Qasad (Irada) Tha Ke Mujburana Multwi Raha. Jumalo (Yani Unt Walo) Se Kah Dia Gaya Ke Tashifa Nahi Ja Sakte. Wo Chale Gaye Aur Ashrafiyah Bhi Unhi Ke Sath Gaye.

Dard Jata Raha

Turki Dr Ramzan Afandi Ne Pehla Satar Lagaye , Do Hafte Se Zaid Tak Mualje Kiye, Ba Hamde Ta'la Shifa Hue Magar Ab Bhi Din Me Panch Chhe Bar Chamak Ho Jati Thi (Yani Dard Uthhata Tha) Isi Halat Me Dubara Unt Kiraya Kiye, Sab Ne Kaha "Unt Ki Sawari Me Hal Boht Hogi Aur Hal Yeh Hai. "Magar Maine Na Mana Aur Tawkul Al Allah Ta'la Hziri 1324 Ko Kabba Tan Se Kabba Ja (Yani Makka Mukrama Se Madina Munwara) Ki Taraf Rawana Huwa. Bara E Bashirat Mujhe Bhi Khayal Ata Tha Ke Unt Ki Haan Se Kya Haal Hoga ! Lihaja Is Bar Sultaani Rasta Ikhtiyaar Na Kia Ke Bra Manzile Unt Par Hogi Balke Juda Se Bara E Kashti Rabagh Jane Ka Qasad Kia Magar Unke Karam Ke Sadqe ! Un Se Istianat Arz (Yani Madad Ki Darkhawast) Ki Aur Unka Naam E Paak Lekar Unt Par Sawar Huwa. Haal Ka Zaroor Pohchana Dar Kinaar Wo Chamak Ka Rozana 5 ,6 Bar Ho Jati Thi, Dafatan Dafh Ho Gayi. Wo Din Aur Ajka Din Ek Qarn Se Zayda Guzra Ke Bafazl E Ta'la Ab Tak Na Hui , Ye Hai Unki Rehmat , Yeh Hai Un Se Ist'anaat Ki Barkat ! صلى الله عليه وسلم

Safar E Madina Ka Aagaz

Hazrat Maulana Syed Ismail Allayrehma Aur Baz Digar Hazrat Shehar Mubarak Se Bahar Har Dur Tak "Barsm E Mushi'at Tashrif Laye. Mujh Me Ba Wajah Zauf E MArz Payda (Paidal) Chalne Ki Taqaat Na Thi Phir Bhi Unki Tazim Ke Liye Har Chand Utarna Chaha Magar Un Hazrat Ne Majbr Kia. Pehli Rat Ke Jungle Me

Aai Subha Ke Mishl Roshn Malum Hoti Thi Jiska Ishara Maine Pane Qasida Huzur Jan E Noor ﷺ Me Kiya Jo Hazri Darbar E Maula Me Likha Gaya Tha

Wo Dekho Jagamagati Hai Shab Aur Qamar Abhi !
Peharo Nahi Ke Bast Wa Chaharam Safar Ki Hai

Malaho Ka Aauliyah E Kiram Ko Nida Karna

Jeda Se Kashti Me Sawaar Hue, Koi Tis Chalis Admi Aur Hoge Kashti Boht Badi Thi Jise Sa'ad Kahte Hai, Us Me Jahaz Ka Samstul (Sutun) Tha, Hawa Ke Liye Parde Diye Hasb E Hajat Mukhtlif Jimhat (Simto) Par Badale Jate. Habshi Malaah Ke Is Kaam Par Muqarar They Unke Kholne Ke Waqt Akabir Aauliyah E Kiram Radiallahu Ta'la Anho Ko Ajab Ache Lehje Se Nida Karte (Yani Pukarte) Jate. Ek Huzur Syedna "Gaus E Azam "Radiallahu Ta'la Anho Ko To Dusra Hazrat Syedi "Ahmad Kabir" Tisra Syedi 'Ahmad Rifai" Ko Chotha Hazrat Syedi "Abhdaal" Ko Ala Haza Ul Qayas. Radiallahu Ta'la Anhum. Har Kashsh Par Unki Yeh Awazein Ajab Dil Kash Lahje Se Hoti Aur Boht Khush Ati.

Shaikh Kon?

Ek Basri Sahab Ne Apni Hajat Se Boht Zayda Jagah Pr Qabza Kr Rakha Tha. Unse Kaha Gaya Na Mane, Malum Huwa Ke Unpar Asar (Yani Ra'ab) In Dusre Basri Shaikh Usman Ka Hai. Maine Un Se Kaha : Ya Shaikh" Unhone Kaha :"Al Shaikh Abdul Qadir Jilani " Shiakh Hazrat Abdul Qadir Jilani Hai. Unke Is Kahne

Ki Lazat Aj Tak Mere Qalb Me Hai, Unhone Un Pehle Buzurag Ko Samaja Dia. Is Ke Bad Unko Kuch Halat Malum Hue Phir To Wo Nihayat Mukhlis Balke Kamal Mutih They.

Rabeg Main Ek Muqdme Ka Faisla

Tin Roz Kashti Rabegh Pohchi, Yaha Ke Sardar Shaikh Husian They. Taitio Ke Makaan Qayam Ke Liye They. Jab Un Me Utarna Huwa Allah A'alam ! Logo Ko Kisne Itlah Di ! Unke Bhai Ibrahim Mah Apne "Aiza (Yani Azizo) Ki Ek Jamat Ke Tashrif Laye Aur Apne Yaha Ka Ek Nigah Muqdama Ke Muddat Se Na Faisal Pada Tha. (Yani Jis Ka Faisla Na Ho Saka Tha) Paish Kia, Maine Hukm E Sharai Arz Kia, Ba Humde Ta'la Bato Hi Bato Me Bahum Faisla Ho Gaya.
Samaan E Safar Pichhe Rah Gaye

Rabi Ul Awam Sharif Ka Hilaal Humko Yahi Huwa. Yaha Se Unt Kiraya Kiye Gaye. Namaz E Asar Pad Kar Sawar Hona Tha, Tamam Asbaab E Qil'a Ke Samne Sadak Par Nikal Kar Rakha Tha. Ginti Ke Unto Ka Qafila Tha, Hum Log Sawar Ho Gaye Aur Yeh Khayal Ke Haji Sahab Asbaad Bar Kara Dege, Haji Sahab Bhi Sawar Ho Gaye Aur Asbaab Wahi Sadak Par Pada Rah Gaya. Jab Manzil Par Pohche, Ab Na Kapde Hai Na Bartan Na Gayi Hai. Wala Huwal Wala...... Yeh 5 Manzile Sathiyo Ke Bartano Aur Manzil Par Waqtan Fa Waqtan Kharij Hawaj K Se Guzre. Chhate Din Ba Humde Ta'la Khaak Bos E Astaan E Jannat Nishan Hue. Al Humdullilah Ul Rabil Alamin

Namaz E Fajar Ki Adayegi

Rah Me Jab Manzil "Bair Shaikh" Par Pohch Hai Manzil Chand Mil Baqi Thi Aur Waqt E Fajar Thoda. Jamalo Ne Manzil Hi Par Rokna Chaha Aur Jab Tak Waqt E Namaz Na Rahta, Main Aur Mere Rufqa Utar Pade, Qafila Chala Gaya. Kirmich Ka Makhsus Taat Ka Bana Huwa Dol Pass Tha. Rasi Nahi Aur Kunwa Gehra , Amame Bandh Kar Pani Bhara Wuju Kia, Ba Humde Ta'la Namaz Ho Gyai. Ab Yeh Fikr Layaq Hui Ke Tawle Marz Se Zauf Shadid Na Hai, Itne Mail Pyada Kyonkar Chalna Hoga? Mun Phir Kar Dekha To Ek Jamaal Mehz Ajnabi Apna Unt Le Mere Intzar Me Khada Hai , Hamd E Illahi Azwajjal Baja Laya Aur Us Par Sawar Huwa. Is Se Logo Ne Puchha Ke Tum Yeh Unt Kaisa Laye? Kaha : Hume Shaikh Husain Ne Takid Kardi Thi Ke Shiakh Ki Khidmat Main Kami Na Karna. Kuch Dur Aage Chale They Ke Mera Apna Jamaal Unt Liye Khada Hai. Us Se Pucha, Jab Qafile Ke Jamaal Na Thhehare Maine Kya Shaikh Ko Taklif Hogi, Qafila Main Se Unt Khol Kar Wapas Laya. "Yeh Sab Meri Sarkar Karam Ki Wa Saitiyi Thi. ﷺ Warna Faqir Kaha Aur Sardar Rabig Shiakh Husain, Jin Se Na Pehchan Aur Kaha Wahshi Mijaz Majaal Aur Unki Yeh Khariq Ul Adat Rawish (Yani Khilaf Mamul Tarz E Amal)

Arbi Libaas Me Rauza Aqdas Par Hazri

Sarkar Azam ﷺ Main Hazari Ke Din, Badan Ke Kapde Me Maile Ho Gaye They Aur Kapde Rabig Main Chhot Gaye They Aur Rk Yad Do Manzil Pehle Shab Ko Jota Kahi Rasta Me Nikal Gaya. Yaha Arbi Ka Libas Aur Juta Kharid Kar Pehna

Aur Yu Mauwaja Aqdas ﷺ Ki Hazri Nasib Hui. Yeh Bhi Sarkar ﷺ Hi Ki Taraf Se Tha Ke Is Libaas Me Bulana Chaha.

Saman E Safar Mil Gaya

Dusre Din Rabig Se Ek Badwi Pohcha, Unt Par Sawar Aur Humara Tamam Asbaab Ke Chalte Waqt Qilah Ke Samne Chhoot Gaya Tha, Is Par Bar Is Shaikh Husain Ka Riqah La Kar Dia Ke Apka Yeh Asbaab Rah Gaya Warna Karta Hu. Main Har Chand Un Badwi Sahab Ko Ate Jate Das Manzilo Ki Mahnat Ka Nzarna Deta Raha Magar Unhone Na Liya Aur Kaha:"Hume Shaikh Husain Ne Takid Farma Di Thi Ke Shaikh Se Kuch Na Lena."

Barwi Sharif Madine Me

Yaha Ke Hazrat E Kiram Ko Hazrat E Makka Muazmah Se Zayda Apne Uper Meharbaan Paya. Ba Humde Ta'la Aktis Roz Hazri Nasib Hui. Barwi Sharif Ki Majlis Mubarak Yahi Hui. Subah Se Isha Tak Isi Tarah Ulma E Izaam Ka Hujum Raha.

Handi Aalim Ka Khulus

Bairun E "Baab E Majidi" Maulana Karimullah Allayrehamtullah Talmiz E Hazrat Maulana AbdulHaq Muhajrin AlaAbadi (Allrehmatullah) Rahte They,Unke Khulus

Ki To Koi Had Hi Nahi. Husam Ul Harmain Wa Al Daulat Ul Makiya" Par Taqrizat Me Unhone Badi Sahi Jamil Farmai Jazaullah Khair Kashiran. Yaha Bhi Ahl Ilm Ne Al Daulat Makiyah" Ki Naqlein Li. Ek Naqal Blkhusus Maulam Karimullah Ne Mazid Taqrizat Ke Liye Apne Pass Rakhi. Mere Chale Aane Ke Bad Bhi Misr Wa Sham Wa Bagdaad Ad Muqdas Wagera Ha Ke Ulma Jo Mausam Me Khak Bos E Astana E Aqdas Hote Jinka Zikr Abhi Zayda Qayam Dekhte Aur Mauqa Pate, Unke Samne Kitab Paish Karte Aur Taqrize Lete Aur Ba Saiga Ragisteri Mujhe Bhejte Rahte. Rehamtullah E Ta'la Allahi Rahamtul Wasiaah.

Madni Ulma Ka Ijazaat Wa Asnaad Lena

Ulma E Kiram Ne Yaha Bhi Faqir Se Sande Li Aur Ijazate Li, Khususan Shaikh Al Dalail Haazrat Maulana Syed Mohammad Saeed Magribi (Allayrehma) Ke Altaif Ki Toh Had Hi Na Thi. Is Faqir Ne Khitaab Me Ya Syedi, Farmate. Main Sharminda Hota, Ek Bar Maine Arz Ki : Hazrat Syed To Aap Hai." Farmaya :"Wallah Tum Syed (Sardar) Ho." Maine Arz Ki : "Main Syedod Ka Gulaam Hun." Farmaya :"Yu Bhi To Syed Hue, Nabi ﷺ Farmate Hai : Qaum Ka Gulaam Azad Shuda Unhih Me Se Hai." Allah Ta'la Sadat E Kiram Ki Sachi Gulaami Aur Unke Sadqe Me Afat E Dunia Wa Azaab E Qabr Wa Azaab E Hashr Se Kamil Azadi Ata Farmaye
Aameen !

Yuhi Maulana Hazrat Syed Abbas Rizwan Wa Maulana Syed Mamun Bari Syed Juzari Wa Maualana Shaikh Ibrahim Khurbuti Wa Mufti Hanfiyah Maulana Taj Ul Deen Iliyas Wa Mufti Hanfiyah Sabqan Maulan Usman Gani Bin Abdul Salam Wa Dagstani Wagera Hum (Rehmatulallh Allahim) Hazrat Ke Karam Bhulne Ke

Nahi. Un Maulana Dagstani Se Quba Sharif Me Mulaqat Hui Thi Ke Wahi Uthh Gaye They.

"Husaam Ul Harmain" Aur "Al Daulat Ul Makiya" Par Madni Ulma Ki Taqrizein

Makka Muazamka Ki Tarh Zayda Aham "Husam Ul Harmain" Ki Tasdiqat Thi Jo Ba Humde Ta'la Boht Khar Wa Khubi Ke Saht Hui, Zayda Na Mana Qayam Unhi Guzar Gaya Ke Har Sahab Puri Kitab Mah Taqrizat E Makka Muazam Dekhte Aur Kai Kai Roz Me Taqriz Likh Kar Dete. Mufti Shafiyah Hazrat Syed Ahmad BArzunji Ne "Husam Ul Harmain: Par Chand Warq Ki Taqriz Likhi Aur Farmya :" Is Kitab Ki Taid Me Ise Humara Mustqil Risala Kar Ke Shaya Karna." Esa Hi Kiya Gaya, "Husam Ul Harmain' Ka Kaam Pura Hone Ke Bad " Al Daulat Ul Makiyah" Par Taqrizat Ka Khayal Huwa. Dono Hazrat Mufti Hanifyah Ne Madina Taiba Aur Quba Sharif Me Taqrizaein Tharir Famrayi.

Tisri Bari Mufti Shafiyah Ki Aayi, Yeh Ankho Se Mazur Ho Gaye They, Yeh Thhehri Ke Unke Damad Syed Abdullah Sahab Ke Makaan Par Is Kitab Ke Sunane Ki Majlis Ho. Isha Ke Waha Awal Waqtr Hoti Hai, Pad Kar Bethhe. Maine Kitab Sunani Shuru Ki. Baz Jagah Mufti Sahab Ko Shukuk Hue, Meri Galti Ke Maine Hasb E Adat Jurat Ke Sath Muskit (Khamosh Kar Dene Wale) Jawab Diye Jo Mufti Sahab Ko Apni Azmat E Shan Ke Sabab Nagawara Hue, Ja Baja Unka Zikr Maine "Al Fuyuzat Ul Makiyah Hasiyah "Aldaulat Ul Makiyah" Main Kar Dia Hai. Bara Baje Jalsa Khatam Huwa Aur Mufti Sahab Ke Qalb Me

Jo Un Jawabo Ka Gubaar Raha, Mujhe Bad Ko Malum Huwa , Us Waqt Agar Itlah Hoti Main Mazrat Kar Leta.

Ek Rat Unke Shagirdh Abdul Qadir Tarabilsi Shalbi Ke Mudris Ke Pass Aye Aur Baz Masail Me Kuch Uljane Lage. Hamid Raza Khan Ne Unhe Jawab Diye Jin Ka Jawab Wo Na De Sake Aur Wo Bhi Sine Me Gubaar Le Kar Uthhe. Unka Gubaar Mujhe Malum Ho Gaya Tha Jiski Maine Koi Parwa Nahi Ki. Insaf Pasand To Is Manun Hote Hai Jo Unhe Sawaab (Dusrati) Ki Rah Bataye Na Ye Ke Bat Samj Ley, Jawab Na De Sake Aur Batane Se Ranjida Ho.

Ahl Madina Ka Ishtiyaaq

Aur Faqir Ko Mutwatar Na Saziyon Ke Bad Makka Mu'azma Me Jo Kayi Mahine Guzre Wallahu Allam Wo Kya Bat Thi Jisne Hazrat E Kiram Madina Taiba Ko Is Zara Be Miqdar Ka Mushtaq Kar Rakha Tha, Yaha Tak Ke Maulana Karimullah Sahab (Allayrehma) Farmate They Ke "Ulma To Ulma Ahl Bazar Tak Ko Tera Ishtiyaaq Tha" Aur Yeh Jumla Farmaya Ke "Hum Salha Sal Se Sarkar Me Muqim Hai, Aitraaf Wa Afaaq Se Ulma Ate Hai "Wallah Yeh Lafz Tha Ke "Jutiyah Chatkhate Chale Jate Hai Koi Bat Nahi Puchhta Aur Tumhare Pass Ulma Ka Yeh Hujum Hai !" Maine Arz Ki : "Mere Sarkar Ka Karam ﷺ ."

کریماں کہ در فضل بالا ترند　　سگاں پرورند و چناں پرورند

Apne Karam Ka Jab Wo Sadqa Nikalte Hai Humso Ko Palte Hai Aur Esa Palte Hai !

Madine Sharif Me Mamulaat

Ayam E Iqaamat Sarkar Azam ﷺ (Yani Madina Munwara Ki Hazri Ke Dono) Me Sirf Ek Bar Masjid Quba Sharif Ko Gaya Aur Ek Baar Ziyarat E Hazrat Syed Ul Shohda Hazrate Hamza Radiallahu Ta'la Anho Ko Hazir Huwa. Baqi Sarkar E Aqdas ﷺHi Ki Hazri Rakhi. Sarkar Karim Hai, Apne Karam Se Qabul Farmaye Aur Aur Khairiyat Zahir Wa Batin Ke Sath Phir Bulaye.

Humko Mushkil Hai Unhe Asan Hai.

Madine Sharif Se Rukhsati

Rukhsat Ke Waqt Qafile Ke Unt Ale Hai, Pabarekaab (Sawar) Ho. Us Waqt Tak Ulmao Ko Ijazat Name Likh Kar Diye, Wo Sab To "Al Iazat Ul Mutina" Mian Tabh Ho Gaye Aur Yaha Ane Ke Bad Dono Haram E Mohtram E Darkhastein Aya Kiye Aur Ijazat Name Likh Kar Gaye, Yeh Darj E Risala Nahi. Chalte Waqt Hazrat E Madina Karima Ne Bairun E Shahar Dur Tak "Mushaiat" Farmai (Yani Rukhsat Karne Ke Liye Mere Sath Padail Aye), Ab Mujh Me Taqaat Thi, Unki Mu'awdat (Wapas Lotne) Tak Main Bhi Pyada(Yani Paidal) Hi Raha.

Jeda Ko Safar

Unt Jeda Ke Liye Kiye They, Ab Mausam Sakht Garmi Ka Aa Gaya Tha Aur Bara Manzile, Manzil Par Zohar Ke Namaz Ke Thik Zawal Hote Hi Padta Tha Aur

Mu'anan Qafila Rawana Hota Tha. Sar Par Aftaab Aur Pao Niche Garam Ret Ya Pathhar. Allah Ta'la Molvi Nazir Ahmad Sahab Ka Bhala Kare ! FArzo Me To Majbur They Ke Khud Bhi Sharik E Jamat Hote Magar Jab Me Sunnato Ki Niyat Bandhta Chhatri Lekar Saya Karte, Jab Pehli Raqat Ke Sajde Me Jata Pao Ke Niche Apna Amama Rakh Dete Ke Baqi Raqato Me Pai Na Jale. Ibtda Me Yu Na Kar Sakte They Ke Main Amama Rakhna Dar Kinaar Me Chhatri Lagane Par Bhi Hargiz Razi Na Hota. Unhone Aur Haji Kufaytullah Sahab Ne Is Safar Mubarak Me Bila E Tamh Bila E Mawza Allah Wa Rasool Azwajjal ﷺ Ke Liye Jaise Aram Diye Allah Ta'la Unka Ajar E Ajim Dunia Wa Akhirat Me Un Sahabo Ko Ata Farmaye
Aameen.

Ala Hazrat Ki Baab Ul Madina Karachi Amad

Jeda Pohch Kar Jahaz Tayar Mila, Mumbai Ke Ticket Bat Rahe They, Kharide Aur Rawana Hue. Jab Adan Pohche Malum Huwa Ke Jahaz Wale Ne Ke Rafzi Tha Dhoka Dia, Adan Pohcha Kar Elaan Kia Ke Jahaz Karachi Jayega. Hum Logo Ne Qasd Kia Ke Utar Liye Aur Mumbai Jane Wale Jahaz Me Sawar Ho. Itne Me Angrez Dr Aya Aur Usne Kaha : Mumbai Jane Walo Ko Qarntiya Me Rahna Hoga. Humne Kaha : Is Musibat Ko Kon Jele ! Is Se Karachi Bhali.

Rasta Ne Tfaan Aya Aur Esa Sakhat Ke Jahaz Ka Langr Toot Gaya, Sakht Holnaak Awz Paida Hui Magar Duao Ki Barkat Ke Maula Ta'la Ne Har Tarah Aman Rakhi. Jab Karachi Pohche Hai Humare Pass Sirf Do Rupiye Baqi They Aur Us Zamane Tak Waha Kisi Se Taruf Na Tha. Jahaz Kinare Ke Karib Hi Laga Aur Ain Sahil Par Chongi Ki Choki Jis Par Angrez Ya Koi Gora Nokar. "Asbaab""

Kasir (Aur) Yaha Mahsul Tak Dene Ko Nahi. Har Chiz Ki Talim Wa Irshad Farmane Wale Par Beshumar Durood O Salam ! Unki Irshad Farmai Hui Dua Padi, Wo Gora Aya Aur Asbab Dekh Kar Bara Ane Masul Kia. Humne Shukr E Illahi (Azwajjal) Kia Aur Bara Ane Dey Diye. Chand Mint Bad Wo Phir Wapas Aya Aur Kaha, Nahi Nahi ! Asbaab Dikhao, Sab Sanduq Wagera Dekhe Aur Phir Bara Ane Kah Kar Chala Gaya, Phir Waps Sanduk Khulwa Kar And Se Dekhe Aur Phir Bara Hi Ane Kahe Aur Sayd Dek Kar Chala Gaya. Ab Sawa Rupiya Baqi Raha, Is Se Manjle (Darmiyani) Bhai Marhum Molvi Hasan Raza Khan Ko Taar Dia Ke Do So Rupiya Bhejo. Yaha To Taar Mushtbah (Yani Mashkuk) Thhehra Ke Mumbai Se Ata, Karachi Se Kaisa Aya? Bara Rupe Pohch Gaye.

Ahmadabad Me Tashrif Awari

Mumbai Ke Ahbaab Waha Le Jane Par Musir Hue , Waha Jana Pada. Molvi Hakim Abdul Rehman Sahab Wagera Ahbaab Ahemadabad Ko Itlah Hui. Admi Bheje , Ba Sarar Ahmadabad Le Gaye. Sawariyon Ko Mumbai Se Mohammad Raza Khan Wa Hamid Raza Khan Ke Sath Rawana Kar Dia Tha. Main Hindustaan Me Utarne Se Ek Mahina Bad Makaan Par Pohcha.

Wahabiyah Ki Zillat Wa Ruswai

Wahabiyah "Khazlhumullah Ta'la (Yani Allah Ta'la Unhe Ruswa Karer) Ko Ba Fazal E Ta'la Jab Shadid Zillatein Aur Nakamiyah Hue "Al Murjedun Fil Madina Ki Warast Se Yaah Yeh Uda Rakhi Thi Ke Mazallah Fulah Qaid Ho Gaya.

Mumbai Akar Yeh Khabar Suni Ahbab Ne Majlis Bayan Munqid Ki Aur Chaha Ke Uski Nisbat Kuch Kah Dia Jaye, Wahid Qubaar Azwajjal Ne Unka Kizab Khud Hi Sab Par Roshann Farma Dia Tha, Mujhe Kahne Ki Kya Zaroorat Thi ! Han Itna Huwa Ke Aya Karima :

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۙ

(پ ۲٦، الفتح:۱)

Beshak Humne Tumhare Liye Roshan Fatah Di.

Ka Bayan Kia Aur Usme Fatah E Makka Aur Us Se Pehle Hudaibiyah Ki Hadees Zikr Ki. Is Me Kaha Ke Huzur E Aqdas ﷺ Ne Hudaibiyah Me Qayam Farma Kar Ameer Ul Mominin Usman E Gani Radiallahu Ta'la Ko Makka Muazamah Bheja. Yaha Unhe Der Lagi, Kafiro Ne Urda Dia Ke Wo Makka Me Qaid Kar Le Gaye.

Aijaz E Madina

Mere Aane Se Pehle Hi Aitraf Se Logo Ne Maulana Abdul Haq Rehamtullah Ko Istifasar E Auqat Ke Khutut Likhe Jiske Jawab Unhone Wo Diye Ke Sunniyo Ka Dil Bag Bag Ho Gaya Aur Wahabiyo Ka Kaleja Dag Dag. Wal Humdullilah E Rabil Alamin Un Me Se Baz Jawaab Mere Dekhne Me Aye Jin Me Farmaya Hai Ke "Yeh (Qaid Ho Jane Ka Dawa) Khabis Kazaabo Ka Kizab E Khabis Hai Us Ko To Makka Muazmah Me Wo Aaijaz Mila Jo Kisi Ko Nasib Nahi Hota. "Wahabiyah Ki To Kya Shikayat Ke Wo Pure Ada (Dushman) Hai Aur Kyon Na Mere Dushman Ho Ke Mere Malik Wa Maula ﷺ Ke Dushman Hai. Unke Iftrao (Yani Jhoothe Ilzamo) Ne Baz Jahil Kachhe Suniyon Ko Bhi Mera Mukhalif Kar Dia Tha Yeh Bohtan Laga Kar Yeh Mazallah Hazrat Shaikh

Mujjadeed (Alfsaani Rehamtullah Allay) Ko Kafir Kahta Hai Aur Jab Makka Muazmah Me Ilm E Gaib Ka Masla Ba Fazal Eta'la Ba Hasan Wuju (Khub Achi Tarah) Roshan Ho Gaya Ilm E Illahi (Azwajjal) Aur Ilm E Nabwi ﷺ Ka Gair Matnahi Farq Maine Zahir Kar Dia To Ab Yeh Jordi Ke Ayabilah Yeh Qudrat E Nabwi Ko Qudrat E Illahi Ke Barbar Kahta Hai, Kuch Na Samj Log Aya Karima

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْٓا اَنْ تُصِيْبُوْا قَوْمًۢا بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ (۶)

Par Amal Na Karne Wale Unk Dao Me Aa Gaye.

Madina Taiba Me Muqim Ek Hindi Ki Tauba

Madina Taiba Me Ek Hindi Sahab Shaiyukh Ul Harmain Ushman Pasha Ke Yaha Kuch Dakhil (Asr Rakhte) They Ek Madrsa Ke Naam Se Hindustan Wagera Se Chanda Magate, Yeh Bhi Unhi Kazaabo (Yani Jhoothho) Ki Bato Se Mutasir Hue. Main Abhi Makka Muazama Hi Me Tha. Yaha Jo Fatah Ul Zafar Maula Ta'la Ne Mujhe Ata Farmai Aur Phir Mere Azam E Hazri Sarkar E Azam ﷺ Ki Khabar Madina Taiba Pohchi. Un Sahab Ne Apne Zu'am (Guman) Par Ke Mijazi Hakim E Shehar Ke Yaha Rasai Hai, Yeh Lafz Farmaye Ke "Waha To Unse Apna Sika Jama Liya Ane To Do Yaha Ate Hi Qaid Kara Duga. Maulna Azwajjal Ki Shan ! Meri Sarkar ﷺ Se Unko Yeh Jawab Mila Ke Main Abhi Makka Muazamh Me Hi Hun Unki Nisbat Dhoke Se Chande Maangaane Ka Dawa Huwa Aur Jail Bhi Diye Gaye. Jab Main Hazir Huwa Hu Wo Mi'adkaat Kar Chuke They. Masjid E Karim Me Mujh Se Mile Aur Farmaya : "Main Tanhai Me Milna Chahta Hun." Maine Kaha :'Ulma E Izaam Ki Tashrif Awari Ka Hujum Aap Dekhte Hai, Mujhe Tanhai Nisaf E Shab Ko Milti Hai." Kaha :"Main Usi Waqt Aauga". Maine Kaha : "Us Waqt Bandish (Roktoke) Hoti Hai. Kaha, Meri Bandish Na Hogi.

Tashrif Laye Aur Kalmat E Istimalat Wa Isti'afa Ke Farmaye (Dil Joyi Ki Aur Maufi Ke Talabgar Hue) Maine Mauf Kiya Aur Mere Dil Me Ba Humde Ta'la Uska Kuch Gubar Bhi Na Tha. Phir Hindustan Tashrif La Kar Bhi Mujh Se Mile, Izhar E Naam Ki Zaroorat Nahi.
[Jab Koi Apni Galti Se Baz Aa Jaye To Uske Tazkire Ki Hajat Nahi.]

Yeh Tamaam Waqeh (Yani Waqiat) Ese Na They Ke Unko Main Apni Zuban Se Kahta, Humariyo Ko Taufiq Hoti Aur Ate Jate Aur Iyaam E Qiyam Har Do Sarkar Ke Waaqiat Rozana Tarikh War Qalamband Karte To Allah Wa Rasoo ﷺ Ki Beshumar Naimato Ki Umda Yadgar Hoti , Un Se Rah Gaya Aur Mujhe Boht Kuch So Ho Gaya, Jo Yad Aya Bayan Kia , Niyat Ko Allah Azwajjal Janta Hai. Qal Tabarak Wa Tala (Yani Allah Ta'la Ne Farmaya)

وَ اَمَّا بِنِعْمَةِ رَبِّکَ فَحَدِّثْ (١١)

Tarjumah:
Aur Apne Rab Ki Naimato Ka Khub Charcha Karo
[Surah Zuha Ayat 11]

Yeh Barkaat Un Duao Ki Ke Huzur Syed E Alam ﷺ Ne Talim Farmayi

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ
وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى حَبِيْبِهِ الْكَرِيْمِ وَاٰلِهٖ وَصَحْبِهٖ اَجْمَعِيْنَ

Natiyah Shayari

Maulif :
Ek Sahab, Shah Niyaz Ahmad Sahab Ke Urs Me Bareli Tashrif Laye They. Ala Hazrat Madzilah Ki Khidmat Me Bhi Hazir Hue Aur Kuch Ashar Naat Sharif Sunane Ki Darkhwast Ki. Istifasaar Farmaya : Kis Ka Kalam Hai? Unhone Bataya. Is Par

Irshad: Farmaya "Siwa Do Ke Kalaam Ke Kisi Ka Kalam Main Qasdan Nahi Sunta, Maulana Kafi Aur Hasan Miyan Marhum Ka Kalam Awal Se Akhir Tak Shariat Ke Daira Me Hai Albata Maulana Kafi Ke Yaha Lafz E Raina Ka Itlaaq (Istemal) Jabaja Hai Aur Yeh Sharan Mahz Na Rawa Wa Beja (Na Munasib Aur Be Fayda) Haii, Maulana Ko Is Par Itlah Na Hui Warna Zaroor Ahtraz Farmate. Hasan Miyan Marhum (Rehamtullah Allay) Ke Yaha Ba Fazal E Ta'la Yeh Bhi Nahi. Unko Maine Naat Goyi Ke Usool Bata Diye They, Unki Tabiyat Me Unka Esa Rang Racha Ke Humesha Kalam Isi Miyaar E Aitdalaal Par Sadir Hota. Jahan Shuba Hota Mujh Se Dariyafat Kar Lete. Hasan Miyan Marhum Ne Ek Muqtah Me Iski Taraf Ishara Kia Ke

Bhala Hai Hasan Ka Janaab E Raza Se
Bhala Ho Illahi Janaab E Raza Ka

Garz : Hindi Naat Goyo Me In Do Ka Kalaam Esa Hai. Baqi Aksar Dekha Gaya Ke Qadam Dagmag Jata Hai.

Fazail E Mustafa ﷺ Bila Shuba Jitne Fazail Wa Kamalat Khazana E Qudrat Me Hai Sab Huzur E Aqdas ﷺ Ko Ata Farmaye Gaye, Allah Azwjjal Farmata Hai :

وَیُتِمَّ نِعْمَتَہٗ عَلَیْکَ

Tarjumah:
Aur Tujh Par Apni Naimtein Puri Karega.

Shaikh Abdul Haq Mohdeesh E Delvi Rehamtullah Allay Madrij Ul Nabuwat Main Farmate Hai :
Allah Azwajjal Ne Apni Tamaam Naimate Huzur Aqdas ﷺ Par Tamaam Karde. [Madrij Ul Nabuwat]

Madni Phool

Mere Ek Waiz Me Ek Nafis Nukta Mujh Par Ilqa Huwa Tha (Din Me Aya Tha) Use Yad Rakho Ke Jumla Fazail E Huzur E Aqdas ﷺ Ke Liye Miyaar E Kamil Hia Wo Yeh Ke Kisi Munhim (Naimat Dene Wale) Ka Dusre Ko Koi Na Dena 4 Hi Taur Par Hota Hai :

1 Ya To Dene Wale Ko Is Naimat Par Dastars (Qudrat) Nahi, Ya 2 De Skata Hai Magar Bukhal (Yani Kanjusi(Maneh (Yani Rukawat) Hai, Ya 3 Jise Na Di Wo Iska Ahal Na Tha, Ya 4 Wo Ahl Bhi Hai Magar Is Ze Zayid Use Koi Aur Mehboob Hai Uske Liye Bacha Rakhi.

Uluhiyat Hi Wo Kamaal Hai Ke Zair E Qudrat Rabaani Nahi, Baqi Tamam Kamalat E Tahat E Qudrat Illahi Hai, Aur Allah Ta'la Akram Ul Akarmin Har Jawad Se Bardh Kar Jawaad Aur Huzur E Aqdas ﷺ Har Fazal Wa Kamaal Ke Ahl Aur Huzur Se Zahid Allah Azwajjal Ko Koi Mehboob Nahi. Lazim Hai Ke Uluhiyat Ke Niche Jitne Fazail Jis Qadr Kamalat, Janti Naimatein, Jis Qadr Barkat Hai Maula Azwajjal Ne Sab Ala Waja E Kamaal Par Huzur Ko Ata Farmaye, Agar Uluhiyat Ata Farmana Bhi Zair E Qudrat Hota To Zaroor Yeh Bhi Ata Farmata. Jaise Irshad Huwa :

لَوْ اَرَدْنَاۤ اَنْ نَّتَّخِذَ لَهْوًا لَّاتَّخَذْنٰهُ مِنْ لَّدُنَّاۤ ﳓ اِنْ كُنَّا فٰعِلِيْنَ (۱۷)

Agar Hum Beta Chahte To Zaroor Apne Pass Se Agar Hume Karna Hota.
[Parah 17, Ayat 17]

Goya Irshad Hota Hai Aey Nasraniyo ! Tum Masih Ko Aur Yahud ! Tum Aziz Ko Aur Arab Ke Mushriko ! Tum Malaika Ko Humari Aulad Thherate Ho, Hume Agar Apne Liye Beta Banana Hota To Unhi Ko Na Banate Jo Sab Se Zayda Humare Muqrab Hai Yani Mohammad ﷺ .

Naat Sharif Likhne Ki Aitiyate

Aur Haqiqtan Naat Sharif Likhna Nihayat Mushkil Hai Jisko Log Asan Samjte Hai, Is Me Talwar Ki Dhaar Par Chalna Hai. Agar Badta Hai To Uluhiyat Me Pohcha Jata Hai Aur Kami Karta Hai To Tanqis (Yani Shan Me Kami Ya Gustakhi) Hoti Hai. Albata Hamd Aasn Hai Ke Isme Rasta Saf Hai Jitna Chahe Bada Sakta Hai. Garz Hamd Me Ek Janib Aslan Had Nahi Aur Naat Sharif Me Dono Janib Sakht Had Bandi Hai.

Naat Go Shayro Ki Khawab Me Ziyarat

(Phir Farmaya) Maulana Kafi Allayrehma Ki Ziyarat 8 Baras Ki Umar Me Mujhe Khawab Me Hui. Meri Paidaish Ke 11 Mahine Bad Mualana Ko Phansi Hui. Pichli Gazal Me Ek Misra Yeh Bhi Likha Tha

Bulbule Urdh Jayegi Suna Chaman Rah Jayega

Maine Apne Manjle Bhai Hasan Miyan Marhum Ko Unki Wafaat Ke Bad Khawab Me Dekha Ke Apni Masjid Ki Fasile Shumali (Yani Shumal Diwar) Par Masjid Me Pao Latkaye Bethha Hu Aur Yeh Masjid Ki Mantha E Had Junubi Se Meri Taraf Khush Khush Aa Rahe Hai. Hath Me Ek Boht Tawil Kagaz Hai Wo Mujhe Dikhane Laye Aur Kahte Hai 9 Batein Boht Hi Ala Darja Par Qabul Hui, Tafsil Na Malum Hui Thi Ke Aankh Khul Gayi.

Talab Aur Bait Main Farq

Arz: : Huzur Talab Aur Bait Me Kya Farq Hai?

Irshad: Taalib Hone Me Sirf Talab Faiz Hai Aur Bait Ke Ma'ni Pure Taur Se Bikna.

Bait Ki 4 Sharait

Bait Us Shakhs Se Karna Chaiye Jis Me Yeh 4 Batein Ho Warna Bait Jaiz Na Hogi :

Awalan: Sunni Sahi Ul Aqeedah Ho. 2 Kam Az Kam Itna Ilm Zaroori Hai Ke Bila Kisi Ki Imdad Ke Apni Zaroorat Ke Masail Kitab Se Khud Nikaal Sake. 3 Us Ka Silsila Huzur E Aqdas ﷺ Tak Mutsil Ho, Kai Munqateh Tuta Huwa Na Ho. 4 Fasiq E Maulin Na Ho.

Peer Ke Hatho Me Hath De Chuka Hun

(Isi Silsila Bayan Me Irshad Huwa Ke)
Log Bait Ba Taur E Rasm Hote Hai, Bait Ke Ma'ni Nahi Jante. Bait Ise Kahte Hai Ke Hazrat Yahya Muziri Allayrehma Ke Ek Murid Dariya Me Dub Rahe They. Hazrat Khizr Allaysallam Zahir Hue Aur Farmaya "Apna Hath Mujh De Ke Tujhe Nikal Lu." Un Murid Ne Arz Ki:"Yeh Hath Hazrat Yahya Muziri (Allayrehma) Ke Hath Me De Chuka Hun Ab Dusre Ko Na Duga." Hazrat Khizar Allaysallam Gaya Ho Gaye Aur Hazrat Yahya Muziri (Allayrehmatullah Qawi) Zahir Hue Aur Unko Nikaal Liya.

Zamana E Risalat Me Tajdid E Bait

Arz: : Huzur Ke Zamane Me Bhi Tajdid E Bait Hoti Thi?

Irshad: Khud Huzur E Aqdas ﷺ Ne Salama Ibn Akwah (Radiallahu Ta'la Anho) Se Ek Jalsa Me Tin Bar Bait Li. Jihad Ko Ja Rahe They, Pehli Bar Farmaya (Tu) Salma Radiallahu Ta'la Anho Ne Bait Ki. Thodi Der Bad Huzur ﷺ Ne

Farmaya : "Salama Tum Biat Na Karoge?" Arz Ki :"Huzur Abhi Kar Chuka Hun!" Farmaya :"Waizan" Phir Bhi. "Unhone Phir Bait Ki. Akhir Me Jab Sab Hazrat Bait Se Farig Hue, Phir Irshad Huwa :"Salama Tum Bait Na Karoge?'' Arz: Ki Ya Rasoolallah ! ﷺ Main Do Bar Bait Kar Chuka. Farmaya Waizan Phir Bhi. Garz Ek Jalsa Me Salama (Radiallahu Ta'la Anho) Se Tin Bar Bait Li.

[Sahi Mulim]

Un Par Takid Bait Me Raza Yeh Tha Ke Wo Humesha Payda (Paidal) Jihad Farmaya Karte They Aur Majmah E Kufaar Ka Tanha Muqabala Karna Unke Nazdik Kuch Na Tha.

400 Kufaar Ka Tane Tanha Muqabala Karne Wale

Ek Bar Abdul Rehmaan Qari Ke Kafir Tha, Apne Humrahiyo Ke Sath Huzur Aqdas ﷺ Ke Unto Par Aa Pada. Charane Wale Ko Qatal Kia Aur Unt Le Gaya. Use Qiraat Se Qari Na Samj Le Balke Qabila Bani Qira Se Tha, Salama Radiallahu Ta'la Anho Ko Khabar Hui, Pahad Par Jakar Ek Awaz To Di, Ke Ya Sahaba Yani Dushman Hai, Magar Is Ka Intzar Na Kia Ke Kiya Ke Kisi Ne Sunni Ya Nahi, Koi Ata Hai Ya Nahi, Tanha Un Kafiro Ka Taqub (Pichha) Kia Wo 400 They Aur Yeh Akele, Wo Sawar They Aur Yeh Payda (Yani Paidal) Magar Nabwi Madaidan Ke Sath, Is Mahmmudi Sher Ke Samne Se Unhe Bhagte Hi Bani. Ab Yeh Taqub Me Hai Apna Rajaz Padte Jate Hai.

اَنَا سَلَمَةُ ابْنُ الْاَكْوعِ   وَالْيَوْمُ يَوْمُ الرُّضَّعِ

(Main Salama Bin Akuh Hu Aur Tumhari Zillat Wa Khawari Ka Din Hai.)

Ek Hath Me Gode Ki Kuncho (Takhne Ke Niche Mote Phato) Par Marte Wo Girta Hai Sawar Zamin Par Ata Hai, Dusra Hath Is Par Padta Hai, Wo Jahannum Jata Hai. Yaha Tak Ke Kafiro Ko Bhagana Dushwar Ho Gaya. Godo Par Se Apne Asbab Phenkane Lage Ke Halke Ho Kar Zayda Bhage. Yeh Asbaba Sab Ek Jagah Jamah Farmate Aur Phir Wahi Rajiz Padte Hue Unka Taqub Karte Aur Unhe Jahannum Pohchate Yaha Tak Ke Sham Ho Gayi. Kafir Ek Pahadi Par Thhhere Uske Qarib Dusri Pahadi Par Inho (Hazrat Salama Bin Akuh Radiallahu Ta'la Anho) Ne Aram Farmaya. Din Hone Par Wo (Kufarr) Utar Kar Chale, Wo (Yani Salama Bin Akuh Radiallahu Ta'la Anho) Usi Tarah Unke Pichhe Aur Wahi Rajaz Wahi Qatal Yaha Tak Ke Gard Uthhi. Yeh Qatal Wa Taqub Karte Karte Thak Gaye Thye, Andesha Huwa Ke Mabaada (Yani Kahi Esa Na Ho Ke) Kufaar Ki Madad Aai Ho. Jab Daman E Gard Phata Takbiro Awaze Aur Dikha Ke Hazrat Abu Qatadah Mah Baz Digar Sahaba Radiallahu Ta'la Anho Gordo Par Tashrif La Rahe Hai. Ab Kya Tha Kufaar Ko Ger Liya.

[Lakhsan, Sahi Muslim]

Abu Qatada Radiallahu Ta'la Anho Ko "Fariso Rasoolallah ﷺ" Kaha Jata Tha. Yani Lashkar E Huzur Ke Sawar, Jis Tarah Salama Radiallahu Ta'la Anho Ko "Rajalu Rasoolallah ﷺ"Yani Lashkare Aqdas Ke Pyade.

[Malkhsan "Alsataya'ab Fi Marfah Ul Ashab]

Abu Qatada Radiallahu Ta'la Anho Ko Sidiq E Akbar Radiallahu Ta'la Anho Ne Khud Bargah E Risalat ﷺ Me "Asad Min Usadillah E Rasoolihi Farmaya : Allah Wa Rasool Azwajjal Wa ﷺ Ke Shero Me Se Ek Sher.

Unko Is Jahad Ki Khabar Unke Gode Ne Di, Thaan (Yani Astbal) Par Bandha Huwa Chamka (Yani Josh Me Akar Badka). Unhone Chamkara Phir Chamka.

Farmaya : Allah Kahi Jehad Hai. Gode Aks Kar Sawar Hue Ab Yeh To Malum Nahi Kidhar Jaye? Baag Chordh Di Aur Kaha Jidahr To Janta Hai Chal Gorda Urda Aur Yaha Le Aya.

Is Abdul Rehman Qari Se Pehle Kisi Larai Me Un Se Wada E Jung Ho Liya Tha Yeh Waqt Uske Pura Hone Ka Aya. Wo Pehlwan Tha Usne Kashti Mangi. Unhone Qabul Farmayi, Is Mohammadi Ne Khuk E Shaitan (Yani Shaitani Khinzir) Ko De Mara, Khinzir Le Kar Us Ke Sine Par Saar Hue. Usne Kaha : Meri Bibi Ke Liye Kon Hoga?" Farmaya :"Naar (Yani Aag)" Aur Uska Gala Kaat Dia. Sarkari Unt Aur Tamam Ganimatein Aur Wo Asbab Ke Jabaja Kufaar Phenkate Aur Salama Radiallahu Ta'la Anho Rasate Me Jamah Farmate Gaye They, Sab Lakar Hazir E Bargah E Anwar ﷺ Kia.

Wajd Ka Sharai Hukm

Arz: Majlis E Smah Me Agar Mazamir Na Ho (Aur) "Samah Jaiz"" Ho To Wajd Walo Ka Raqs Jaiz Hai Ya Nahi?

Irshad: Agar Wajd Sadiq (Sacha) Hai Aur Haal Galib Aur Aqal Mastur (Zail) Aur Is Alam Se Dur To Us Par To Qalam Hi Jari Nahi

که سلطان نگیرد خراج از خراب

(Yani Badhashah Taba Haal Logo Se Khiraaj Nahi Leta.)

Aur Agar Yeh Takbluf Wajd Karta Hai To "Tashni Aur Taksur" Yani Lachke Tode Ke Sath Haram Hai Aur Bagair Is Kwe Agar Riyad E Izhar Ke Liye Hai To

Jahannum Ka Musthaq Hai. Aur Agar Sadiqin Ke Sath Tashbuh Ba Niyat Khalsa Maqsud Hai Ke Bante Bante Bhi Haqiat Ban Jati Hia To Hasan Wa Mehmood Hai. Nabi ﷺ Farmate Hai :

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

Jo Kisi Qaum Se Mushabahat Ikhtiyar Kare Wo Unhi Me Se Hai.
[Sunan Abu Dawood]

اِنْ لَّمْ تَكُوْنُوْا مِنْهُمْ فَتَشَبَّهُوْا اِنَّ التَّشَبُّهَ بِالْكِرَامِ فَلَاحٌ

[Agar Sadiqin Me Se Na Ho To Unki Mushabha Hi Ikhtiyar Karlo Kyon Ke Acho Ki Mushabahat Me Kamyabi Hai.]

Tanhai Me Bhi Riyakari Mumkin Hai?

Arz: : Agar Koi Tanah Khushu Ke Liye Namaz Pade Aur Adat Dale Toake Sab Ke Samne Bhi Khushu Ho To Yeh Riyah Hai Kya?

Irshad: Yeh Bhi Riyah Hai Ke Dil Me Niyat Gair E Khuda Hai.
Tum Sab Thik Raste Par Ho
Yaha Ek Hades Wahabi Kush" Bayan Karta Hun Ke Is Masla Se Mutliq Hai, (Sarkar ﷺ Ki) Adat E Karima Thi Ke Kabhi Shab Me Apne Ashab E Kiram Ka Tafqid Ahwal (Yani Muaina) Farmate Maslan Ek Shab Namaz E Tahjud Me Sidiq E Akbar Par Guzar Farmaya, Sidiq E Akbar Radiallahu Ta'la Anho Ko Dekha Ke Boht Ashita Pad Rahe Hai. Farooq E Azam Radiallahu Ta'la Anho Ki Taraf Tashrif Le Gaye , Mulahija Farmaya Ke Boht Buland Awaz Se Padte Hai.

Bilaal Radiallahu Ta'la Anho Ki Taraf Le Gaye, Unhe Dekha Ke Jabaja Se Mutfariq Ayatein Pad Rahe Hai. Subah Har Ek Se Iske Tariq Ka Sabab Dariyfat Farmaya. Sidiq E Akbar Radiallahu Ta'laanho Ne Arz Ki "Ya Rasoolallah (Azwajal ﷺ Asma'tu Man Najito "Main Jis Se Munajat Karta Hun Use Suna Leta Hun Yani Auro Se Kya Kaam Ke Awaz Buland Karo. Farooq E Azam Radiallahu Ta'la Anho Ne Arz Ki ;"Ya Rasoolallah (Azwajjal Wa ﷺ)

اُوْقِظُ الْوَسْنَانَ وَاَطْرُدُ الشَّيْطَانَ

Main Suto Ki Jgata Aur Shaitan Ko Bhagata Hun Yani Jaha Tak Awaz Pohchegi Bhagega Aur Tahjud Walo Me Jiski Aankh Na Khuli Ho ,Wo Jaga Kar Padega, Isliye Is Qadr Zor Se Padta Hun. Hazrat Bilaal Radiallahu Ta'la Anho Ne Arz Ki : Ya Rasoolallah ﷺ

كَلَامٌ طَيِّبٌ يَجْمَعُ اللّٰهُ بَعْضَهٗ اِلٰى بَعْضٍ

Pakiza Kalam Hai Ke Allah Uske Baz Ko Baz Se Milata Hai, Iska Matlab Faqir Ki Samj Me Yeh Hai Goya Arz Karte Hai Ke Quran E Azim Ek Lahalaha Tabag Hai Jis Me Rang Rang Ke Phool , Qism Qism Ke Meve Daur Mansur (Bikhare Hue Moti) Ki Tarah Mutfariq Phele Hue, Kahi Hamd Hai , Kahi Sana , Kahi Zikr, Kahi Dua, Kahi Khauf, Kahi Raja (Ummid) , Kahi Naat E Habib E Khuda Azwajjal Wa ﷺ Wagera Matalib Juda Juda. Janib E Illahi Azwajjal Se Jis Waqt Jis Tarah Ki Tajli Warid Hoti Hai Usi Ke Munasab Ayat Mutfariq Muqamat Se Jamah Karke Padta Hun.

Huzur E Aqdas ﷺ Ne Farmaya: Tum Sab Thik Par Ho Magar Aey Sidiq Radiallahu Ta'la Anho Tum Qadre Awaz Buland Akro, Aur Aey Farooq Radiallahu Ta'la Anho Tum Qadre Pust ,Aur Aey Bilaal Radiallahu Ta'la Anho Tum Surat Khatam Karke Dusri Surat Ki Taraf Chalo.[Sunan Abi Dawood]

Aur Zayda Bana Kar Padta

Isi Tarah Ek Shab Tahjud Main Abu Musa Ashari Radiallahu Ta'la Anho Ka Padna Suna. Unki Awaz Nihayat Dilkash, Unka Lehaja Kamaal Dilkusha Tha. Irshad Huwa :"Unhi Dawood Allaysallam Ke Alhano Se Ek Ilhaan Mila Hai. "Subah Unke Padne Ki Tarif Farmai. Unhone Arz Ki:Ya Rasoolallah ﷺ Agar Mujhe Malu Hota Ke (Huzur) Sun Rahe Hai To Aur Zayda Bana Kar Padta.

[Fatah Ul Bari]

Main Kahta Hun Yeh Jagah Yeh Ke Wahabiyat Ka Zahra (Pita) Shaq Ho (Phar) Jaye. Riyah E Haram Hai Balke Use Shirk Farmaya.

اگر روئے طاعت ترا در خدا ست

اگر جبرئیلت نہ بیند روا ست

Yani Agar Allah Ta'la Ki Bandagi Karta Hai To Use Agar Jibrail Amin Na Dekhe To Dursat Hai.

Aur Riya Magar Gair E Khuda Ke Liye Tasnih (Banawat). Yaha Sahabi Khud Huzur Main Arz Kar Rahe Hai Ke Main Huzur ﷺ Ke Liye Aur Zayda Bana Kar Padta Aur Huzur Aqdas ﷺ Inkar Nahi Farmate To Sabit Huwa Ke Huzur ﷺ Ke Liye Banan Gair E Khuda Ke Liye Banana Nahi Khuda Hi Ke Liye Hai Ke Huzur ﷺ Ka Mamla Allah Azwajjal Hi Ka Mamla Hai.

Ka'ab Bin Maliuk Radiallahu Ta'la Anho Arz Karte Hai :

يَارَسُوْلَ اللّٰهِ اِنَّ مِنْ تَوْبَتِیْ اَنْ اَنْخَلِعَ مِنْ

مَالِیْ صَدَقَةً اِلَى اللّٰهِ وَرَسُوْلِهٖ

Ya Rasoolallah ! Meri Tauba Yeh Hai Ke Apne Maal Se Bahar Aao, Sab Allah Wa Rasool Ke Naam Par Tasduq Kadu.

[Sahi Bukhari]

Umul Mominin Sidiqa Radiallahu Ta'la Anho
Arz Karti Hai :

يَا رَسُوْلَ اللّٰهِ اَتُوْبُ اِلَى اللّٰهِ وَاِلٰى رَسُوْلِهٖ

Ya Rasoolallah ! Main Allah Aur Rasool Ki Taraf Tauba Karti Hun.

[Sahi Bukhari, Kitab Ul Nikah]

Is Qism Ki Boht Ayat Wa Ahadees Meri Kitab "Al Aman Ulah Me Milegi Jin Se Sabit Hoga Ke Habib Ka Mamla Gair E Khuda Ka Mamla Nahi Allah Azwajjal Hi Ka Mamla Hai Magar Wahabiya Ko Aqal Wa Imaan Nahi.

Panj Ayat Ka Jawaaz

Bilaal Radiallahu Ta'la Anho Ki Hadees Mazkur Se "Pnj Ayat" Ka Bhi Jawaz Sabit Huwa Ke Wo Mutfariq Muqam Se Ayat Padte Thye Aur Irshad Huwua, Tum Sab Thik Par Ho Aur Age Jo Unhe Talim Farmayi Us Se Itna Sabit Huwa Ke Namaz Me Ala Yun Hai.

Taswur E Shaikh

Huzur "Fanafi Ul Shaikh" Ka Martba Kis Tarah Hasil Hota Hai?

Irshad: Yeh Khayal Rakhe Ke Mere Shaikh Mere Samne Hai Aur Apne Qalb Ko Us Ke Qalb Ke Niche Taswur Karke Is Tarha Samje Ke Sarkar E Risalat ﷺ Se Fayuz Wa Anwar E Qalb E Shaikh Par Faiz Hote Aur Us Se Chhalak Kar Mere Dil Me Aa Rahe Hai Phir Kuch Arsa Ke Bad Yeh Halat Ho Jayegi Ke Shajar Wa Hajar Dar O Deewar Par Shaikh Ki Surat Saaf Nazar Ayegi Yaha Tak Ke Namaz Me Bhi Juda Na Hogi Aur Phir Har Haal Apne Sath Paogey.

Peer O Murshid Ki Tambiyah

Hafiz Ul Hadees Syedi Ahmad Sajlamasi Kahi Tashrif Le Jate They, Rah Me Itefaqan Apki Nazar Ek Nihayat Hasina Aurat Pad Pad Gayi. Yeh Nazar Awal Thi, Bila Qasad Thi. Dubara Phir Aapki Nazar Uthh Gayi , Ab Dekha Ke Pehu Me Hazrat Syedi Gaus Ul Waaqt Abdul Aziz Dabaag Radiallahu Ta'la Anho Aapke Peer O Murshid Tashrif Farma Hai Aur Farmate Hai : Ahmad Alim Hokar !!!

Murshid Apne Murid Se Dur Nahi

Inhi Syedi Ahmad Sujlmasi Ki Do Biwiyah Thi, Syedi Abdul Aziz Dabag Radiallahu Ta'la Anho Ne Farmaya "Rat Ko Tumne Ek Biwi Ke Jagte Hue Dusri

Se Humbistari Ki , Yeh Nahi Chaiye." Arz Ki ;"Huzur Wo Us Waqt Soti Thi." Farmaya : Soti Na Thi Sote Me Jan Dal Li Thi (Soti Ban Gayi Thi)." Arz Kia : Huzur Ko Kis Tarah Ilm Huwa? Farmaya :"Jaha Wo So Rahi Thi Koi Aur Palang Bhi Tha?" Arz Kiya ; Han, Ek Palang Khali Tha. Farmaya ;'Us Par Me Tha."

[Al Bariz Ul Fasl Salis Fi Zikr Ul Karamat]

To Kisi Waqt Shaikh Murid Se Juda Nahi , Har Aan Sath Hai.

Bacho Ki Bait

Arz: : Bachho Ki Bait Kis Umar Me Ho Sakti Hai?

Irshad: Agar Ek Din Ka (Bhi) Bacha Ho, Wali Ki Ijazat Se Bait Ho Sakta Hai.

[Sabeh Sanabil]

"Taar" Le Zariye Chand Ka Sabut

Arz: : Ishbat E Hilaal Me "Taar" Par Aitmaad Hoga Ya Nahi?

Irshad: Mera Risala "Azkal Ihilaal Mulahija Farmay Jis Me Badar Ki Tarah Roshan Kia Hai Ke Ruyat E Hilaal Me Taar Aur Khat Ki Khabar Mautbat Nahi. Lekin Gangoi Sahab Ne Mautbar Mani Aur Apne Ilm Wa Faham Ki Bangi (Namuna) Dikhane Ko Is Par Yeh "Istdalaal Mazika "Atfal" Tarasa (Yani Esi Be Saropa Dalil Gadi Ke Use Sun Kar Bache Bhi Hans De) Ke "Tahrir Mautbar Hai

Aur Tahrir Qalam Se Ho Ya Tawil Bans Se Har Tarah Tahrir Hai." To Gaya In "Buzurgawar" Ke Nazdik Tar Bhejne Wala Itne Lambe Bans Se Kuch Likh Dia Karta Hai. Wala Huwal Wala

Unka Yeh Fatwa Humare Pass Maujud Hai Aur Aqlan Wa Naqalan Batil Wa Mardud Hai. Awal To Yaha Tahrir Hi Kaha? Duam Khat Khud Kab Mautbar? Tamam Kitabo Me Tasrih Hai Ke Al K(Yani Kkhat Dusre Khat Ke Mushaba Ho Jaya Karta Hai.) Fatah Ul Qadir Aur (Yani Khat Par Amal Nahi Kia Jayega)

Saum Aapke Likhe "Is Saikdo Mil Ke Tawil Bans" Se Wo Khabar Bhejne Wala Nahi Likha Ke Us Ka Khat Aapke Nazdik Mautbar Ho Balke Yeh "Shaitan Ki Anat" Bans , Tarababu (Taar Bhenne Wale Ahlkar) Ke Sath Me Hai Jo Mehaj Majhul Aur Aksar Kufaar. Is Ka Naam Muftigari Hai !Admiyan Gam Shadnd (Wa Mulke Khuda Khar Garfat)

(Yani Admi Kho Gaye Aur Nizam Gadho Ke Hath Me Aa Gaya.

Qutb (Sitare) Ki Taraf Pao Karna Kaisa?

Arz: : Huzur ! Qutb Ki Taraf Pao Karne Ki Kya Mumaniyat Farmai Gayi Hai?

Irshad: Yeh Masla Johla Me Boht Mas'hur Hai. "Qutub "Awam Me Ek Sitare Ka Nam Hai Ke Qutub Shumali Ke Qarib Hia, To Tare To Charo Taraf Hai Kis Trah Pao Na Kare.
Kabhi Pao Na Phailaye

(Isi Tazkire Me Farmaya) Hazrat Syedi Siri Saqti (Allayrehma) Masjid Me Pao Phailaye Bethhe They. Gaib Se Nida Aayi: Kya Badshaho Ke Huzur Yu Hi Bethhate Ho? Us Waqt Se Jo Pao Samte To Takhte (Takhta Gusal) Hi Par Phaile, Kabhi Sote Me Bhi Na Phailaye.

(Sabe Sanabil) Lakhayi Wala Dastur Khawan

Arz: : Dastar Khawan Par Agar Asha'har Wagera Likhe Ho To Us Par Khana Jaiz Hai?

Irshad: Najaiz Hai.

Agar Bartan Me Ayat Likhi Ho To?

Arz: : Agar Bartan Me Ayat Wagera Likhi Ho To Usme Khana Kaisa Hai?

Irshad: Agar Bagarz E Istishfa (Yani Ayat Ki Barkat Se Husul E Sifa Ke Liye) Hai To Harj Nahi Lekin Bawuzu Warna Ijazat Nahi.

Masjid Ke Andar Wuju Karna

Arz: : Agar Mutkaf Kisi Maqul Wajh Se Masjid Hi Me Wuju Kare To Use Ijazat Hogi ?

Irshad: Nahi Mgar Jab Ke Wo Aitiyat Is Tarah Wuju Kare Ke Us Ke Wuju Ki Chinte Masjid Me Na Gire Ke Iski Sakht Mumaniyat Hai. Agar Dekha Gaya Hai

Ke Fasil (Yani Hauz Ki Deewar) Par Wuju Kia Aur Waise Hi Hath Jatke Farsh E Masjid Me Pohch Gaye, Yeh Najaiz Hai.

Lahaf Par Wuju Kar Liya

Maine Ek Bar Bagair Bartan Ke Khass Masjid Me Wuju Jaiz Taur Par Kia, Wo Yu Ke Pani Mausladhar Pad Raha Tha Aur Main Mu'akaf, Jado Ke Din They, Maine To Shak (Rawayi Dar Bistar) Bicha Kar Aur Ispar Luhaaf Dal Kar Wuju Kar Liya. Is Surat Me Ek Chhint Bhi Masjid Ke Fars Par Na Padi, Pani Jitna Wuju Ka Th Wo Shak Wa Luhaf Ne Jazb Kar Liya.

Makka Mukrama Afzal Hia Ya Madina Taiba

Arz: : ! Maina Taiba Me Ek Namaz Pachas Hazr Ka Sawab Rakhti Hia Aur Makka Muazmah Me Ek Laakh Ka, Is Se Makka Muazmah Ka Afzal Hona Samja Jata Hai?

Irshad: Jamur Hanfiyah Ka Yeh Hi Maslak Hai Ke Aur Imaam Malik Radiallahu Ta'la Anho Ke Nazdik Madina Afzal Hia Aur Yahi Mazhab Ameer Ul Mominin Farooq E Azam Radiallahu Ta'la Anho Ka Hai.

Ek Sahabi (Radiallahu Ta'la Anho) Ne Kaha : Makka Afzal Hai. Farmaya : Kya Tum Kahte Ho Ke Makka Madina Se Afzal Hai ! Unhone Kaha Wallah ! Baitullah Wa Haramullah. Farmaya : Miab Baitullah Aur Haramullah Me Kuch Nahi Kahta, Kya Tum Kahte Ho Ke Makka Madina Se Afzal Hiai ! Unhone Kaha Bakhuda Na Khuda Wa Haram E Khuda> Main Khana E Khuda Wa Haram E Khuda Me Kuch

Farq Nahi Kahta, Kya Tum Kahte Ho Ke Makka Madina Se Afzal Se Afzal Hai ! Wo Wahi Kahte Rahe Aur Ameer Ul Mominin (Radiallahu Ta'l Anho) Yahi Farmate Rahe Aur Yahi Mera Maslak Hai. Sahi Hadees Me Hai Nabi ﷺ Farmate Hai :

اَلْمَدِيْنَةُ خَيْرٌ لَّهُمْ لَوْ كَانُوْا يَعْلَمُوْنَ

Madina Unke Liye Behtar Hai Agar Wo Jane.

اَلْمَدِيْنَةُ اَفْضَلُ مِنْ مَّكَّةَ

Yani Madina Makka Se Afzal Hai

[Firdaus Ul Akhbar]

Sawab Me Farq Kyon?

Aur Tafawat E Sawab (Yani Sawab Me Farq) Ka Jawab Ba Sawab (Yani Dusrat Jawab) Shiakh Mohqeek Abdul Haq Delvi Rehmatullah Allay Ne Kya Khub Dia Ke " Makka Me Kamit Zayda Hai Aur Madina Em Kaifiyat (Tarik Madina Urdu Tarjumah) Yani Waha "Miqdar" Jayda Hia Aur Yaha "Qadr" Afao (Zayda) Jise Yun Samje Ke Lakh Rupiya Zayda Ke 50 Hazar Ashfariyah ? Ginti Me Wo (Lakh Rupiye) Done Hai Aur Maliyat Me Yeh (50 Hazar Ashrafiya) Das Guni. Makka Muazmah Me Jis Tarah Ek Naiki Lakh Nekiyah Hai Yuhi Ek Gunah Laakh Gunah Hai Aur Waha Gunah Ke Irade Par Bhi Girfat Hai Jis Tarah Neki Ke Irade Par Sawab.

Madina Taiba Me Naiki Ke Irade Par Sawab Aur Gunah Ke Irade Par Kuch Nahi Aur Gunah Kare To Ek Hi Gunah Aur Neki Kare To 50 Hazar Naikiyah. Ajab Nahi Ke Hadees Me "Khairul Hum"Ka Ishara Isi Taraf Ho Ke Unke Haq Me Madina Hi Behtar Hai.

Mohdees E Surati Allayrehma Ka Zikr E Khair

Maulif :
Hazrat Mohdeesh E Surati Ke Wisaal Sharif Ka Zikr Tha, Unke Mahasin (Khubiyo) Ka Zikr Farmate Hue

Irshad Farmaya : "Qayamat Qarib Hai, Ache Log Uthhate Jate Hai, Jo Jata Hai Apna Nayb Nahi Chordhta. (Phir Farmaya) Imaam Bukhari Intqal Farmaya Nawe Hazar Shagird Mohdeesh E Chordhe, Syedna Imaam E Azam Radiallahu Ta'la Anho Ne Intqal Farmaya Ek Hazar Mujhtahideen Apne Shargid Chordhe. Mohdees Hona Ilm Ka Pehla Zaina Hai Aur Mujthid Hona Akhir Manzil Aur Ab Hazar Marte Hai Aur Ke Bhi Nahi Chhordte.

Imaam Bukhari (Allayrehma) Ka Mubaarak Khawab

Imaam E Bukhari Allayrehma Ne Ek Martaba Khawab Dekha Ke Main Huzur Aqdas صلى الله عليه وسلم Ki Mags Rani Kar Raha Ho (Yani Jism E Athar Par Bethhne Wali Makiyah Uta Raha Hun) , Khawab Dekh Kar Pareshan Hue Ke Makkhi To Jis E

Aqdas Par Bethhati Na Thi. Ulma Ne Tabir Farmayi :'Bashart Ho Tumhe Ke Ahadees Me Jo Galat Ho Gaya Hai Tum Use Pak Wa Saf Karoge."

[Hadi Ul Sari Muqdama Fatah Ul Bari]

Ahadees Me Khalat Kis Ne Kiya?

Arz: : Huzur ! Ahadees Me Khalt Kisne Kar Dia, Is Ki Kya Wajh Hui?

Irshad: Khuda Natarso Ne Aksar Ahadees Me Kuch Ka Kuch Kar Dia Hai.

Rawiyon Ka Mazaq Udane Wala

Ek Martaba Ek Shakhs Ne Majlis E Waiz Me Badi Lambi Chordhi Hadees Padi Jiski Shuru Sand Me Tha :

Ahmad Bin Humble Aur Yahya Bin Maeen Ne Hum Se Hadees Bayan Ki. Itfaq Ki Bat Ke Yeh Dono Hazrat Us Waqt Waha Tashrif Farma They. Bahum Ek Dusre Ko Dekh Dekh Ke Rah Jate. Jab Wo Khtam Kar Chuka, Yahya Bin Maeen (Rehamtulllah) Ne Ishara Se Apne Pas Bulaya Aur Farmaya :"Ahmad Yeh Hai Aur Yahya Main , Humne Khawab Me Bhi Yeh Hadees Jo Tumne Padi Nahi Bayan Ki." Bola ;"Main Suna Kar Karta Tha Ke Ibne Humbkle Wa Ibne Maeen Kam Aqal Hia, Aj Mujhe Iska Yaqin Huwa. 60 Ahmad Bin Humble Aur Yahya Bin Maeen Hai Jin Se Hadees Riwayat Krta Hun. "Yeh Tamskhr Karta Huwa Chala Gaya.

[Al Jameh Ul Ahkaam Ul Quraan]

Chhote Shakhs Ki Pashemani

Is Silsile Me Farmaya Ke Pehli Martaba Ki Hazri Harmain Taibain Me Ek Katar Wahbi Ne Khass Kabba Muazmah Me Mujh Se Akar Kaha Ke Aap Milad Sharif Me Qayam Karne Ke Liye Boht Zor Dete They Aur Kahte They Ke Arab Sharif Me Aam Taur Par Qayam Hota Hai, Yaha Shaikh Ul Ulma, Ahmad Zain Dahlan Qayam Ko Mana Karte Hai. Maine Kaha : Shiakh Ul Ulma Ka Daulat Kada Yaha Se Chand Qadam Hai Abhi Chalo Hum Dariyfat Kara De. Har Chadnd Asar Kia, Zmain Pakd Gaya. Muftario (Jhoote Ulzam Lagane Walo) Ki Yeh Juraat Hoti Hai ! Maine Kaha :'Kash ! Makka Muazmah Se Bahar Jakar Balke Jahaz Me Sawar Ho Kar Yeh Iftara Kia (Yani Bohtaan Bandha) Hota Ke Tasdiq Ke Liye Wapas Ana Dushwar Hota, Shaikh Ul Ulma Ke Zair E Deewar Bethh Kar Esa Jita Iftara !" Magar Is "Hayadar"Ko Kuch Asar Na Huwa, Uth Kar Chala Gaya, Mujhe Malum Tha Ke Hazrat Shaikh Ul Ulma, Khud Qayam Farmate Hai, Isthasan E Qayam (Yani Qayam Hone Ke Musthab Hone Ke Bare) Me Un Ke Mut'dad Fatwe Hai. Jo Ftwa Ke Elawa Un Ki Kitab Musttaab

”اَلدُّرَرُ السَّنِيَّةُ فِی الرَّدِّ عَلَی الْوَهَابِيَّةِ“

Main Iski Jalil Tasrih Hai

”اَلسِّيرَةُ النَّبَوِيَّةُ“

Me Is Se Bhi Roshantar.

Bad Mazhabo Ki Zubaan Daraziyah Aur Ala Hazrat Ka Tarz E Amal

Arz: Waqai Agar (Wahabiyah Ka) Muh Band Huwa Hai To Huzur (Yani Ala Hazrat Quds) Hi Ki Zaat E Ba Bkrkat Se, Dil Na Malum Kya Kya Kahte Hoge?

Irshad: Iska Kya Khauf ! Dil Me Kya, Bar Mala Fahash Galiyah Dete Hai. Baz Khubsa To Maglzaat (Galiya) Se Bhare Hue Bairang Khutut (Yani Khutut Jan Ka Masul Pehle Ada Na Kia Gaya Ho) Bhejte Hai. Phir Ek Nahi Allahu Alam Kitne Ate Hai? Mujhe Iski Parwa Nahi. Is Se Zayda Meri Zaat Par Hamla To Shukar Karta Hun Ke Allah Azajjal Ne Mujhe Deen E Haq Ki Sipar (Yani Dhal) Banaya Ke Jitni Der Wo Mujhe Koste, Galiyah Dete, Bura Bhala Kahte Hai Itni Der Allah Wa Rasool Azwajjal Wa ﷺ Ki Tauheen Wa Tanqis Se Baz Rahte Hai. Idhar Se Kabhi Us Ke Jawab Ka Waham Bhi Nahi Hota Aur Na Kuch Bura Malum Hota Hai Ke Humari Izzat Un Ki Izzat Par Nisar Hi Hone Ke Liye Hai Balke Unpar Nisar Hona Hi Izzat Hai. Quran E Azim Me Irshad Farmaya :

وَلَتَسْمَعُنَّ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِيْنَ اَشْرَكُوْا اَذًى كَثِيْرًا

Tarjumah:
Albata Tum Mushriko Aur Agle Kitabiyon Se Boht Kuch Bura Sunoge
[Surah Al Imraan 186]

Bade Bade Aima Wa Mujthideen Wa Sahab Wa Tabaeen To Mukhalifin Ke Sab Wa Shitam *Yani Gali Galoch) Se Bache Nahi Yeh Dar Kinaar Jab Allah Wahid

Qahar Aur Uske Pyaare Habib Wa Mehboob Ahmad Mukhtar ﷺ Ki Shaan Gatana Chahi, Unhe Aib Lagaye To "Aur Koi" Kis Gitni Me?

Haq Goyhi Ki Ek Pehchan

Ek Sahib E Wilayat Ne Hazrat Mehboob E Illahi Qud Sira Ul Aziz Ki Bargah Me Hazri Ka Manzal E Daur Daraz Se Qasad Farmaya. Rah Me Jis Se Hazrat Mehboob E Illahi Quds Sira Ul Aziz Ka Hal Dariyafat Farmate Log Tarif Hi Karte. Unhone Apne Dil Me Kaha Meri Mehnat Zaya Hui Ke Yeh Agar Haq Goh Hote Log Zaroor Inke Bad Goh Hote Jab Delhi Qarib Rahi Unhone Logo Se Pucha, Ab Mazmatin Suni. Koi Kahta, Wo Delhi Ka Makaar Hai, Koi Kuch Kahta, Koi Kuch Kahta. Unhone Kaha : Al Humdullilah Meri Mehnat Wasul Hui.

Hazrat Yahya Allaysallam Ki Dua

Hazrat Yahya Allaysallam Ne Bargah E Rabul Izzat Me Arz Ki : "Illahi Azwajjal Mujhe Esa Kar Ke Koi Mujhe Bura Na Kahe." Irshad E Bari (Azwajjal) Huwa :" Aey Yahya Yeh Maine Apne Luiye To Kia Nahi, Koi Mera Sharik Banata Hai, Koi Farishto Ko Meri Betiyah Batata Hai Koi Mere Liye Bete Thhehrata Hai.

[Kanzul Umaal]

Lekin Nabi Ki Dua Khali Nahi Jati. Aaj Aap Dekhte Hai Ke Hazrat Musa Allaysallam Hazrat Isa Allaysallam Ko Aksar Bura Kahne Wale Maujud Hai Lekin Hazrat Yahya Allaysallam Ka Ek Bhi Bura Kahne Wala Nahi. Qadiyani Se Bad Zuban Ko Dekho Syedna Isa Allaysallam Ki Kaisi Tauhen Karta Hai, Yaha Tak Ek Unhe Aur Unki Ma Sadiqa Batul Tahira (Yani Hazrate Mariyum

Radiallahu Ta'la Anho) Ko Fuhsh Galiyah Tak Deta Hai, 400 Ambiyah Ko Saf Jhoota Likha Hata Ke Darbar E Hudaibiyah (Yani Hudaibiyah Ke Bare Me) Khud Shan E Aqdas ﷺ Par Napak Hamla Kia Magar Yahya Allaysallam Ki Tarif Hi Ki.

Sakhti Ke Ilzaam Ka Jawaab

Yeh Farma Kar Irshad Farmaya Ke Is Par Bhi Baz Ahmaq Sakhti Ka Ilzam Dete Hai. Allah Wa Rasool Azwajjal Wa ﷺ Ko Galiyah Dena To Koi Bat Hi Nahi Ho, Na Wo Sakhti Hia Ne Be Tahzibi , Na Koi Buri Baat. Idhar Se Unki Is Napak Harkat Par Kafir Kaha Aur Bas ! Sakhti Wa Be Tahzibi Kuch Ho Gayi. Han Han ! Allah Wa Rasool Azwajjal Wa ﷺ Ki Shan Me Jo Gustakhi Karega Use Zaroor Kafir Kaha Jayega Bashud (Chahe Koi Bhi Ho) Aur Wallah Ke Main Yeh Apni Taraf Se Nahi Kahta Balke Allah Wa Rasool ﷺ Ke Ahkam Bayan Karta Hun , Main To Unka Chaprasi Hun, Chaprasi Ka Kam Hi Sarkari Hukm Nama Pohchajana Hai Na Ke Apni Taraf Se Koi Hukm Lagana, Allah Azwajjal Ke Karam Se Ummid Ke Wo Qabul Farmaye.

Aameen

Sher Ka Ilm

Arz: : Huzur ! "Ilm Ma Kan Wama Yakun" Huzur E Aqdas ﷺKo Hasil Magar Baz Log Aitraz Karte Hai Ke

وَمَا عَلَّمْنٰہُ الشِّعْرَ وَمَا یَنْۢبَغِیْ لَہٗ ؕ اِنْ ہُوَ اِلَّا ذِکْرٌ وَّ قُرْاٰنٌ مُّبِیْنٌ ﴿ۙ۶۹﴾

Tarjumah:

Aur Humne Unko Shair Kahna Na Sikhaya Aur Na Wo Unki Shan Ke Layaq Hai.

Farmaya Gayay To Sher Ka Ilm Na Huwa.

Irshad: Jab Ilm Kisi Ki Taraf Nisbat Kia Jaye To Uske Mani "Danstan" (Yani Janana) Nahi Hote Balke"Malk Wa Itqtadar" (Yani Qudrat Wa Maharat) Jaise Kaha Jata Hai Ke Fulah Gode Par Chadna Janta Hai. Uske Yeh Mani Nahi Ke Uska Jo Mafhum Hai Wo Uske Zahan Me Hai Balke Yeh Ke Qudrat Rakhta Hai Ya Yeh Ke Gode Par Chadna Nahi Janta To Yeh Matlab Nahi Ke Jo Is Ka Mahfum Hai Wo Uske Zahan Me Nahi Gair Ko Gode Par Sawar Dikhaya To Iska Mahfum Usne Zaroor Jana, Baqi Qudrat Nahi Rakhta. Hadees Me Irshad Huwa :

Apne Beto Ko Terna Aur Tir Andazi Sikhao.

Kashf Ul Khafa

Kya Iske Yeh Mani Hai Ke Unke Mafhumo Ka Unko Taswur Kara Do? Balke Yeh Ke Un Fanun Ko Unke Qabu Me Kar Do Ke Tir Nishana Par Laga Sake Aur Dariya Ter Sake. To Aya Karima Ke Yeh Mani Nahi Ke Auro Ke Ashar Huzur Ke Ilm Me Nahi Balke Yeh Mani Ke Huzur Ko Humne Sher Goyhi Par Qudrat Nahi Di Aur Na Yeh Huzur Ki Layaq. Sahab Qasaad Arz Karte, Kia Unke Ashar Humare Huzur Ke Ilm Me Na Ate ! Balke Baz Baz Mauqa Par Islah Farmai Hia. Ka'b Bin Zohir Aslami RadiaIlahu Ta'la Anho Ne Qasida Natiya Me Arz Ki

إنّ الرَّسُوْلَ لَنَارٌ يُسْتَضَاءُ بِهٖ

وَصَارِمٌ مِّنْ سُيُوْفِ الْهِنْدِ مَسْلُوْلٌ

[Yani Beshak Zaroor Aap ﷺ Ke Noor Se Roshni Hasil Ki Jati Hai Aur Aap ﷺ(Kafiro Ke Liye) Handi Talwaro Me Ek Sunti Hui Talwar Hai.]

Irshad Huwa:"Nar Ki Jaga "Nooron Kaho Aur Sayus Al Hand Ki Jagah "Sayufillah"

Jab Ashare Digara Ilm E Aqdas ﷺ Me Ana Munafi E Aya Karima

وَمَا عَلَّمْنٰهُ الشِّعْرَ

Na Huwa To Jamih Ashar E Awalin Wa Akhrin Maktubat E Lau E Mubin Ko Ilm E Aqdas ﷺ Ka Muhit Hona Kya Munafi Ho Sakta Hia ! "Jo Aijab E Juzai Kisi Salb E Kuli Ka Naqis Nahi Uska Ijaab E Kuli Bhi Yaqinan Munafi Nahi "Albata Malka Shair Goyhi Huzur ﷺ Ko Ata Na Huwa Aur Is Par Bhi Rabul Izzat Azwajjal Ne Dafah E Waham Farma Dia Ke Yeh Khubi Na Thi Jo Humne Unko N Aa Di Balke "Wama Alkh" Yeh Unki Shan E Rafih Ke Layaq Hi Nahi To Unke Haq Me Munqsat (Aib) Thi Aur Wo Jamih Naqas Se Munza (Yani Pak) Hai. ﷺ Balke Shergohyi Bala E Taaq Agar Nadran Kabhi Dusre Ka Shair Padte To Use Wazan Se Saqit Farma Dete,"Abdullah Bin Rawaha" Radiallahu Ta'la Anho Ke Sher

سَتُبْدِي لَكَ الْاَيَّامُ مَا كُنْتَ جَاهِلًا

وَيَأْتِيْكَ بِالْاَخْبَارِ مَنْ لَّمْ تُزَوِّدِ

Yani Anqarib Tumhare Liye Wo Din Zahir Hoge Jin Se Tum Bekhabar Ho Aur Ho Aur Tumhare Pass Wo Khabare Ayegi Jin Ka Tumne Koi Saman Tayar Nahi Kia Hai.

Ka Misra Daumi Yun Padte

وَ يَأْتِيكَ مَن لَّمْ تُزَوِّدِ بِالْاَخْبَارِ

Ispar Sidiq E Akbar Radiallahu Ta'la Anho Ne Arz Kia : Main Gawahi Deta Hun Ke Allah Ta'la Ne Huzur Ko Sher Se Munza Farmaya Hai

Shayr Ne Yun Kaha Hai :

"وَ يَأْتِيكَ بِالْاَخْبَارِ مَن لَّمْ تُزَوِّدِ"

Falsafa Ka Rad

Arz: : Falsa Kahte Hai "Juzlah Yatjaza" Batil Hia. Agar Batil Mana Jaye To Bayuli Aur Surat Ki Qadamat Batil Kar Di Jaye To Islam Ke Nazdik Isme Kya Burai?

Irshad:

Agar Juzla Yatjza Na Mana Jaye To Hyula Aur Surat Ke Qidm Hone Ka Rasta Khulega Aur Un Dalail E Falsafa Ka Uthhana Phir Tawil Ariz Mubahis E Chaiyega, Isliye Humare Ulma Ne Ise Sire Hi Se Rad Farma Dia

گُربَہ کُشتَن روزِ اَوّل باید

Burai Ko Pehle Hi Din Khatam Kar Dena Chaiye

Deen E Islam E "Zaat Wa Sifaat E Illahi" Ke Siwa Koi Shay "Qadim" Nahi Rabul Izzat Farmata Hai :

بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ

Naya Paida Farmane Wala Asmano Aur Zamin Ka.
[Surah Baqra Ayat 117]

Aur Hadees Me Hai :

كَانَ اللّٰهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهٗ

Azal Me Allah Azwajjal Tha Aur Uske Sath Koi Na Tha.
Gair E Khuda Kisi Shay Ko Qadim Manana Bala Ijma Kufr Hai.

Ilm E Illahi Azwajjal

Arz: : Bari Ta'la Azwajjal Ka Ilm E Qabl Makhluqaat Fahli Tha Wo Kis Surat Se Tha?

Irshad: Yeh Lafz Apne Falsafa Ka Kaha Ke Ilm E Illahi (Azwajjal) Ko Fayl E Infiah Ki Taraf Munqism Karte Hai Aur Musalmano Ke Nazdik "Allah Azwajjal Infi'al (Yani Asr E Qabul Karne) Se Pak Hai Aur Ilm E Illahi Azwajjal Surat Se Munza (Pak) , Jaise Uski Zaat Ki Kuna (Yani Haqiqat)) Koi Nahi Jan Sakta Yun Jan Sakta Yun Hi Iski Sifaat Ki".

Falsa Ne Jo Kaha "Ilm Nam Surat E Hasila And 'Aql Ka Hai" Galat Hai. Un Sufha (Yani Bewqufo) Ne Asal Yani Jardh Wa Farh (Shakh) Me Farq Na Kia. Ilm Se Humare Zahan Me Malum Ki Surat Hasil Hoti Hai Na Ke Usul E Surat Se Ilm. "Ilm Wo Noor Hia Ke Jo Shaye Ke Daire Me Aa Gayi Munkshif (Zahir) Ho Gayi Aur Jis Se Mutlaq Ho Gaya Uski Surat Humare Zahan Me Murtsim (Naqsh) Ho Gayi. "Jab Falsafa Apne Ilm Ko Na Pehchan Sake Ilm E Illahi (Azwajjal) Ko Kya Pehchanege ! Haq Subhan Ta'la "Zahan Wa Surat Wa Irtisam Wa Noor E Arzi Sab Munza Hai , An Uska Ilm "Huzur " Ka Mohtaj. Uska Ilm "Huzuri Wa Husuli" Dono Se Munza Hai. Uska Ilm "Iski Sifat E Qadimiyah Qaima Bala Zaat Lazim E Nafise Zaat" Hia Aur Kaif Se Manza, Waha Chun Wa Jagu Wa Characchsa Ka Dakhl Nahi. Hum Na Uski Zaat Se Behas Kar Sakte Hai Na Uski Kisi Sifat Se.

Hadees Me Irshad Farmaya :

تَفَكَّرُوافِىْ خَلْقِ اللّٰهِ وَلَا تَفَكَّرُوْا

فِىْ اللّٰهِ فَتَهْلِكُوْا

Allah Azwajjal Ki Makhluq Me Fikr Karo Aur Uski Zaat Me Fikr Na Karo Ke Halaak Ho Jaoge.

[Kanzul Umaal]

Uski Sifaat Me Fikr Zaat Hi Me Fikr Hai Aur Idraak E Kuna Sifaat Be Idraak Kunizaat Mumkin Nahi Ke Uski Sifat Ko Kisi Mawtin Me Zaat Se Judai Muhal Isiliye Unhe "La Ain La Gair" Kaha Jata Hia Aur Kuni Zaat Ka Idrak Makhluq Ko Muhaal Ke Wo Bikule Shai Aain Muhit Hai Koi Use Muhit Nahi Ho Sakta, La

Jaram (Yaqinan) Kuni Sifaat Ka Bhi Idrak Muhal, Haq Yeh Hai." Wa In Iftak Ul Muftun (Agar Che Fatwa Dene Wale Tujhe Fatwa Kuch Bhi De.)

Apni Haqiqat To Jante Nahi Allah Ta'la Ki Kuna Me Kalaam Karege ! Insaan Ki Is Waqt Tak Haqiqat Falsafa Ko Malum Nahi, Insan Ki Tarif Karte Hai"Haiwan E Natiq" Hiawan Ki Tarif Karte Hai "Jism E Nami Hasaas Muthrik Bila Irada" (Yani Apne Irade Se Harkat Karne Wala) Aur Natiq Ki Mudrik Ka Kuliyat Wa Juziyat" Agar Che Yeh Bhi Unke Mutakhirin Ki Rafugiri Hai. Un Sufha Ne To Awazo Par "Hadud" (Yani Tarifaat) Rakhi Thi, Goda, Haiwan E Sahil" Hanhane Wala Wala Janwar, Gada "Haiwan E Nahiq" Rainkane Wala Janwar, Insaan "Haiwane Natiq" Kalam Karne Wala Janwar. Unho (Yani Mutakhirin Falsafa) Ne Natiq Ke Mani Ghade, Madrke Kuliyat Wa Juziyat" Jaise Aslan Zuban E Arab Musafaid Nahi (Yani Arbi Zuban Me Natiq Sire Se Is Mana Me Ismtemal Hi Nahi Hota) Khair Yu Hi Sahi, Insan Nam Badan Ka Hai Ya Nafs E Natiqa (Ruh) Ya Dono Ke Majmuah Ka? Awal (Yani Badan) Natiq Nahi Ke "Idrak E Kuliyat" Shan E Nafs Hai Na Kaar E Badan, Daum (Yani Ruh) Haiwan) Nahi Ke Nafs E Natqa Na Jism Hai Nami Na Unke Nazdik Mutharak , Saum (Yani Jism Ruh Ka Majmuah) Na Haiwan Hai Na Natiq Ke Haiwan Wa La Haiwan Ka Majmuah"Lahaiwan" Hoga Aur Natiq Wala Natiq Ka "Lanatiq" Garz Waqeh Me Koi Shay Hi Nahi , Jis Par Haiwan Wa Natiq Bamani Mazkur Dono Sadiq Ho. Yeh Hai Unka Khud Apni Haqiaat Ke Idrak Se Ajza

تُو از جاں زندہ وجاں را ندانی

[Yani Tum Jan Se Zinda Ho Magar Jan Ki Haqiqat Nahi Jante Ho]

Phir Kuni Zaat Wa Sifaat Me Kalaam Kaisa Jahal E Shadid Wa Zalal E Taam Hai. Haq Yeh Hai Ke Insaan "Ruh Mutliq Bal Badan" Ka Naam Hai Aur Ruh Amar

E Rab Se Hai, Iski Marifat Be Marifat Rab Nahi Ho Sakti,. Isliye Aauliyah Farmate Hai :

مَنْ عَرَفَ نَفْسَهٗ فَقَدْ عَرَفَ رَبَّهٗ

Jisne Apne Nafs Ko Pehchanna Usne Zaroor Apne Rab (Azwajjal) Ko Pehchan Liya.

Kashf Ul Khafa , Haruf Ul Mim
Yani Mahrifat E Nafs Usi Waqt Hasil Hogi Jab Pehle Marifat E Rab Hole. Zindiq Log Use Is Par Hamal Karte Hai Ke Nafs Hi Rab Hai Aur Yeh Kufr E Khalis Hai.

قُلِ الرُّوْحُ مِنْ اَمْرِ رَبِّیْ

Tarjumah:
Tum Farmao Ruh Mere Rab Ke Hukm Se Ek Chiz Hai
[Surah Bani Israil Ayat 85]

Na Ke Mazallah “رَبِّیْ”

Kya Ruh Aur Jism Ek Hi Chiz Ke Do Naam Hai?

Arz: : Hasiyah Khayali Par Molvi Abdul Hakim Ne Likha Ke Ruh Aur Jism Me Ithad Zat Aur Tagyur E Aitbari Hai.

Irshad: Yeh Koi Aqil Nahi Kah Sakta. Ruh Yani Nafs E Natiqa Ko Made Se Mujr Wa (Khali) Jante Hai Ya Nahi? Aur Jism Madi Hai To Kaise Itehad Hoga? Muhal Hai. Na Sharan Sahi Na Aqlan

فَاِذَا سَوَّيْتُهٗ وَنَفَخْتُ فِيْهِ مِنْ
رُّوْحِيْ

Tarjumah:
Phir Jab Main Use Thik Bana Lu Aur Usme Apni Taraf Ki Ruh Phunko.
[Surah Saud 72]

Farmaya To Malum Huwa Ke Badna Aur Ruh Aur Hai.

Arz: : To Hulul Huwa?

Irshad: Han مُتَكَلِّمِيْن Badan Me Ruh Ka Hulul Mante Hai.

Alam E Amar Aur Alam E Khalq Me Farq

Arz: : Ruh Alam E Amar Se Hai?

Irshad: Haan. "Alam E Amar" Aur "Alam E Khalq" Me Farq Hai.

1 Alam E Khalq Made Se Batdrij (Yani Darja Ba Darja) Paida Farmata Hai Aur
2 Alam Eamar Nire "Kun"Se

لَهُ الْخَلْقُ وَالْاَمْرُ ؕ تَبٰرَكَ اللّٰهُ
رَبُّ الْعٰلَمِيْنَ ﴿۵۴﴾

Tarjumah:
Usi Ke Hath Hai Paida Karna Aur Hukm Dena, Badi Barkat Wala Hai.

Allah Rab Sare Jahan Ka.

Surah Aaraf Ayat 54

"Ruh" Alam E Amar" Se Ha Mehaj "Kun" (Yani Hoja) Se Bani Aur Jism "Alam E Khalq" Se Ke Nutfa (Pani Ki Bund Yani Mani) Phir Alqa (Yani Khun Ki Phatak) Phir Muzgah Gair Mukhlaq (Gosht Ka Gair Masur Tukda) Phir Muhlqah (Yani Gosht Ka Masur Tukda)Hota Hai.

وَ قَدْ خَلَقَكُمْ اَطْوَارًا (۱۴)

Halake Usme Tumhe Tarah Tarah Banaya

Masla Juz La Yatjaza

Arz: : Is Masla Juzzlayajaza Me Imam Razi Aur (Digar) Ulma Ne Bhi Tauquf (Sukut) Kia Hia Aur Dalail E Falsafa Is Ke Ibtaal Par Qawi Malum Hote Hai?

Irshad: Sadra Main Boht Hujatien Likhi Jin Me Nafs E Juzko Koi Batil Nahi Karti , Itsal E Juzin Batil Karti Hia. Atsaal Ko Humbi Batil Mante Hai Jaise Falsafa Nuqte Ka Wujud Mante Hai Aur

تَتَالِي نُقْطَتَيْن

.(Yani Do Nuqto Ka Lagatar Hona) Muhal Jante Hai

اُقْلِيدَس

Ne Jo Usul E Muza " Mane Hai Unme Yeh Bhi Ke Nuqta Wa Khat Wa Satah Maujud Hai Aur

اَثِيْرُ اَبْهَرِىْ

Ne Apni Baz Kutub Me Is Par Barhaan (Yani Dalil) Qayam Ki Hai Jo

"شَرحِ حِكْمَةِ الْعَيْن"

Main Mazkur Hai Aur Yeh Hi Inke Yaha Mazhab E Mahqeeqin Wa Jamur Hai To Isi Tarah Se Itsal Ka Ibtaal Lazim Hai Na Ke Nafse Juz Maqtul Falsafi

Arz: Shaikh Shahabudeen Maqtul Ke Mazhab Ka Kya Hal Hai?

Irshad: Falsafi Khayalat E Batila Iski Taraf Nisbat Kiye Gaye Hai Jis Par Use Qatal Kia Gaya. Wo Apni Kitab Himtul Ishraq" Main Agar Che "Mshain" Ke Khilaf Chala Magar "Falsafa Ishr Qiyin" Ka Muthbih (Pairokar) Huwa.

Ek Napaak Ilm

Kahte Hai "Saimya" Jo Ek Nihayat Napak Ilm Hia Use Ata Tha. Qasaab Se Dunba Kharida. Dumba Lekar Chala Aur Qimat Na Di, Qasaab Piche Ho Liya , Wo Mangta Hai, Yeh Chup Chaap Chala Jata Hai. Qasab Ne Uske Kande Par Hath Rakh Tha Ke Hath Ukhad Aya. Wo Bechara Darake Kahi Girftaar Na Ho Jaye, Chordh Kar Chala Gaya Aur Wo Dar Haqiqat Hath Na Tha Balke Astin Thi, Use Yeh Fan Ata Tha. Use Likh Kar Hazrat Jami Qud Sira Farmate Hai .

بد اکسانیکه چنیں کارها کنند وبد اعلمیکه باوایں کارها آموزند

Yani Boht Bure Hai Wo Log Jo Esa Kam Karte Hai. Boht Bura Hai Wo Ilm (Simiya) Jiske Zariyeh Ese Kaam Sikhte Hai.

Ek Mugalate Ka Uzala

Arz: : Baz Mutsufa Ne Iski Tarif Ki Hai.

Irshad: Hazrat Shaikh Shabdudeen Sohrwardi Radiallahu Ta'la Anho Ki Tarif Ki Hai Aur Wo Beshak Imaam Ul Aaima Hai. Yeh Bhi Sohrwardi Tha, Zamna Bhi Hazrat Se Qarib Hai, Nisbat Bhi Ek Hai, Laqab Bhi Ek Hai Uske Liye Logo Ko Dhoka Hota Haim Uski Kisi Bat Me Barkat Na Di Gayi. 34,35 Baras Ki Umar Me Mara Gaya.

Arz: : Ma'qulo Ne Iski Badi Tarif Ki Hai.

Irshad: Haan Ibne Sina Ko "Shiakh Ul Rais" Aur Ise "Shaikh Ul Ishrarq" Kahte Hai.
(Isi Silsile Me Irshad Farmaya) Ma'quliyo Ne Apne Wafs Me Se "Naa" Hada Dia. Be Wasta Allah (Azwajjal) Tak Wusul (Yani Rasai) Muhal(Yani Namumkin) Hai Siwa E Ek Mohammad Rasoolallah ﷺ Ki Zaat Ke.

Ek Imaan Afroz Khawab

"Nafhatul Ans" Sharif Me Hai , Ek Sahab Ne Ziyarat E Aqdas ﷺ Se Mushrarf Hokar ArzKi : Gazali Kise Kaise Hai? Farmaya : "Faaz Maqsuda" Apni Murad Ko Pohch Gaye. Arz Ki : Fakhrudeen Razi Kaise Hai? Farmaya : Rajalun Muatab "Un Par "Ataab" Hai. Mazallah "Aiqaab Na Farmaya. Iqaab Saza Hia Aur Aitaab Hisa Ahiba (Yani Dosto Se Mahabbat Bhari Khufagi) Hai. Arz Ki : Ibne Sina? Farmaya : Be Mere Waste Ke Allah Azwajjal Tak Pohchana Chahta Tha,

Maine Ek Dhul (Yani Chapt) Lagai Ke Tahar Ul Shara (Yani Zamin Ke Sab Se Nichle Hise) Ko Chala Gaya. Nafhatul Ansar Mutrjam
Yeh Baz Salehin Ka Khawab Hai.

Ibn Sina Ki Tauba Ki Riwayat

Aur Imaa Yafai Rehmatullah Allay Ne "Miratul Jinaan " Me Ek Riwayt Yeh Tahrir Farmayi Hai Ke Ibne Sina Akhir Umar Me Taib Ho Gaya Tha. (Mirat Ul Jinan) Maut S Ekuch Mudat Pehle Afiwan Khana Chordh Dia, Bandi Gulam Sab Azad Kar Diye, Rat Din Namaz O Tilawat E Quran Me Mashgul Rahta Tha. Agar Esa Hai To Uske Is Sher Ne Kam Dia Ke

آنجا کہ عنایتے تو باشد باشد
ناکردہ چوکردہ کردہ چوں ناکردہ

Yani : Jin Gunegar Par Tera Karam Ho Gaya To Uske Gunah Ese Honge Jiase Kiye Hi Nahi Aur Jo Naikyah Nahi Kar Saka Wo Bhi Darj Hogi.

Rehamate Be Sabab Ko Mutwaje Hote Der Nahi Lagti. Asi Baras Ke But Parsat Ko Ek Aan (Yani Lamhe) Me Musalman Balke " Qutub E Shehar" Balke "Abdal" Se Bhi Ala "Budlaye Sab'a Se Kar Lete Hai. Agar Esa Hai (Agar Taib Hokar Faut Huwa) To Rehamtullah Allay Magar Ummat Me Bada Fitna Chordh Gaya.

وَحَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْل

(Allah Hume Kafi Hai Aur Kya Hi Acha Kaarsaz Hai.)

Wasta Ki Haajat

Arz: : Whabiyah To Yeh Kahte Hai Ke Jab Marifat E Hasil Ho Gayi To Wasta Ki Hajat Na Rahi? Tafwyatul Imaan Me Bhi Ek Ada Jagah Esa Yad Hota Hai

Irshad: Ek Jagah Nahi "Tafwiyatul Imaan" Me Jagah Jagah Yeh Likha Hia, Allah Par Iftara Aur Allah Ke Rasoolo Par Iftara Aur Risalat Ka Inkar

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْم

Wo Wasta Manah Ailchi (Yani Paigam Laane Wala) Samje Hai, Ilchi, (Yani Paigam Lane Wala) Samje Hai, Ailji Hi Mante Hai, Bas. Ailchi Se Jab Pyaam Sun Liya, Ab Kya Kam Raha.

Arz: : Ahl Farqat (Yani Do Paigambaro Ke Waqfe Ke Zamane Walo) Ko Wasta Kaha Nasib Huwa?

Irshad: To ! Apka Maqsud Kya Hai? Unhone "Wusul" To Nahi Huwa, Be Nabi Ke Waste Se Kabhi Wasul Mumkin Nahi. Yeh Dusri Bat Hai Ke Azaab Ho Ya Na Ho, Yeh (Yani Ahl Furqat Ko Ajab Hona Na Hona) Mukhtlif Fi (Yani Ikhtlaafi Masla) Hai.

Ahl Furqat Ka Ek Mubligh

Fus Ban Sa'ada "Wasalehin Aur Ahl Furqat S Ehai Lekin Yeh Bhi Zariyah Nahi, Nusriyat Mahu (Khatam) Ho Chuki Thi Aur Islam Abhi Aya Na Tha , Wo Jo Mushrikin They, Unke Samne Waiz Kahte Usme Tuaheed Bayan Karte Aur Hasr

Wagera Ka Bayan Karte, Akhir Em Kahte :"Agar Tum Meri Nahi Mante To Anqarib Huzur ﷺ Tashrif Late Hai La Ila Illah" Roshan Farmayege.

[Shafa'at Mustafa ﷺ]

To Be Wasta Allah Azwajjal Tak Pohchne Wale Sirf "Mohammad Rasoolallah" Hai. Yeh Hi Sabab Hai Ke Roz E Qayamat Tamaam Ambiyah Aauliyah Allaysallato Salam Ke Shafa'at Farmayege, Unki Shafa'at Huzur E Aqdas ﷺ Ki Bargah Me Hogi. Bargah E Izzat (Azwajal) Me Shafa'at Farmane Wale Sirf Huzur Hai. ﷺ Walhaja Jameh Tirmizi Ki Hadees Me Irshad Huwa :

Tarjumah:
Shafa'at E Ambiyah Ka Sahib Maijn Hu Aur Yeh Kuch Bara E Fakahr Nahi Farmata.

Is Taraf Aya Karima Irshad Farmati Hai :

وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا ۙ﴿۲﴾

Hume Bhi Hukm Huwa Ke Arz Karo

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ

Hume Sidhi Rah Chala

Aur Huzur Ko Bhi Farmaya

وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا ۙ﴿۲﴾

Aey Mehboob Humne Tumhare Liye Fatah Mubin Isliye Ki Hai Ke Tumhe Sidhi Rah Bataye.

[Surah Fatah Ayat 2]

Sirat E Mustqim Do Tarah Hoti Hai : Ek To Yeh Ke Sidhi Chali Gayi Hai Jisme Panch Wa Kham Nahim Magar Waste Ki Zaroorat Hai Ke Bagair Wasta Nahi Pohch Sakta Aur Dusri Yeh Ke Uthha Aur Sidha Maqsud Tak Pohcha. Pehli Aur (Yani Digar) Ambiya Allaysallam Aur Dusri Sirf Mohamad Rasoolallah ﷺ Ke Liye Hai.

Matlab Yeh Ke Aey Mehboob ﷺ Bas Uthho Aur Mujh Tak Chale Aao ! Tumhe Kisi Tawasul (Yani Wasta Ikhtiyar Karne) Ki Hajat Nahi , Sab Ke Liye Wasila Tumho , Tumhare Liye Kon Wasila Ho ! Falhaja Huzur E Aqdas ﷺ Ke Asma Taiba Se Hai, Sahab Ul Wasila" ﷺ Wasta Agar Huzur ﷺ Ke Liye Bhi Mana Jaye To "Dur" Lazim Aye Isliye Ke Jo Wasta Hoga Kamil Hoga Naqis Na Hoga Ur Jab Kamil To Kamal Wajud Par Mutfarih Hai Aur Wujud E Alam Huzur Ke Wujud E Aqdas Par Mauquf Hai. To Khulasa Aitqaad Shaan E Risalat ﷺ Me Yeh Hia Ke "Martaba Wujud Me Sirf Allah Azwajjal Hai Baqi Sab Zilaal Aur Martaba Ijaad Me Sirf Huzur Aqdas ﷺ Hai Baqi Sab Aks Parto.

Tauheed Do Hai : Ek To Tauheed E Illahi Ke Allah Ek Hai, Zaat Wa Sifat Wa Asma Wa Afhal Wa Ahkam Wa Saltnat Kisi Bat Me Uska Koi Sharik Nahi :

لَآ اِلٰـہَ اِلَّا اللّٰہُ

Allah Azwajjal Ke Siwa Koi Kisi Bandagi Nahi.

لَيْسَ كَمِثْلِهٖ شَىْءٌ

Us Jaisa Koi Nahi

هَلْ تَعْلَمُ لَهٗ سَمِيًّا

Kya Uske Naam Ka Dusra Jante Ho?

هَلْ مِنْ خَالِقٍ غَيْرُ اللّٰهِ

Kya Allah Ke Siwa Aur Bhi Koi Khaliq Hai

وَلَا يُشْرِكُ فِيْ حُكْمِهٖٓ اَحَدًا

Aur Wo Apne Hukm Me Kisi Ko Sharik Nahi Karta

وَلَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِي
الْمُلْكِ

Aur Badshahi Me Koi Uska Sharik Nahi.

Aur Dusri Tauheed E Rasool ﷺ Ke Huzur Apne Jamih Sifaat E Kamaliya Me Tamaam Alam Se Mutfard (Yani Yakta) Hai.

مُنَزَّهٌ عَنْ شَرِيْكٍ فِيْ مَحَاسِنِهٖ
فَجَوْهَرُ الْحُسْنِ فِيْهِ غَيْرُ مُنْقَسِمٖ

Nabi Karim ﷺ Apne Muhasin Wa Kamalat Me Sharik Se Paak Hai Unki Zaat E Paak Me Husn O Khubi Ka Jo Johar Hai Wo Gair Munqsim Hai) Khulasa Imaan Yeh Hai Ke Jo Mohqeke E Dehlvi Farmate Hai

مَخوان اُوْ را خدا از بهرِ حِفظِ شرع و پاسِ دیں

دِگر هر وصف که میخواهی اندر مِدحش اِملا کن

Den Ki Pasdari Aur Shariat Ki Hifazat Ke Liye Huzur E Aqdas ﷺ Ko Khuda Na Kaho Uske Elawa Unke Dusre Aausaf Jo Chaho Unki Madah Wa Shana Likho Aur Un Se Pehle Hazrat Imaam Mohammad Busiri Quds Sira Farma Gaye

دَعْ مَا ادَّعَتْهُ النَّصَارٰى فِی نَبِیِّهِمْ وَاحْكُمْ بِمَا شِئْتَ مَدْحاً فِیْهِ وَاحْتَكِمِ

فَانْسُبْ اِلٰی ذَاتِهٖ مَا شِئْتَ مِنْ شَرَفٍ وَانْسُبْ عَلٰی قَدْرِهٖ مَا شِئْتَ مِنْ عِظَمِ

فَاِنَّ فَضْلَ رَسُوْلِ اللّٰهِ لَیْسَ لَهٗ حَدٌّ فَیُعْرِبُ عَنْهُ نَاطِقٌ بِفَمِ

Itni Bat To Chord De Jo Nasara Ne Apni Nabi Ke Bare Me Idan Kia (Yani Khuda Aur Khuda Ka Beta) Use Chordh,Baqi Huzur Ki Madha Me Jo Kuch Tere Ji Me Aye Kah Aur Mazbuti Se Hukm Laga. To Unki Zaat Pak Ki Taraf Jitna Sharf Chahe Mansub E Kar Aur Unke Martaba Karima Ki Taraf Jitni Azmat Chaiye Sabit Kar Isliye Ke Rasoolallah ﷺ Ke Fazal Ki Koi Intehai Nahi Ke Bayan Karne Wala, Kaisa Hi Goya Ho, Use Bayan Kar Sake.

Ek Iftra

Arz: Sahaba (RadiaIlahu Ta'la Anho)

اَشْهَدُ اَنَّ مُحَمَّدًا سُلْطَانُهٗ وَرَسُوْلُهٗ

Yani Mein Gawahi Deta Hun Ke Beshak Mohammad Uske Sultan Aur Rasool Hai Kahte They?

Irshad: Is Aan Se Pehle Kabhi Nahi Suna. Mehaj Iftara Aur Mehaj Bebuniyad Hai

Ek Sher Ka Matlab

Arz: : "Sikandar Nama Ke Ish Shekr Ka Kya Matlab Hai?

تہی دست سلطان پشمینہ پوش   غلامی خرو پادشاہی فروش

Irshad: Badshah E Do Alam Hai Tamaam Jahan Milk Hai Magar Kambal Audate .Aur Mata E Dunia Se Khali Hath Rakhte HaiTin Dinar Baqi Hai
Banda Bargah Arz Karta

Ek Bar Namaz Ki Iqamat Ho Gayi, Takbir E Tahrima Farmana Chahte Hai Ke Daftan (Achanak) Sahaba (Radiallahu Ta'la Anho) Ko Irshad Huwa "Ala Raslkum Apni Jagah Thhehare Raho !" Kashana E Aqdas Me Tashrif Le Gaye Phir Bar Amad Hue Aur Irshad Farmaya:"Mujhe Yad Aya Ke Aaj Tin Dinar Baqi Hia Main Dara Ke Rat Guzare Aur Wo Baqi Rahe Lehaja Jakar Unhe Tasduq (Yani Sadqa) Farma Aya."

Kul Jaha Milk Aur Jo Ki Roti GizaUs Shikam Ki Qana'at Pe Lakho Salam

Niz Arz Rasa Hai
Malik E Kaunain Hia Go Pass Kuch Rakhte Nahi
Do Jahanki Naimatein Hai Unke Khali Hath Me

Logo Se Gulami Mangte Hai Aur Auz Sultani Ata Farmate Hai, Jo Unka Banda Dar (Gulam) Ho Gaya Mulk E Abad Ka Tajwar (Badhshah) Ho Gaya.

Allah Ta'la Farmata Hai :

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ
فَاتَّبِعُوْنِیْ یُحْبِبْكُمُ اللّٰهُ

Aey Mehboob ! Tum Farma Do Ke Mere Gulaam Ho Jau Allah Azwajjal Tumhe Mehboob Bana Lega.
[Surah Al Imraan]

Yani Bando Ko Muhib E Illahi Azwajjal Banane Ki Chah Hai "Sarkari Gulami Wo Hai Ke Har Banda Mehboob E Illahi (Azwajjal) Hai."

Namaz Ki Halat Me Khidmat

Maulif:
Ek Roz Haji Kifayatulah Sahab Allayrehma Bahalat E Namaz Magsrani Karne (Yani Makhiyah Udane) Lage , Salam Pherne Ke Bad,

Irshad Farmaya: Namaz Ki Halat Me Koi Khidmat Na Karna Chaiye, Wo Halat E Abdiyat (Bandagi Ki Halat) Hai Na Makhdumiyat (Yani Khidmat Lene Ki)

Tang Dasti Dur Karne Ka Wazifa

Arz: : Amdani Ki Qilat Aur Ahl Wa Ayaal Ki Kasrat, Sakhat Galfat (Taklif) Hia.

Irshad: 500 Bar Awal Wa Akhir 11 Durood Sharif Bad Namaz E Isha Qibla Ruh Ba Wuju Nange Sar Esi Jagah Jaha Sar Aur Asman Ke Darmiyan Ki Chiz Hayl Na Ho, Yaha Tak Ke Sar Par Topi Bhi Na Ho Pardha Karo.

Wahabi Ka Jhoot

Maulif:

Hazirin Me Wahabiyah Mulaiyah Ke Taqiyah (Jhoot) Ka Zikr Tha Ke In Khabisane To Rawafiz Ko Bhi Maat Kar Dia (Yani Hara Dia). Wo Bhi Use Taqiya Karna Sakhien, Jhoot Fareb Se Beharupiye Ban Kar Apna Matlab Nikalte Hai.

Irshad: Yaha Ek Sakht Wahabi Shakhs Gaya Aur Yeh Madrasa Wahabiyah Ke Liye Chanda Manga. Un Sahab Ne Unka Naam Puchha. Bataya. Unhone Farmaya Ke Maine Suna Tu Ahmad Raza Ka Mukhalif Hai Main Tujhe Chanda Na Duga. Usne Kaha "Hazrat Main To Un Ke Darka Kuta Hun. "Arz Ki Kuta Ban Kar Panso Rupiyah Mar Laya.

Ek Beharupiye Ki Hikayat

(Isi Silsile Me Farmaya) Ke Hazrat Alamgir Rehamtullah Allay Ko Ek Beharupiye Ne Dhoka Dena Chaha. Badhshah Ne Farmaya :"Agar Dhoka De Dia To Jo Mange Payega. "Usne Boht Koshish Ki Lekin Hazrat Alamgir (Rehamtullah Allay) Ne Jab Dekha Pehchan Liya.

Akhir Mudat Madid (Tawil Arse) Ka Bhulawa De Kar Sufi Zahid Ban Kar Ek Pahad Ki Kho Me Ja Bethha. Rat Din Ibadat E Illahi Azwajjal Me Mashgul Rahata. Pehle Dehatiyo Ka Hujum Huwa, Phir Shehariyo , Phir Umra, Zara Sab Ate Aur Yeh Kisi Taraf Iltfaat (Tawja) Na Karta. Shuda Shuda (Yani Ahista Ahista) Badhshah Tak Khabar Pohchi. Sultan Ko Ahlullah Se Khas Mahabbat Thi Khud Tashrif Le Gaye. Beharo Piye Ne Dur Se Dekha Ke Badhsha Ki Sawari

Aa Rahi Hai , Gardan Jhuka Li Aur Murqba Me Mashgul Ho Gaya. Sultan Muntzir Rahe. Der Ke Bad Nazar Uthai Aur Bethhane Ka Irhara Kia, Sultan Mawadab Bethh Gaya. Unka Mawadab Bethhhna Tha Ke Behrupoya Uthha Aur Jhuk Kar Salam Kia Ke Jaha Panah ! Main Fulah Behrupiyah Hun. Badhashah Khajal (Sharminda) Hue Aur Farmaya : "Waqai Is Bar Me Ne Na Pechana. Ab Mang Jo Mangta Hai." Usne Kaha :" Ab Main Aap Se Kya Mangu ! Maine Us (Yani Rab Azwajjal) Ka Naam Jhoote Taur Par Liya, Uska To Yeh Asar Huwa Ke Aap Jaisa Jalil Ul Qadr Badhshah Mere Darwaze Par Ba Adab Hazir Huwa. Ab Sache Taur Par Uska Naam Le Dekhu. " Yeh Kaha Aur Kapde Phaardh Kar Jungle Ko Chala Gaya

Kya Imaam Mehdi Radiallahu Ta'la Anho Mujthid Hai?

Arz: : Hazrat Imaam Mehdi Radiallahu Ta'la Anho Mujthid Hai?

Irshad: Haan ! Magar Shaikh Akbar Muyhideen Ibne Arabi (Rehamtullah Allay) Armate Hai Ke Unhe Ijtehaad Ki Ijazat Na Hogi. Huzur Aqdas ﷺ Se Talqih Jumla Ahkam Karege (Yani Tamaam Ahkam Hasil Karege) Aur Unpar Amal Farmayege.

Imaam Mehdi Radiallahu Ta'la Anho Namaz Kis Tariqe Par Padege?

Arz: : Namaz Kis Tariqe Par Padege?

Irshad: Tariqa Hanifyah Ki Mutbiq Na Yuh Ke Muqlid E Hanfi Hone Ke Syed Alam ﷺ Isi Tarah Farmayege. Us Din Khul Jayega Ke Allah Wa Rasool ﷺ Ko Sab Se Zayda Pasandida Mazhab Hanfi Hai. Agar Wo Mujthid Hai To Jumla (Sab) Masail Me Unka Ijtehad Warna Huzur Aqdas ﷺ Ka Irshad Mutabiq E Mazhab E Imaam E Azam Hoga.

Ek Galat Fahmi Ka Uzala Aur Mazhab E Hanfi Ki Kaamliyat

Isi Khayal Se Baz Akabir Ke Qalam Se Nikala Ke Wo Hanfi Ul Mazhab Hoge Balke Yahi Lafz Mazallah Syedna Isa Allaysallam Ki Nisbat Sadir Ho Gaya Hasha Ke Nabiullah Kisi Imaam Ki Taqlid Farmaye Balke Wahi Hai Ke Unke Amal E Mutabiq Amal E Mazhab Hanfi Hoge Jis Se Mazhab E Hanif Ki Sab Se Kamil Taswib (Yani Dursati) Sabit Hogi. Garz Unke Zamane Me Tamaam Mazahib E Manqtah Ho Jayege Aur Sirf Masail E Mazhab E Hanfi Baqi Rahege Walhaja Akabir Aima Kashf Ne Farmaya Ke "Chashmia E Shariat Kubra Se Boht Nahre Nikli Aur Thodi Thodi Dur Ja Kar Khusk Ho Gayi Magar Mazahib Arab (Yani Hanfiyah, Malikiya, Shafaiyah Aur Humbaliya) Ki Charo Nahre Josh Wa Aab Wa Taab Ke Sath Boht Dur Tak Bahi, Akhir Me Jakar Wo Tin Nahre Bhi Tham Gayi Aur Sirf Mazhab E Hanfi Ki Nahre Akhir Tak Jari Rahi. "Yeh Kashf Ul Akabir Aima Shafiyah Ka Bayan Hai, Rehamtullah Allay Azmain

Mauzin Ka Azaan Khane Ke Bad Masjid Se Bahar Jana Kaisa?

Arz: : Mauzin Azan Kahne Ke Bad Masjid Se Bahar Ja Sakta Hai Ya Nahi?

Irshad: Agar Koi Zaroorat Darpaish Ho Aur Jamat Me Der Ho To Harj Nahi Warna Bila Zaroorat Ijazat Nahi Aur Mauzin Hi Nahi Har Us Shakhs Ke Liye Yahi Hukm Hai Jisne Abi Us Waqt Ki Namaz Na Padi Jiski Yeh Azan Hui Aur Azan Hone Hi Ke Khususiyat Nahi Balke Murad Khaul E Waqt (Yani Waqt Ka Shuru Hona) Hai. Jo Masjid Me Ho Aur Kisi Namaz Ka Waqt Shuru Ho Jaye Aur Yeh Dusri Masjid Ka Muqim E Jamat (Jamat Qayam Karne Wala) Na Ho Use Bagair Namaz Pade Masjid Se Bahar Jana Hargiz Jaiz Nahi Magar Yeh Ke Kisi Hajat Se Nikle Aur Qabl E Jamat Wapsi Ka Irada Rakhe.

[Rad Ul Mohtar Al Daur Mukhtar, Kitab Ul Salat] Warna Hadees Me Farmaya "Wo Munafiq Hai. [Kanzul Umal Kitab Ul Salat]

Rafziyon Ki Azaan

Maulif:

Yaha Kuch Azan E Rawafiz Ka Zikr Huwa.

Irshad Farmaya :

Azan Me "اَشْهَدُ اَنَّ عَلِيًّا وَلِيُّ اللّٰه" Un Ka Ilhad (Yani Gumrahi) Hai Aur Khud Un Ki Mautbar Kitabo Me Tasrih Hai Ke Ali Murtazaa Waliullah Hai Magar Azan Me Yeh Mustzad (Zaid) Hai, Niz Tasrih Hai Ke

"حَيَّ عَلٰى خَيْرِ الْعَمَلِ"

Muviza لَعَنَهُمُ اللّٰهُ Ki Ijad Hai.

Yeh Sab Unki Kutb E Mautbar Me Hai Na Ke "Tabra" (Yani Sahaba E Kiram Rizwanullah Par Lan Tan) Ke Baz Mulaiza Izafa Karte Hai.

Sahaba E Kiram Radiallahu Ta'la Anho Ki Gustakhi Karne Wala Ka Anjaam

(Isi Tazkira Me Farmaya) Yaha Ek Ajib Hikayat Suni Gayi, Rawafiz Me Ek Mauzin E Idhare Se Jakar Azan Kahta Aur Hazrat Abubakar E Sidiq E Akbar Wa Farooq E Azam Radiallahu Ki Shan Me Gustakhi Kia Karta. Muhle Me Kuch Garib Sunni Rahte They Ke Khun E Jigar Pite Aur Kuch Bas Na Chalta. Ek Roz Jawan)Harcha Badabad (Yani Kuch Bhi Ho, Dekhi Jayegi) Kah Ke Masjid Ke Andar Pehle Se Ja Bethhe. Hasb E Dastur W Khabiss Apne Waqt Par Aya Aur Azan Me Sidiq E Akbar Radiallahu Ta'la Aho Ki Nisbat Kuch Bakna Shuru Kia Ke Un Charo Me Se Ek Sahab Bar Amad Hue Aur Mar Kar Gira Dia Ke Khabis Tu Hume Bura Kahta Hai ! Usne Ghar Akar Kaha : Hazarat ! Main To Umar (Radiallahu Ta'la Nho) Ko Kahta Tha. Dusre Jawab Bar Amad Hue Aur Mar Kar Bedam Kar Dia Ke Mardud! Tu Mujhe Bura Kahega. Usne Sar Ismiah Ho (Yani Ghabra) Kar Kaha : Hazrat Main To Usman Ko Kahta Tha. Tisre Sahab Tashrif Laye Aur Jitna Mara Gaya Mar Ake Napak ! Tu Mujhe Bura Kahega. Akhir Jab Bade Khabis Ko Kuch Na Bani Chilaya Ke "Maula (Ya Ali Radiallahu Ta'la Anho)! Madad Kijiye, Dusham Mujhe Mare Dalte Hai. "Is Par Chothhe Sahab Hath Me Ustara Liye Hue Bar Amad Hue Aur Jard Se Uski Naak Punch Li Ke Shaitan ! Tu Humare Akabir Ko Bura Kahega.

Ab Chara Sahab To Chal Diye. "Mujtahid Sahab" Dard Ke Mare Bak Par Urmaal Rakhe Masjid Ke Andaroni Goshe Me Ja Chhupe. Jab Waqt Zayda Huwa Aur Rawafiz Namaz Ke Liye Aye. Ek Dusre Se Kahta Hai : Aak Janab Qibla Tashrif Nahi Laye, Aj Azan Nahi Farmayi. Jab Kuch Roshni Hui, Dekha (K) Janaab Qibla Ek Goshe Me Simte Pade Hai. Kaha :"Hazrat ! Khair Hai? Qibla ! Khiar Hai?"Kaha" Khiar Kia Hai Aj Wo Tino Dushman Aa Pade Aur Marte Marte Munjhe (Adh Muwa) Kar Dia. "Kaha; "Phir Aapne Hazrat Maula Ko Yad Na Kia?" Wo Chhup Ho Raha. Jab Bar Bar Kahe Gaye, Usne Jhunjla Kar Naak Par Se Rumal Phenk Dia Ke Wo Tino Dushman To Mar Hi Kar Chhordh Gaye They, Maulan Ne Akhir Jard Se Puch Li.

مــازیــاراں چشمِ یــاری داشتیم   خــود غلط بود آنچه ماپنداشتیم

[Hum Dosto Se Madad Ki Ummid Rakhte They
Magar Hum Jo Samje Wo Galat Tha.]

Namaz Fasid Ho Jaye To Salam Pherna Chaiye?

Arz: Huzur Agar Naamz Fasid Ho Jaye To Phir Salam Pherna Chaiye?
Arz: Huzur Agar Namaz Fasid Ho Jaye To Salam Pherna Chaiye?

Irshad: Koi Zaroorat Nahi. Salam, Namaz Puri Karne Ke Liye Hota Hai. Jab Namaz Hi Fasid Ho Gayi To Salam Kesa !

Bait Ke Man'na

Arz: Bait Ke Kya Ma'ni Hai?

Irshad: Bait Ke Ma'ni "Bik Jana"

Ek Murid Ki Apne Peer Se Aqeedat

Sabe Sanabil Sharif Me Hai : Ek Sahab Ko Saza E Maut Ka Hukm Badhsha Ne Dia. Jalad Ne Talwar Khenchi , Yeh Apne Shiakh Ke Mazar Ki Taraf Rukh Karke Khade Ho Gaye, Jalad Ne Kaha : Is Waqt Qibla Ko Muh Karte Hai. Farmaya :"Tu Apna Kaam Kar ! Maine Qible Ko Muh Kar Liya Hai." Aur Hai Bhi Yahi Bat Ke Kabba Qibla Hai Jiska Aur Shiakh Qibla Hai Ruh Ka. Is Naam E Iradat Hai ! Agar Is Tarh Sidq E Aqeedat Ke Sath Ek Darwaza Pakd Le To Usko Faiz Zaroor Ayega. Agar Uska Shiakh Khali Hai To Shakh Ka Shaikh To Khali Na Hoga Aur Bil Farz Wo Bhi Na Sahi To Huzur Gaus E Azam Radiallahu Ta'la Anho To Mu'adin E Faiz (Yani Faiz Ka Majmuah) Wa Manbih Anwar (Yani Anwar Ka Sar Chasma) Hai Un Se Faiz Ayega. (Bas) Silsila Sahi Wa Mutsil (Yani Mila Huwa) Hona Chaiye.

Dukaan Ulat Duga

Ek Faqir Mangane Wala Ek Dukaan Par Khada Kah Raha Tha : Ek Rupiyah De ! Wo Na Deta Tha. Faqir Ne Kaha :"Rupiyah Deta Hai To De Warna Teri Sari Dukan Ulat Duga." Us Thodi Der Me Boht Log Jamah Ho Gaye. Itfaqan Ek Sahib E Dil Ka Guzar Huwa Jin Ke Sab Log Muatqade They. Unhone Dukandar Se Farmaya :"Jald Rupiyah Ise De Warna Dukaan Ulat Jayegi. "Logo Ne Arz Ki :"Hazrat ! Yeh Besharah Jahil Kiya Kar Sakta Hai " Farmaya :"Maine Is Faqir Ke Batin Par Nazar Dali Ke Kuch Hai Bhi? Malu Huwa Bilkul Khali Hai Phir Iske Shaikh Ko Dekha Use Bhi Khali Paya, Us Ke Shaikh Ke Shaikh Ko Dekha Unhe

Ahlullah Se Paya Aur Dekha Ke "Wo Muntzir Khade Hai Ke Kab Uski Zubaan Se Nikle Aur Main Dukaan Ulat Du. " To Bat Kya Thi Ke Shaikh Ka Dmana Quwat Ke Sath Pakde Hue Tha.

Qayamat Tak Ane Wale Murideen

Aima E Deen Farmate Hai Ke Huzur Gaus E Azam Radiallahu Ta'la Anho Ke Daftar (Register) Me Qayamat Tak Ek Muridin Ke Naam Darj Hai Jis Qadr Gulaami Me Hai Ya Ane Wale Hai. Huzur Purnoor Radiallahu Farmate Hai : Rab Azwajjjal Ne Mujhe Ek Daftar Ata Farmaya Ke Muntha E Nazar Tak Wasih Tha Aur Us Me Qayamat Tak Ke Mere Muridin Ke Naam Tha! Aur Mujh Se Farmaya :" قَدْ وُهِبُوْا لَكَ " (Yani) Sab Tumhe Bakhsh Diye Gaye. (Ba Hajtul Asarar , Zikr Ul Sahaba)

Ek Ishkaal Aur Uska Jawaab

Arz: Huzur ! Yeh To Jabran Rupiya Lena Huwa. Un Waliullah Ne Agar Uski Dukaan Bachane Ko Dene Ki Takid Farmai, Mumkin Tha Jaise Dafa E Zulm Ke Liye Rishwat Dena Magar Us Faqir Ke Dada Peer Ne Ke Ahlullah Se They, Is Zulm Ki Takid Kyon Kar Awa (Yani Jaiz) Rakhi?

Irshad: Shariat E Muthara Ke Do Hukm Hai : Zahir Wa Batin, Qazi Dua Ma Nass (Aam Log) Unki Rasai Zahir Ahwal Hi Tak Hia, Un Par Uski Pabandi Lazim Agar Che Waqf E Haqiqat E Hal Ke Nazdik Hukm E Bil Akas Ho.

Hairat Angez Muqdama E Qatal

Iski Nazir Zamana E Syedna Dawood Allaysallato Salam Me Waqeh Ho Chuki. Ek Faqir Muflis Be Nawa, Naan E Shubina (Roti) Ko Mohtaaj,, Shab Ko Dua Kia Karta Ke" Illahi (Azwajjal) Rizq E Halaal Ata Farmaye. "Itfaqan Kisi Shab Ek Gaye Uske Ghar Me Gus Aai, Yeh Samja Ke Meri Dua Qabul Hui, Yeh Rizq E Halaal Gaib Se Mujhe Ata Huwa Hai. Gaye Bichad Kar Zibah Ki , Uska Gosht Pakaya Aur Khaya. Subah Ko Malik Ko Khabar Hui. Wo Sarkar E Nabuwat ﷺ Me Nalshi (Yani Faryadi) Huwa. Syedna Dawood Alaysallam Ne Farmaya :"Jane De ! To Maldar Hai Us Mohtaaz Ne Ek Gaye Zibah Kar Li To Kya Huwa?" Wo Bigada Aur Kaha ;"Ya Nabiallah ! Main Haq Chahta Hun. "Farmaya :"Agar Haq Chahta Hai To Gaye Uski Ki Thi. "Wo Aur Barhum Huwa. Farmaya :"Na Sirf Gaye (Balke) Jitna Mal Tere Pass Hai Sab Uski Ka Hai." Wo Aur Zadya Faryadi Huwa To Farmaya :"To Bhi Isi Ki Milk Hai Aur Usi Ka Gulam Hai." Ab Tu Uski Betabi Ki Had Na Thi. Farmaya :"Agar Tasdiq Chahta Hai Abhi Humare Sath Chal."

Us Faqir Aur Us Gaye Wale Ko Humrah E Kaab Le Kar Jungle Tashrif Le Gaye. Waqiah Ajib Tha, Khalq Ka Hujum Sath Ho Liya. Ek Darkaht Ke Niche Hukm Dia Ke "Yaha Khodo. "Khodne Se Insaan Ka Sar Aur Ek Khinjir Jis Par Maqtul Ka Nam Kunda (Yani Likha) Tha, Bar Amad Huwa. Nabiallah (Allaysallato Salam) Ne Us Dakrhat Se Irshad Farmay : "Shadat (Gawahi) Ada Kar Tune Kya Dekha?" Perd Ne Arz Ki:Ya Nabiallah ! (Allaysallam) Yeh Is Faqir Ke Bap Ka Sar Hai, Yeh Gaye Wala Uska Gulaam Tha," Usne Mauqa Pakar Mere Niche Apne Aqa Ko Usi Ke Khanjar Se Zibah Kia Aur Zamin Me Mah Khanjar (Khanjar Ke Sath) Daba Dia Aur Uske Tamaam Amwal Par Qabiz Ho Gaya. Uska Yeh Beta Boht Sagir Sin (Kam Umar) Tha, Usne Hosh Sambala To Apne Aapko "Be Kas

Wa Bezar " Hi Paya Aur Yeh Bhi Na Jana Ke Uska Baap Kon Tha Aur Uska Kuch Maal Bhi Tha Ya Nahi? Hukm E Batin Sabit Huwa, Gulaam Gardan Mara Gaya (Yani Qatl Kia Gaya) Aur Wo Tamaam Amwal Qarstan Faqir Ko Mile.

[Mashnwi Sharif]

Wahi Yaha Bhi Mumkin Ke Dukaan Dar Us Faqir Ke Mauris (Yani Jis Ka Yeh Faqir Waris Hai) Kamdyun (Qarz Dar) Ho, Agar Che Wo Faqir Bhi Us Se Waqif Na Ho, Na Yeh Dukaan Dar Use Pehchanta Hun To Yeh Jabran Dilana Jabar Nahih Balke Haq Ba Haq Dar Rasanidan (Yani Haq Dar Ko Uska Haq Pohchaya Hai.)

Kisi Ka Murid Hote Hue Dusre Se Bait Karna

Arz: Kisi Shakhs Se Bait Kar Ke Dusre Se Ruju Kar Sakta Hai Ya Nahi?

Irshad: Agar Pehle Me Kuch Nuqsan (Yani Kami) Ho To Bait Ho Sakti Hai Warna Nahi, Albata Tajdid Kar Sakta Hai. Adi Bin Musafir Radiallahu Ta'la Anho Farmate Hai :"Main Kisi Silsile Ka Aye Us Se Bait Le Leta Hun Siwa Gulaman E Qadri Ke Ke Bahr Ko Chordh Kar Nahar Ki Tarf Koi Nahi Ata."

Masjid Ki Gardhi

Maulif:

Ek Shab Masjid Ki Gadi Koi Sahab Chura Kar Le Gaye. Ahl Muhalla Ne Police Me Repor Wagera Ki Is Par

Irshad Farmaya : Ek Sal Sultaan Ki Taraf Se Kabba Muazamh Me Nihayat Bais Qimat (Qimati) Sone Ki Qanadil Lagane Ke Liye Aye, Un Me Se Ek Qandil Gayab Ho Gayi. Sharif E Makka (Yani Makka Ke Govnr) Ne Tahqiqaat Ki Pata Chala Ke Khudam E Kabba Ke Sardar Ne Li Hai. Sharif Ke Samne Paishi Hui, Un Se Pucha Gaya. Wo Sahaba Bole :" Kabba Gani Hai Use Hajat Nahi, Mujhe Hajat Thi Maine Le Li. "Sharif Ne Darguzar Farmai.

(Phir Farmaya) Masjid Ki Koi Shaye Laakh Rupe Ki Chura Le Shariat Hath Na Kategi Balke Saza E Tazyana (Yani Kordo Ki Saza) Ka Hukm Hai.

Mangal Ke Din Sine Ke Liye Kapde Katna Kaisa?

Maulif:
Jabalpur Jane Ke Jane Ke Char Roz Baqi Aur Hazrat Mazilah Quds Ke Waste Kapde Silwana They. Sultan Haider Khan Ne Arz Ki Darzi Ko De Diye Jaye.

Irshad: Aj Mangal Ka Din Hai Jiski Nisbat Maula Ali Karamulah Waz Ul Karim Ka Irshad Hai Ke "Jo Kapda Mangal Ke Din Qatah Ho Wo Jale Ga Ya Dubega Ya Chori Ho Jayega."

Qabarstaan Me Juta Pehan Kar Jana Kaisa?

Arz: : Qabrsatan Me Juta Pehan Kar Jane Ka Kya Hukm Hai?

Irshad: Hadees Me Farmaya: "Talwar Ki Dhar Par Pao Rakhna Mujhe Us Se Asaan Hia Ke Musalman Ki Qabr Par Pao Rakhu. [Kanzull Umaal]

Dusri Hadees Me Farmaya:"Agar Main Angaare Par Pao Rakhu Yaha Tak Ke Wo Jute Ka Tala Ordh Kar Mere Talwe Tak Pohcha Jaye To Yeh Mujhe Us Se Zayda Pasand Hai Ke Kisi Musalman Ki Qabar Apr Pau Rakhu."

[Sunan Ibn Majah]

Yeh Wo Farma Rahe Hai Ke Wallah Agar Musalmaan Ke Sar Aur Sine Aur Aankho Par Qadam E Aqdas Rakh De To Us Dono Jahan Ka Chain Bakhsh De ﷺ.

Fatah Ul Qadir Aur Tahtawi Aur Radul Mohtaar Me Hai : Qabrstan Me Jo Naya Rasta Nikala Ho Us Me Chalna Haram Hai. (Rad Ul Mohtaar Kitab Ul Salat,) Ke Wo Zaroor Qabaro Par Hoga Bakhilaf Rah E Qadim Ke Qabare Use Chordh Kar Banai Jati Hai. Huzur E Akram ﷺ Ke Samne Ek Sahab Qabarstaan Me Juta Pehane Nikle. Faramaya

يَا صَاحِبَ السِّبْتِيَّتَيْنِ أَلْقِ سِبْتِيَّتَيْكَ

Aey Baal Saaf Kiye Hue Jute Wale Apne Jute Ko Phenk

[Sahi Ibne Hibaan]

Aur Farmaya

لَاتُؤْذِ صَاحِبَ الْقَبْرِ وَلَا يُؤْذِيْكَ

Na Tu Sahib E Qabar Ko Satana Wo Tujhe Sataye.

[Nazul Lamhat]

Ek Shakhs Ko Dafan Karke Log Chale Gaye. Munkar Nakir Ne Sawal Shuru Kia, Ek Shakhs Juta Pehane Is Taraf Se Nikala. Us Ke Jute Ki Awaz Sun Kar Murada Us Taraf Mutwajah Huwa Aur Qarib Tha Ke Jo Sawal Munkar Nakir Kar

Rahe They Us Ke Jawab Se Qasir Rahta. Marke Bad Zindagi Se Zaid Idrak Ho Jata Hai.

Murde Sunate Hai

Gazwa Badr Sharif Me Musalmano Ne Kufaar Ki Nashtein Jamah Karke Ek Kunwe Me Pat Diye. Huzur ﷺLo Adat E Karima Thi Jab Kis Muqam Ko Fatah Farmate To Waha Tin Din Qayam Farmate They. Yaha Se Tashrif Le Jate Waqt Us Kunwe Par Tashrif Le Gaye Jisme Kafiro Ki Lashein Padi Thi Aur Unhe Nam Banam Awaz De Kar Farmaya :"Hum Ne To Pa Liya Jo Hum Se Humare Rab (Azwajjal) Ne Sacha Wada (Yani Nusrat) Farmaya Tha, Kyon Tumne Bhi Paya Jo Sacha Wada (Yani Nar) Tum Se Tumahre Rab (Azwajjal) Ne Kia Tha? "Ameer Ul Mominin Farooq E Azam Radiallahu Ta'la Anho Ne Arz Ki:

"يَا رَسُوْلَ اللّٰهِ مَا تَكَلَّمَ مِنْ اَجْسَادٍ لَا اَرْوَاحَ فِيْهَا"

Azwajjal Waﷺ Kya Huzur Be Jan Jaso (Yani Jismo Se Kalam Farmate Hai? Farmaya :

مَا اَنْتُمْ بِاَسْمَعَ لِمَا اَقُوْلُ مِنْهُمْ

Jo Kuch Main Kah Raha Hun Use Tum Kuch Un Se Zayda Nahi Sunte Magar Unhe Taqat Nahi Ke Mujhe Laut Kar Jawab De.

[Sahi Bukhari]

To Kafir Tak Sunte Hai, Momin To Momin Hia Aur Phir Aauliya Ki Shan To Arf O Ala Hai.

(Phir Farmaya) Ruh Ek Parinda Hai Aur Jism Panjira. Parinda Jis Waqt Tak Pinjre Me Hai Uski Parwaz Usi Qadr Hai, Jab Pinjare Se Nikal Jaye Us Waqt Uski Quwar Parwaaz Dekhe.

Murdo K Buzurgo Ke Pass Dafan Karo

(Farmaya) Apne Murdo Ko Buzurago Ke Pass Dafan Karo Ke In Ki Barkat Ke Sabab Un Par Azaab Nahi Kia Jata.

هُمُ الْقَوْمُ لَا يَشْقٰى بِهِمْ جَلِيْسُهُمْ

Wo,Wo Log Hai Ke Unka Hum Nashin Bhi Bad Bakht Nahi Hota.

Wal Haja Hadees Me Farmaya:

اَدْفِنُوْا مَوْتَاكُمْ وَسْطَ قَوْمٍ صَالِحِيْنَ

Apne Murdo Ko Nekiyon Ke Darmiyan Dafan Karo.

[Kanzul Umaal]

Gulaab Ke Phool Ka

Maine Hazrat Miyan Sahab Qibla Quds Sira Ko Farmate Suna : Ek Jagah Koi Qabar Khul Gayi Aur Murda Nazar Ane Laga. Dekha Ke Gulaab Ki Wo Skhankhein Uske Badan Se Lipti Hai Aur Gulaab Ke Do Phul Uske Nathno Par Rakhe Hai. Uske Azizo Ne Is Khayal Se Keh Yaha Qabr Pani Ke Sadma Se Khul Gayi , Dusri Jagah Qabar Khod Kar Usme Rakhi, Ab Jo Dekhe To Do Azad Hai Uske Badan Se Lapte Apne Phano Se Uska Munh Bamud Rahe Hai, Hairan Hue. Kisi Sahib E Dil Se Yeh Waqiah Bayan Kia, Unhone Farmaya : Wahan Bhi Yeh Azda Hi They Magar Ek Waliullah Ke Mazar Ka Qurb Tha Iski Barkat Se Wo

Azaab Rehmat Ho Gaya Tha, Wo Azde Darkhat Gul Ki Shakl Ho Gaye They Aur Unke Pichhe Gulaab Phul. Iski Khairiyat Chaho To Wahi Le Jakar Dafan Karo. Wahi Le Jakar Rakha Phir Wahi Darkaht Gul Tha Aur Wahi Gulaab Ke Phul.

Ajab E Qabr Uthh Gaya

Ek Bar Hazrat Syedi Ismail Hazrmi Quds Sira Ul Aziz Ke Ajla (Akabir) Aauliyah E Kiram Se Hai. Ek Qabarstaan Se Guzre. Imaam Mohiden Tibri Ke Akabir Mohdeesin Se Hai, Humara Rakaab (Yani Sath) They. Hazrat Syedi Ismail Ne Un Se Farmaya : "Kya Is Par Aap Imaan Late Hai Ke Murde Zindo Se Kalam Karte Hai?Arz Ki : Han. Farmaya : Us Qabr Wala Mujh Se Kah Raha Hai :" Mian Jannat Ki Bharti Me Se Ho. Age Chale, Wahan Chali Qabrein Thi, Aap Boht Der Tak Rote Rahe Yaha Tak Ke Dhoop Chardh Gayi. Uske Bad Ap Hanse Aur Farmaya :"Tu Bhi Unhi Me Se Hai." Logo Ne Yeh Kaifiyat Dekh Kar Arz Ki : Hazrat ! Yeh Kya Raz Hai? Humari Samj Me Kuch Na Aya. Un Qabar Par Azaab Ho Raha Tha Jise Dekh Kar Main Rota Raha Aur Hazrat E Izaat (Yani Bargah E Khuda Wandi) Me Maine Unki Shafa'at Ki. Maula Ta'la (Azwajjal) Ne Meri Shafa'at Qabul Farmai Aur Un Se Azaab Uthha Liya. Ek Qabr Goshe Me Thi Jis Ki Taraf Mera Khayal Na Gaya Tha Us Main Se Awaz Aai : Ya Syedi Aey Mere Aqa Main To Unho Me Ho Fulah Domni (Gane Wali) Hu." Mujhe Uske Kahne Par Hansi Aa Gayi Aur Maine Kaha : To Bhi Unhi Me Hai. Us Par Se Bhi Azaab Uthha Liya Gaya.
(Sharah Sudur)

"Yeh Hazrat Sarapa Rahmat Hai Jis Taraf Guzar Ho Rehmat Sath Hai."

Nadwiyon Ko Kaisa Samjana Chaiye?

Arz: Nadwa Ke Mutliq Musalmano Ka Kya Khayal Hona Chaiye Aur Nadwiyon Ko Kaisa Smajna Chaiye?

Irshad: Nadwa Khichdi Hai. Pehle Baz Ahl Sunnat Bhi Dhoke Se Us Me Shamil Ho Gaye They Jaise Molvi Mohammad Husain Sahab Ilaabadi Aur Molvi Ahmad Hasan Sahab Kanpuri Aur Molvi Abdul Wahab Sahab Lakhnowi , Iski Shanaato (Buraiyon) Par Itlah Pakar Yeh Log Alhida Ho Gaye. Maulana Ahmad Hasan Sahab Marhum (Jalsa) Nadwa Azimabad Ke Bad Bareli Tashrif Laye. Ramzna Ka Akhir Ashra Tha, Main Apni Masjid Me Mu'atkaf Tha. Maine Khabar Sun Kar Unko Khat Likha Jis Me Iltqaab Yeh Tha

"اَحْمَدَ السِّيْرَةِ حَسَنَ السَّرِيْرَةِ غَيْرَ شِرْكَةِ النَّدْوَةِ الْمُبِيْرَةِ"

Isme Ahmad Hasna Unka Naam Bhi Nikla Aur Mana Yeh Huw Ke Aapki Khaslat Mehmood (Achi Aadat) Aur Tiynat (Tabiyat Wa Jalbat) Mas'aood (Mubarak) Magar Nadwa Tabah Kin Ki Shirkat Mardud. Meri Unki Dosti Thi, Un Alqaab Ko Dekh Kar Boht Hanse Aur Mere Pass Tashrif Laye Aur Farmaya :"Maine Us Se Tauba Karli Hai Aur Aain Jalsa Me Molvi Mohammad Ali Nazim Se Yeh Kah Kar Uthha Hun Ke Molvi Aap Is Majmah Ko Dekhte Hai, Yeh Sab Jahannum Me Jayega Aur Unke Aage Main Aur Aap Hoge. Yeh Nahi Janta Ke Pehle Aap Jayege Ke Pehle Main. "Laknow Ke Jalse Me Ibrahim Ari Ne Apne Lacture Me Sirf La Ila Illah Par Madar E Najaar Rakha, Molvi Abdul Wahab Sahab Laknow Mah Humarahiyan Yeh Farma Kar Uthh Aye Ke Yaha Se To Risalat Bhi Tashri Le Gayi. Is Tarah Sunniyon Me Se Jo Mutlah Hota Gaya Juda Hota Gaya. Yaha Tak Ke Isme Bad Mazhab Rah Gaye Ya To Khule Murtdinn Jaise Rafzi Wahabi Wagerahum Ya Wo Nam Ke Sunni Jo Unko Arakin E Deen Bante Aur Un Se

Itehad Manaate. Nadwa Ka Aqeedah Yeh Hai Ke "Naichri Wawahbi, Qadyani Rafzi Sab Ahl Qibla Hai Lihaja Sab Musalmaan Hai. Ahl Qibla Ki Takfir Jaiz Nahi. Khuda Sab Ko Ek Nazar Se Dekhta Hai Jaise Baritish Govt Ker Use Uski Raiyat (Riaya) Ke Sab Mazhab Wale Ek Hai."

Hum Ese Aqeedah Wahabiyah (Behuda Aqeede) Se Allah (Azwajjal) Ki Panah Mangte Hai , Koi Musalaan Esa Nahi Kah Sakta. Quran E Azim Farmata Hai :

اَفَنَجْعَلُ الْمُسْلِمِیْنَ كَالْمُجْرِمِیْنَ (۳۵)
مَا لَكُمْ كَیْفَ تَحْكُمُوْنَ (۳۶)

Tarjumah:
Kya Hum Mutiao Ko Mujrimo Ke Mishl Kar De Tumhe Kya Huwa Kisa Hukm Lagate Ho.

Aur Farmata Hai :

اَمْ نَجْعَلُ الْمُتَّقِیْنَ كَالْفُجَّارِ

Kya Hum Parhezgaro Ko Badkaro Ki Manid Kar De.

لَیْسُوْا سَوَآءً

Tarjumah:
Sab Ek Se Nahi.

هَلْ یَسْتَوٗنَ

Kya Yeh Sab Barabar Hai.

Aur Farmata Hai:

لَا یَسْتَوِیْٓ اَصْحٰبُ النَّارِ وَ اَصْحٰبُ الْجَنَّةِ اَصْحٰبُ الْجَنَّةِ هُمُ الْفَآئِزُوْنَ (۲۰)

Dozakh Wale Aur Jannat Wale Barabar Nahi. Jannat Wale Hi Kamyaab Hoge.

Quran E Azim Me Is Mazmun Ki Bakasrat Ayat Hai. Sidiq E Akbar Wa Farooq E Azam (Radiallahu Ta'la Anho) Par Rafzi Tabra Bakte Hai, Nadwa Kahte Hai :"Sunni Aur Shia Ka Qat'ayat Me Itefaq Hai, Sirf Zaniyat Me Ikhtlaaf Hai. Zara Zara Si Baat Pahad Bana Kar Kaha Tak Naubat Pohchi Hai." To Ab Na Sidiq (Radiallahu Ta'la Anho) Ki Sahabiyat Qatai Thhehari Na Sidiq Wa Farooq (Radiallahu Ta'la Anho) Ki Khilafat E Rashida Qatai Hui Na Sidiq Wa Farooq E(Radiallahu Ta'la Anhuma) Ka Jannati Hona Qatai Raha, Sab Zaniyat Ho Gaye ! Rawafiz Ka Tabra Bakna Sidiq Wa Farooq (Radiallahu Ta'la Anhuma) Ko Galiyah Dena Ek Zara Si Baat Hui !

Jannat Ki Barti Ke Ma'na

Arz: Jannat Ki Barti , Kya Ma'na?

Irshad: Jannat Boht Wasih Makaan Hai?

عَرْضُہَا السَّمٰوٰتُ وَالْاَرْضُ

Sato Asman Aur Sato Zamin Uski Chodan Aa Jaye.

Iski Wus'at Allah Wa Rasool Azwajjal Wa ﷺ Hi Jante Hai. Is Me Pehle Arbaab E Ishthaaq Bheje Jayege Jinhone Amaal E Saleh Kiye Aur Apni Hasnaat (Yani Naikyon) Ke Sabab Musthaq E Jannat Hue Yani "Istehaaq E Tafzili Na Wajudi Ke Kisi Ko Nahi, Maulna Ta'la Azwajjal Apne Bando Ko Amal E Saleh Ki Taufiq Deta Hai Phir Un Me Amal E Saleh Paida Farmata Hai. Phr Apne Karam Se Unhe Qabul Farmata Hai Apni Rehmat Se Unke Auzu Jannat Dega Yeh Sab Uska Fazal Hi Fazal Hai. Jab Yeh Log Apne Apne Mehlo Me Aram Kar Lege Jannat Boht Zayda Khali Rahegi To Be Istehaq Walo Ko Apne Mehaz Karam

Se Is Me Bharega. Yeh Jannat Ki Bharti Hai Aur Ab Bhi Boht Jagah Khali Rahegi To Rab Azwajjal Un Ruho Ko Ke Dunia Me Na Bheji Gayi Jism Ata Farma Kar Un Makano Me Basayega Yeh Boht Aram Se Rahe, Na Dunia Ki Surat Dekhi Na Ki Taklif Sahi , Na Maut Chakni Na Koi Amal Kia, Faqat Allah Wa Rasool Azwajjal Wa ﷺ Par Imaan Aur Humesa Ke Liye "Daraul Jinaan" (Yani Jannat)

فَسُبْحٰنَ وَاسِعُ الرَّحْمَةِ!

Hadees E Najaat Ka Matlab

Arz: Naichri Is Par Boht Zor Dete Hai, Dupti Nazir Ahmad Ne To Saaf Likh Dia Hai Ke Najaat Ke Liye "La Illa Illah" Kafi Hai "Mohammadur Rasoolallah" Ki Kuch Hajat Nahi Aur Is Par Hadees "

"مَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ دَخَلَ الْجَنَّةَ"

Se Sanad Laate Hai. Hadees Ka Matalb Kya Hai?

Irshad: Hadees "Haq" Hai Aur Za'am E Khabi (Yani Khabis Ka Guman) "Kufr". La Ilah Illah" Kaima Taiba Ka Ilm (Yani Nam) Hai Jis Se Pura Kalma Murad Hai. Agar Koi Kahe Al Humduh Sath Bar Kaho Ya Qul Huwalah 11 Bar Kaho, Kya Is Se Sirf Lafz Alhumdh Ya Lafz Qul Walah Murad Hogi ! Hargiz Nahi Balke Puri Surtein Ke Ikhsaran Jin Ke Naam Yeh Hai. Kalma Taiba Ka Ikhtsaar La Illah Nahi Ho Sakta Tha Ke Nafi Mehaj Bala Istna To Mazallah Kalma E Kufr Hai. Lajiz Nafs Kalma Iska Ikhtsaar Huwa. Yeh Ek Zahir Jawab Hai.

Aur Mere Nazdik To Haqiqat Amar Yeh Hai Ke Beshak Sirf La Illah Illah Najat Ka Zamin Hai Aur Isi Se Wo Malun Ma'ni Ki Tasdiq"Sache Dil Se Imaan Lana Ke Jis Zaat Jameh Jamih Kamalat , Munza (Pak) Az Jamih Aiyu Wa Naqas Ka Ilm Pak (Yani Nam) Waqeh Me Allah Hai Jisne Sachi Kitabein Utarein , Sache Rasool Bheje , Mohammad Rasoolallah ﷺAfzal Ul Rasool (Yani Sab Rasoolo Se Afzal) Wa Khatam Ul Nabiyin (Sab Se Akhiri Nabi) Kya Wo Jis Ke Kalaam Ka Ek Ek Huruf Yaqini Qatai Haq Hai Jis Me Kazb Ya Sahwiyah Khata Ka Aslan Kisi Tarah Imkaan Nahi." Jisne Allah Ko Is Tarah Pehchana Usi Ne Allah Azwajjal Ko Jana, Usi Ne La Illah Illah Mana Aur Jise Zarooriyat E Deen Se Kisi Bat Me Shak Ya Shuba Hai Usne Na Hargiz Allah Ko Jana Na La Ilah Illah Mana. Maslan Jo Shkahs La Ilah Illlah Par Imaan Ka Dawa Rkahe Aur Mohammadur Rasoolallah ﷺ Ko Na Mane Wo Ese Ki Tauheed Ki Gawahi Deta Hai, Ese Ko Allah Smaja Hai Jisne Mohammadur Rasoolallah ﷺKo Na Bheja Aur Wo Hargiz Allah Nahi, Usne Apne Khayal Me Ek Batil Taswur Jama Akr Uska Nam Allah Rakha Liya Hai. Yeh Har Momin (Yani Imaan Lane Wala) Nahi Balke Allah Ke Sath Mushrik (Shirk Karne Wala) Hai. Allah Yaqinan Wo Hai Jisne Mohammadur Rasoolallah ﷺKo Haq Ke Sath Bheja To Allah Par Imaan Wahi Layega Jo Huzur Aqdas ﷺPar Imaan Rakhta Hai. Is Par Tamaam Zarooriyat E Deen Ko Qayas Kar Lo Maslan Jo Allah Azwajall Ka Muqir (Yani Iqrar Karne Wala) Aur Qayamt Ka Munkir Hai Yaqinan Allah Ka Munkir Aur Us Iqraar Ka Mushrik Hai To Ese Ko Allah Thhheraya Jo Qayamat Na Layega Halake Allah Wo Hai Ke Qayamat Jiska Sacha Wada Hai. Wala Haza Ul Qayas.

Ab Ba Fazal E Ta'la Mani Be Takluf Sahi Ho Gaye Lehaja Apne Risala " Bab Ul Aqaid Wal Kalam" Main Sabit Ka Hai Ke "Kufar Sirf Jahal Ballah Ka Naam Hai" Jo Allah Ko Sahi Taur Par Janta Manta Hai Kafir Ho Sakta Aur Jo Kafir Hai

Allah Ko Hargiz Nahi Jan Sakta Agar Che Kitna Hi Bada Dawa Ilm Wa Marifat Ka Kare Jiase Deobandiayh Wahabiyah Wa Mirzaiyah Aur Unki Mishl Dusre Kufaar. Allah Unhe Ruswa Kare.

Bad Mazhabo Ke Ilm Se Milna Kaisa?

Arz: Un Logo Ki Nisbat Ke Agar Bad Mazhab Alim Se Milne Ko Manah Kia Jaaye To Kahi Alim Ailm Sab Ek Hai?

Irshad: Unka Shumar Bhi Unhi Me Se Hai. Allah Azwajjal Farmata Hai.

وَمَنۡ یَّتَوَلَّہُمۡ مِّنۡکُمۡ فَاِنَّہٗ مِنۡہُمۡ ؕ

Tum Me Se Jo Un Se Dosti Rakhega Wo Beshak Nhi Me Se Hai.

Ameer Ul Mominin Maula Ali Karamullah Waz Ul Karim Farmate Hai:

اَلْاَعْدَاءُ ثَلٰثَةٌ عَدُوُّكَ وَعَدُوُّ صَدِيْقِكَ وَصَدِيْقُ عَدُوِّكَ:

(Dushman Tin Hai : Ek Tera Dushman, Ek Tere Dushman Ka Dushman Aur Tere Dushman Ka Dost.)

[Surah Maida Ayat 51]

Yuhi Allah Azwajjal Ke Dushman Tino Qism Hai Ek To Ibtedan Uske Dushman, Wo Kafiran E Asli Hai.

فَاِنَّ اللہَ عَدُوٌّ لِّلۡکٰفِرِیۡنَ

Tarjumah:

To Allah Dushman Hai Kafiro Ka.

[Surah Baqra Ayat 98]

Allah Azwajjal Ke Dushmano Ko Apna Dushman Janiye

Arz: Huzur Hum Logo Ko Bhi Chaiye Ke Unko Apna Dushman Jane?

Irshad: Har Musalmaan Par Farz E Azam Hai Ke Allah (Azwajjal) Ke Sab Dosto Se Mahabbt Rakhe Aur Us Ke Sab Dushmano Se Adawat Rakhe. Yeh Humara Ain Imaan Hai.

Kafiro Se Kaisi Adawat Rakhni Chaiye?

(Isi Tazkira Me Farmaya) Ba Humde Ta'la Maine Jab Se Hosh Sambhala Allah Azwajjal Ke Sab Dushmano Se Dil Me Sakht Nafrat Hi Pail Ek Bar Apne Dahat (Dihat) Ko Gaya Tha, Koi Muqdama Paish Aya Jisme Chopal Ke Tamaam Ke Tamaam Mulazimo Ko Badayu Jana Pada, Main Tanha Raha. Usme Mazallah Dard Qulnj (Badi Intdi Ka Dard) Kar Daure Huwa Karte They. Is Din Zohar Ke Waqt Se Shuru Huwa, Isi Halat Me Jis Tarah Bana , Wuju Kia. Ab Namaz Ko Nahi Khada Huwa Jata. Rba Azwajjal S Edua Ki Aur Huzur E Aqdas صلی اللہ علیہ وسلم Se Madad Mangi. Maula Azwajjal Muztar (Yani Pareshan)Ki Pukar Sunta Hai, Maine Sunto Ki Niyat Bandhi , Dard Ka Bilkul Na Tha. Jab Salam Phera Isi Shidat Se Tha. Fauran Uth Kar Farzo Ki Niyat Bandhi, Dard Jata Raha. Jab Salam Phera Phir Wahi Halat Th. Bad Ki Sunnatein Padi, Dard Mauquf (Yani Khatam) Aur Salam Ke Bad Phir Badsatur, Miane Kaha : Ab Asar Tak Hota Ra. Palnag Par Leta Karwat Le Raha Tha Ke Dard Se Kisi Pehlu Qarar Na Tha. Itne Me Samne Se Isi Gao Ka Ek Barhaman Ke (Khabis :Baz Am E Khud Qarib Qarib

Tauheed Ka Qayl Aur Bara E Makar Wa Fareb Mere Khush Karne Ke Liye Musalmano Ki Taraf Mayl Banta Tha) Guzra, Phatak Khula Huwa Tha, Mujhe Dekh Kar Andar Aya Aur Mere Pet Par Hath Rakh Kar Puchha Kia Yaha Dard Hai? Mujhe Iska Najas Hath Badan Ko Lagne Se Itni Karahat Wa Nafrat Paida Hui Ke Dard Ko Bhul Gaya Aur Yeh Taklif Us Se Bad Kar Malum Hui Ke Ek Kafir Ka Hath Mere Pet Par Hai. Esi Adawat Rakhna Chaiye.

Badmazhabo Ke Pass Bethhna Kaisa?

Arz: Aksar Log Bad Mazhabo Ke Pass Jaanbuz Kar Bethhate Hai. Un Ke Liye Kya Hukm Hai?

Irshad: Haram Hai Aur Bad Mazhab Ho Jane Ka Andesha Kamil Aur Dostana Ho To Deen Ke Liye Zahar Qatil. Rasoolallah ﷺ Farmate Hai :

اِيَّاكُمْ وَاِيَّاهُمْ لَا يُضِلُّوْنَكُمْ
وَلَا يَفْتِنُوْنَكُمْ

Unhe Apne Se Dur Karo Aur Un Se Dur Bhago Wo Tumhe Gumrah Na Kar De Kahi Wo Tumhe Fitne Me Na Dale.
[Sahi Muslim Muqdama]

Aur Apne Nafs Par Aitmaad Karne Wala Bade Kazaab Par Aitmaad Karta Hai, (Nafs Agar Koi Baq Qasam Ka Kar Kahe To Sab Se Bad Kar Jhoota Hai Na Ke Jab Khali Wada Kare.) Sahi Hadeees Me Farmaya : Jab Dajaal Niklega, Kuch Use Tamaashe Ke Taur Par Dekhne Jayege Ke Hum To Apne Deen Par Mustqim (Yani Qayam) Hai , Hume Us Se Kya Nuqsan Hoga? Waha Jakar

Waise Hi Ho Jayege. Hadees Main Hai Nabi ﷺ Ne Farmaya "Main Khalf Se Kahta Hun Jo Jis Qaum Se Dosti Rakhta Hai Uska Hashr Usi Ke Sath Hoga.

Syed E Aalam ﷺ Ka Irshad Humara Imaan Aur Phir Huzur Ka Khalf (Yani Qasam) Se Farmana. Dusri Hadees Hai :"Jo Kafiro Se Mahabbat Rakhega Wo Unhi Me Se Hai."

Bad Mazhabo Ke Pass Bethhane Wale Ko Marte Waqt Kalma Nasib Na Huwa

Imaam Jalaludeen Suyuti Rehamtulllah Allay "Sharah Sudur" Me Naqal Farmate Hai ; Ek Shakhs Rawafiz Ke Pass Bethha Karta Tha. Jab Uski Nazah Ka Waqt Aya , Logo Ne Hasb E Mamul Use Kalma Taiba Ki Talqin Ki. Kaha : Nahi Kaha Jata. Pucha Kyon? Kaha : Yeh Do Shakhs Khade Kah Rahe Hia Tu Unke Pass Bethha Akrta Tha Jo Abubakr Wa Umar Radiallahu Ta'la Anho Ko Bura Kahte They, Ab Yeh Chahta Hai Ke Kalma Pad Kar Uthhe, Hargiz Na Padene Dege.

[Sharah Sudur]

Yeh Natija Hai Bad Mazhabo Ke Pass Bethhane Ka. Jab Sidiq E Akbar Wa Farooq E Azam Radiallahu Ta'la Anho Ke Bad Goyo (Bura Kahne Walo) Se Mail Jhol Ki Yeh Shamat Hai To Qadiyanio Aur Wahabiyon Aur Deobandio Ke Pass Nashisat Wa Barkhasast (Uthhane Bethhane) Ki Afat Kis Qadr Shadid Hogi? Unki Bad Goyi Sahab Tak Hai Inki Ambiyah Aur Syed Ul Ambiyah ﷺ Aur Allah Azwajjal Tak.

Agar Bad Mazhab Ho To?

Arz: Agar Mulazim Hai Aur Khushamad Me Laga Rahe?

Irshad: Itna Bartao Rakho Allah Wa Rasool Azwajjal Wa ﷺ Ke Dushmano Se Jitna Apne Dushmano Se Rakhte Ho.

Sachhe Majzub Ki Pehchaan

Arz: Huzur Mjzub Ki Kya Pehchaan Hai?

Irshad: Sache Majzub Ki Yeh Pehchaan Hai Ke Shariat E Muthara Ka Bhi Muqabla Na Karega.

Majzub Ki Dua Ka Sar

Hazrat Syed Musa Suhag Rehamtullah Allay Mash'hur Mujazib (Majzub Ki Jamah) Se They, Ahmadabad Me Mazaar Sharif Hai. Main Ziyarat Se Mushraf Huwa Hun. Zanana Wajeh Rakhte They. Ke Bar Qahat Shadid Pada. Badhsha Wa Qazi Ka Akabir Jamah Hokar Hazrat Ke Pass Dua Ke Liye Gaye Inkar Farmate Hai Ke Main Kya Dua Ke Qabil Hun. Jab Logo Ki Aazari Had Se Guzari Ek Pathhar Uthhaya Aur Dusre Hath Ki Chhudiyon Ki Taraf Laye Aur Asman Ki Janib Muh Uthha Kar Kaha ; Mim Bheje Ya Apna Suhaag Lijiye ! Yeh Kahna Tha Ke Gataye Pahad Ki Tarah Umadi Aur Jal Thal Bhar Diye.

[Al Qaul Ul Jali Fi Zikr Ul Asar Alwali]

Majzub Ki Namaz

Ek Din Namaz E Jumuah Ke Waqt Bazar Me Jaa Rahe They, Idhar Se Qazi Shehar Ke Jameh Masjid Ko Jate They Aye, Unhe Dekh Kar Amar Bil Maruf Kia Ke Yeh Wajeh Mardo Ko Haram Hai. Mardana Libaas Pehane Aur Namaz Ko Chale. Is Par Inkar O Muqabala Na Kia. Chudiyah Aur Zewar Aur Zanana Libass Utara Aur Masjid Ko Sath Ho Liye, Khutba Suna. Jab Jamat Qayam Hui Aur Imaam Ne Takbir Tahrima Kahi Allahu Akbar, Sunte Hi Unki Halat Badli, Farmaya Allahu Akbar Mera Khawand Esa Zinda Hai Ke Kabhi Na Marega Aur Yeh Mujhe Bewa Kiye Dete Hia. Itna Kahna Tha Ke Sar Se Pao Tak Wahi Surkh Libaas Tha Aur Wahi Chhudiyah.

Andhi Taqlid Ke Taur Par Unke Mujawaro Ko Dkeha Ke Ab Tak Baliyah Kade Joshan Pehante Hai, Yeh Gumrahi Hai. Sufi "Sahib Tahaqeek" (Hai) Aur Unka Muqlid (Yani Na Samja Pairokar) Zindiq (Yan Bedeen).

Sache Wajd Ki Pehchaan

Arz: Sache Wajd Ki Kya Pehchaan Hai?

Irshad: Yeh Ke Faraiz Wa Wajibaat Me Makhil (Yani Rukawat Dalne Wala) Na Ho.

Halat E Wajd Me Bhi Namaz Qaza Na Hui

Hazrat Syed Abul Hasan Ahmad Noori (Allayrehma) Par Wajd Tari Huwa, Tin Shabna Roz (Yani Rat Din) Guzr Gaye Hazrat Syed Ul Taifa Junaid Baghdaadi Radiallahu Ta'ala Anho Ke Hum Asar (Hum Zamama) They, Kisi Ne Syed Ul Taif Junaid Bagdadi Radiallahu Ta'la Anho Se Yeh Halat E Arz Ki. Farmaya : Namaz Ka Kya Hal Hai?Arz Ki : Namazo Ke Waqt Hoshiyar Ho Jate Hai Phir Wahi Kafiyat Tari Ho Jati Hai. Farmaya Al Humdullulah Unka Wajd Sacha Hai.

[Tazkira Tul Aauliyah Hisa 2]

[Ahkam E Shariat]

(Iske Bad Farmaya) Namaz, Jab Tak Aqal Baqi Hai, Kisi Waqt Me Mauf Nahi.

Ramzan Sharif Ke Roze Halat E Safar Me Ya Marz Ke Roz Rakhne Ki Taaqat Nahi Ijazat Hai Ke Qaza Kare.

[Rad Ul Mohtaar Al Daur Mukhtaar]

Isi Tarah Zakaat Sahib E Nisaab Par Aur Hajj Sahib E Istita'at Par Farz Hai Lekin Namaz Sab Par Beharhaal Farz Hai, Yaha Tak Ke Kisi Hamila Aurat Ki Nisf Bacha Paida Ho Liya Hia Aur Namaz Ka Waqt Aa Gaya To Abhi Nafsa (Nafaas Wali) Nahi Hukm Hia Ke Gada Khode Ya Deg Par Bethhe Aur Is Tarh Namaz Pade Ke Bache Ko Taklif Na Ho.

[Rad Ul Mohtaar Al Daur E Mukhtaar]

Ya Bimaar Hai Khade Hone Ki Taaqat Nahi (To) Deewar Ya Asa Ya Kisi Shakhs Ke Sahare Khade Ho Kar Namaz Ada Kare Aur Agar Inti Der Khada Nahi Rah Sakta To Jitni Der Mumkin Ho Qayam Farz Hai Aur Agar Che Isi Qadr Ke Takbir

E Tahrima Khade Ho Kar Kahe Le Aur Bethh Jaye. Agar Bethha Bhi Na Skae To Lete Lete Isharo Se Pade.

Qadmin Mubaarak Suj Jate

Huzur ﷺ Namaz Ki Kasharat Farmate Yaha Tak Ke Paye Mubarka Suj Jate, Sahaba E Kiram (Allay Rizwan) Arz Karte :"Huzur ﷺ Is Qadr Kyon Taklif Gawara Farmate Hai? Maula Ta'la Ne Huzur ﷺKo Har Tarha Ki Maufi Ata Farmai Hai. "Farmate Hia " To Kya Main Kamil Shukr Guzaar Banda Na Ho !
[Sahi Bukhari]

Yaha Tak Ek Rab Azwajjal Ne Khud Hi Bakamaal E Mahabbat Irshad Farmaya :

طٰہٰ ۚ(۱)

مَاۤ اَنۡزَلۡنَا عَلَیۡکَ الۡقُرۡاٰنَ لِتَشۡقٰۤی ۙ(۲)

Aey Chodwi Rat Ke Chand ! Humne Tum Par Quraan Isliye Na Utaara Ke Tum Mushqat Me Pado.
[Surah Taha Ayat 1,2]

Garz Namaz Marte Waqt Mauf Nahi. Rab Azwajjal Farmata Hai :

وَاعۡبُدۡ رَبَّکَ حَتّٰی یَاۡتِیَکَ الۡیَقِیۡنُ (۹۹؀)

Aeu Bande Apne Rab (Azwajjal) Ki Ibadat Kiye Ja, Yaha Tak Ke Tujhe Maut Aaye.

[Surah Hajar Ayat 99]

Aqal Jati Rahi

Ek Sahab Salehin Se They, Boht Zaif Hue. Panjgana Masjid Ki Hazri Na Chodte. Ek Shab Isa Ki Hazri Me Gir Pade, Chot Aai, Bad E NamazArz Ki : IIlahi Azwajjal Ab Main Boht Zaif Huwa, Badhsha Apne Bude Gulamo Ko Khidmat Se Azad Kar Dete Hai, (Lihaja) Mujhe Azad Farma. Unki Dua Qabul Hui Magar Yun Ke Subah Uthhe To Majnun They. Yani "Jab Tak Aqal E Taklifi Baqi Hai Namaz Mauf Nahi."

Mard Ko Chhoti Rkahna Jaiz Hai Ya Nahi?

Arz: Mard Ko Choti Rakhna Jaiz Hai Ya Nahi? Baz Faqir Rakhte Hai.

Irshad: Haram Hai. Hadees Me Farmaya :

لَعَنَ اللّٰهُ الْمُتَشَبِّهِيْنَ مِنَ الرِّجَالِ بِالنِّسَاءِ

وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ

Alla Azwajjal Ki Laanat Hai Ese Mardo Par Jo Aurto Se Mushbihat Rakhe Aur Esi Aurto Par Jo Mardo Se Mushabahar Paida Kare.

[Musnad Ahmad Bin Humble.]

Waladul Haram Ko Imaam Banana Kaisa?

Arz: Walad Ul Haram Ke Pichhe Namaz Ho Jayegi Ya Nahi?

Irshad: Agar Is Se Ilm Wa Taqwa Me Zayda Uski Mishal Jamaa Me Maujud Ho To Ise Imaam Banana Na Chiaye. Ha Agar Yeh Hi Sab Hazrin Se Ilm Wa Taqwa Me Zaid Ho To Isi Ko Imaam Banaya Jaye.

[Rad Ul Muhtaar Al Daur E Mukhtaar]

Arz: Huzur ! Is Me Bache Ka Kya Qasur Hai?

Irshad: Sharah K Taksir (Kashrat) Jamat Ka Bada Lihaj Hai. Imaam Ne Jab Koi Esi Bat Ho Jis Se Qaum Ko Nafrat Aur Bais E Taqlil Jamat (Yani Jamat Me Kami Ka Sabab) Ho, Iski Imaamat Napasnd Hai Agar Che Uska Qasur Na Ho Walhaja Jiske Badan Me Bars (Safed Kord) Ke Daag Bakasharat Ho Uski Imaamat Makruh Hai.

Dar Ul Mohtar Al Rad Ul Mukhtaar)
Ragbat Jamat Hi Ke Lihaj Se Musthab Hai Ke Aur Fazail Me Musawat Ke Bad Imaam Khub Surat Wa Khush Gulo (Yani Khus Awaz) Ho. Namaz Ko Logo Ne Asaan Samaj Liya Hai. Awam Be Chare Kis Ginti Me , Baz Bade Bade Alim Jo Kahte Hai Unki Namaz Sahi Nahi Hoti.

Teri Rehmat Ke Tufail

(Phir Farmaya) Ke Ibaadat Mehaz لِوَجْهِ اللّٰه

(Yani Sirf Allah Ki Raza Ke Liye) Hona Chaiye, Kabhi Apne Amaal Par Naza Na Ho Ke Kisi Ke Umar Bhar Ke Amaal E Hasna Uski Kisi Ek (Bhi) Naimat Ka Jo Usne Apni Rehmat Se Ata Farmai Hai, Badla Nahi Ho Sakte. Agli Ummato Me Ek Banda E Khuda Bich Samandar Me Ek Pahad Par Jaha Insaan Ka Guzar Na Tha, Rad Din Ibaadat E Illahi (Azwajjal) Me Mashgul Rahte Rab Azwajjal Ne Us Pahad Par Inke Liye Anaar Ka Ek Darkhat Ugaya Aur Ek Sharire Chasma Nikala, Anar Khate Aur Wo Pani Pite Aur Ibaadat Karte, 400 Baras Isi Tarah Guzare.

Zahir Hai Ke Jab Insaan Bilkul Tan E Tanha Zindagi Basar Kare Aur Koi Qasur Kar Sakta Hai Jiska Taluq Dusre Se Ho Aur Aksar Wahi Hai. Garz Jab In Ke Nazh Ka Waqt Aya. Hazrat Izrail Allaysallam Tashrif Laye. Unhone Kaha : Itni Ijazat Dijiye Ke Main Wuju Taza Karke Do Raqat Namaz Pad Lu. Jab Dusri Raqat Ke Dusre Sajde Me Jau Qabz E Ruh Kar Lena. Unhone Farmaya : Main Tumhare Liye Itni Ijazat Laya Ho. Unhone Wuju Kiya, Do Rakaat Namaz Padi. Dusri Rakaat Ke Sajde Me Inqtaal Huwa. Badan Un Ka Salamat Hai Ab Tak Waise Hi Sajde Me Hai. Jibril Amin Allaysalalm Ne Huzur Aqdas ﷺ Se Arz Ki : Hum Jab Asman Se Utarate Ya Asman Ko Jate Hai To Unhe Isi Tarah Sar Ba Sujud Dekhte Hai. Yeh Banda Jab Qyaamat Ke Roz Hazir Hoge Ibadat Ke Siwa Nama E Amal Me Koi Gunah To Hoga Hi Nahi , Hisab Wa Mizaan Ki Kya Hajat ! Rab Ul Izzat Azwajjal Irshad Farmayega :

Mer Bande Ko Meri Rahmmat Se Jannnat Me Le Jao.

Unke Muh Se Niklega :"Aey Mere Rab Azwajjal Balke Mere Amal Se " Yani Maine Amal Hi Ese Kiye Jin Se Mustaq E Jannat Hun. Irshad Hoga :"Laut Aao Aur Mizaan (Tarazo) Khadi Karo, Uski 400 Baras Ki Ibaadat Ek Pale Me Aur

Humari Naimato Se Jo Humne Use 400 Baras Me Diye, Sirf Aankh Ki Naimat Dusre Me Rakho, " Wazan Kiya Jayega , Unke 400 Baras Ke Amal Se Ek Yeh Naitmat Khai Zayda Hogi. Irshad Hoga :

Mere Bande Ko Mere Jahnnum Me Le Jao Mere Adal Se.

Is Par Gabra Kar Arz Karege :" Nahi Aey Rab Azwajjal Mere Balke Teri Rehmat Se. "Irshad Hoga :

Mere Bande Ko Meri Jannat Me Meri Rehmat Se Le Jao.

Mustdark Al Sahihain

Qayamat Ke Din Sab Se Pehle Namaz Hi Ki Pursish (Puch Gachh) Hogi.
[Kanzul Umaal]

Shafa'at E Mustafa ﷺ

(Is Ke Bad Kuch Aur Waqiat Bayan Farmaya Ke) Sab Awalin Wa Akhirn Jamah Hoge Aur Is Din Zare Zare Ka Hisab Hoga. Baz Musalimin Bhi Apne Ma'asi (Yani Gunaho) Par Mauzab Kiye (Yani Azaab Diye) Jayege (Lekin) Koi Musalmaan Puri Saza Na Payega (Balke) Saza Puri Hone Se Pehle Hi Huzur E Aqdas ﷺ Ki Shafa'at Unhe Najaat Dilwa Degi. Saza Agar Puri Ho Leti To Najaat Aap Hi Hoti Shafa'at Ka Kya Asar Hota Lekin Shafa'at Unhe Bakhswayegi Jo Sabit Huwa Ke Saza Puri Na Hone Payegi.
[Abr E Karam]
(Phir Farmaya)

Ek Banda Hazir Hoga. Rabul Izzat (Azwajjal) Ka Hukm Hoga, Iska Nama E Amal Use Di Jayega. Wo To Mara (Yani Sahifa) Had Ne Nigah Tak Tawil Aur Sarapa Gunhao Se Bhara Hoga. Apna Nama E Amal Khud Padega, Usme Sagaar Wa Kabaar Sab Likhe Hoge. Yeh Chhote Chhote Gunah Zahir Karega Aur Kabaar (Kabira Gunaho) Ko Chhordh Dia Jayega. Rab Azwajjal Farmayega Pad Liya? Kahega Han ! Sab Pad Liya. Farmayega :"Aey Mere Farishton ! Iske Har Gunah Ke Badle Ek Naiki Likho. " Us Waqt Chila Uthhega Ke Illahi (Azwajjal) Mere Bade Gunah To Rah Hi Gaye Hai, Maine To Sirf Sagaar (Yani Sagira Gunah) Pade.

[Jameh Tirmizi, Kitaab Sifat Ul Jahannum,]

Yeh Sab Sadqa Hai Nabi ﷺ Ka.

Raza E Musatafa ﷺ

Hadees Me Hai Jab Yeh Aya Karima Nazil Hui :

وَ لَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى ؕ(۵)

Al Bata Qarib Hai Ke Tumhara Rab (Azwajjal) Tumhe Itna Dega Ke Tum Razi Ho Jaoge.

[Surah Zuha Ayat 5]

Huzur Shafih Ul Muzanbiyin (Yani Gunahgaro Ki Shafa'at Farmane Wale) ﷺ Ne Irshad Farmaya :

Esa Hai To Main Razi Na Hoga Agar Mera Ek Ummati Bhi Naar Me Raha.

[Tafsir Ul Kabir, Surah Zuha , Tahat Ayat]

Roz E Qayamat Daruga Dozakh (Hazrat Malik) Allaysalato Sallam Huzur E Aqdas ﷺ Ki Shafa'atein Dekh Kar Arz Karege : "Huzur ﷺ Ne Apni Ummat Me Gazab E Illahi Azwajjal Ko Koi Hisa Na Chordha."

[Musdark Al Hakim]

Dono Ko Jannat Mile Jao

(Phir Farmaya) Qayamat Ke Roz Do Bande Dozakh Se Nikale Jayege, Rab Azwajjal Farmayega :"Jo Kuch Tumhe Pohcha Tumhare Amal Ka Badla Tah, Main Kisi Par Zulm Nahi Karta, Phir Jahannum Me Chale Jao." Un Me Se Ek To Dorta Huwa Jahnnum Ki Taraf Jayega Aur Dsura Ahista. Hukm Hoga :"Waps Lao" Is Shifati (Jaldi) Aur Ahistagi Ka Sabab Puchho." "Jaldi Karne Wala Arz Karega :" Aey Rab (Azwajjal) Mere ! Nafarmani Ke Sabab Yeh Kuch Dekh Chuka Tha, Kya Ab Bhi Nafarmani Karta !" Dusra Arz Kaege :"Illahi Azwajjall Mujhe Ummid Na Thi Ke Jahannum Se Nikaal Kar Mujhe Phir Is Me Bhejega." " Hukm Hoga :" Dono Ko Jannat Me Ley Jao."

[Ahya Uloom]

Kya Alm Ki Sohbat Me Admi Bigad Jata Hai?

Arz: Baz Log Kahte Hia Ke Alim Ki Shohbat Me Bethhane Se Admi Bigad Jata Hai?

Irshad: Hadees Me To Yeh Farmaya Hia :

اُغْـدُ عَـالِمًا اَوْ مُتَعَلِّمًا اَوْ مُسْتَمِعًا اَوْ مُحِبًّا

وَلَا تَكُنِ الْخَامِسَ فَتَهْلِكَ

Is Haal Me Subah Kar Ke To Alam Ho Ya Mut'alam Ya Alim Ki Batein Sunane Wala, Ya Alim Ka Muhib Aur Pancha Na Hona Ke Halak Ho Jaoge.
[Kashf Ul Khafa]

Talaaq E Muglazah Ke Bad Bagair Halala Ruju Karna Kaisa?

Arz: Zaid Ne Apni Aurat Ko Talaq E Muglza De Di. Ulma Se Istfata Pucha , Halaka Ka Hukm Mila, Agar Bagair Halaala Raja'at Karle?

Irshad: Haram E Qatai Hai. Jab Iddat Guzre Le Aur Mutlaqa Ka Nikah Dusre Shakhs Se Ho Aur Wo Us Se Hum Bistar Ho Phiir Wo Talaq De Aur Phir Iddat Guzre. Uske Bad Zaid Se Nikah Ho Skata Hai, Bagair Iske Zana E Khalis Hoga.
[Al Bahr Ul Araqi]

Halala Ke Liye Humbistari Shart Hai

(Isi Silsile Me Farmaya) Ek Sahabiah Radiallahu Ta'la Ano Ke Shohar Ne Muglza Talaaq De Di, Un Ki Biwi Ne Dusre Se Nikah Kar Liya Aur Rabila Hum Bistar Hue Khidmat E Aqdas ﷺ Me Jakar Arz Ki Agar Wo Talaaq De De To Ab Me Pehle Se Nikah Kar Sakti Ho?Irshad Farmaya :

Tum Pehle Khawand Ke Pass Us Waqt Tak Na Ja Sakogi Jab Tak Dusre Khawand Ka Zaiqa Tum Aur Wo Tumhare Zaiqa Na Chakh Le.

[Sahi Bukhari]

To Rabul Izzat Ne Yeh "Tazyana" Rakhta Hai Ke Log Tin Talaqein Dene Se Khauf Kare Aur Us Se Baz Rahe Lekin Phir Bhi Khayal Nahi Karte, Tin To Dar Kinaar ! Jab Dene Par Ate Hai To Beshumar Talaq Dete Hai.

Kya Biwi Ke Marne Ke Bad Shohar Use Kandha De Sakta?

Huzur Agar Aurat Ka Intqaal Ho Jaye To Uske Shohar Ko Hath Lagane Ki Ijazat Nahi , Na Wo Kande Na Muh Dekhe?

Irshad: Yeh Masla Johla Me Boht Mash'hur Hai Aur Bilkul Beasal Hai. Han Be Hayl Uske Jismko Beshak Hath Nahi Laga Sakta. Baqi Kandha Bhi De Sakta Hai Aur Qabar Me Bhi Utar Sakta Hai Aur Agar Maut Esi Jagha Aye Jaha Miya Biwi Ke Siwa Koi Aur Na Ho To Shohar Khud Apne Hatho Par Kapda Lapet Kar Mayat Ko Taimum Karaye Lein Aurat Ko Bila Kisi Shart Ke Apne Shohar Murda Ko Chhune Ki Ijazat Hai.

[Rad Ul Mohtaar Al Daur E Mukhtaar]

Marhum Shohar Ke Rupe Se Masjid Banwana Kaisa?

Arz: Zaid Agar Faut Ho Gaya, Mankuwah (Uski Biwi) Ne Us Ke Rupe Se Masjid Banwadi Aur Uske Behan Bhai Koi Mohram Rakha?

Irshad: Agar Uska Mehar Itna Tha Ke Zaid Ka Matru Ke Uske Mohar Me Mustfarq Hota (Yani Zaid Ka Sara Mal Uska Haq Mahar Ada Karne Me Hi Kharch Ho Jata) To Ikhtiyaar Tha Warna Apne Mehar Wa Hisa Se Zaid "Gasab" Hai.

Peer Bhai Ki Shaikh Se Zayda Rasai Par Ranj Karna

Arz: Agar Kisi Murid Ki Apne Shaikh Se Zayda Rasai Ho Us Par Uske Peer Bhai Ranj Rakhe?

Irshad: Yeh Hasab Hai Jo Le Jata Hai Jannum Me. Rab Ul Izzat Tabarak Wa Ta'la Ne Hazrat Adam Allaysalam Ko Yeh Rutba Dia Ke Tamaam Malaika Se Sajda Karaya, Shaitaan Ne Hasad Kia Wo Jahannum Me Gaya.

Dunia Me Agar Kisi Ko Apne Se Zayda Dekhe (To) Shukar Baja Laye Ke Mujhe Iitna Mubtalah Na Kia Aur Deen Me Dekhe To Uski Dast Boshi Kare, Use Mane. Kisi Par Hasan Karna Rab U Izzat Azwajjal Par Aitraz Hai Ke Use Kyon Zayda Dia Aur Mujhe Kyon Kam Rakha.

Taziyadari Me Tamasha Dekhne Ke Liye Jana Kaisa?

Arz: Taziyadari Me Lahu Lohab (Yani Khel Kud Ya Tamasha) Samaj Kar Jaye To Kaisa Hai?

Irshad: Nahi Chaiye. Najaiz Kaam Me Jis Tarah Jan Mal Se Madad Akrega Yuhi Swad (Giroh) Bhada Kar Bhi Madadgar Hoga.

Najaiz Bat Ka Tamasha Dekhna Bhi Najaiz Hai. Banadar Nachana Haram Hai, Uska Tamasha Dekhna Bhi Haram Hai. Daur Mukhtar Hasiya Allam Tahtawi Me Un Masail Ki Tasrih Hai. Ajkal Log Unse Gafil Hai. Mutqi Log Jinko Shariat Ki Aitiyat Hai, Nawaqfi Se Raich Ba Bandar Ka Tamasha Ya Murgo Ki Pali (Larai) Dekhte Hai Aur Unhe Jante Ke Is Se Gunahgar Hote Hai.

Bhalai Ke Majah Me Shirkat Se Mehrumi Par Afsos Ka Inaam

Hadees Em Irshad Hai Ke "Agar Koi Majmah Khair Ka Ho Aur Wo Na Jane Paya Aur Khabar Milne Par Usne Afsos Kia To Itna Hi Sawab Milega Jitna Hazrin Ko Aur Agar Majah Shar Ka Ho Aur Usne Apne Na Jane Par Afsos Kia To Jo Gunah Un Hazirin Par Hoga Wo Us Par Bhi Hoga."

Buzurgaan E Deen Ki Tasawir Bataur E Tabruk Lena Kaisa?

Arz: Buzuragaan E Deen Ki Tasaweer Bataur Tabruk Lena Kaisa Hai?

Irshad: Kabba Muazmah Me Hazrat Ibrahim Wa Hazrat Ismail Allasallam Wa Hazrat Mariyu Radiallahu Ta'la Anho Ki Tasawir Bani Thi Ke Yeh Mutbarak Hai, (Chunke) Najaiz Fayl Tha (Isliye) Huzur E Aqdas ﷺ Ne Khud Dast E Mubarka Se Unhe Dhoaya.

[Sahi Bukhari]

Namaz E Fajar Me Dua Qunut Padna

Arz: Namaz E Fajr Me Dua E Qunut Padna Kya Asar Rakhta Hai Aur Uske Padne Ka Kya Tariqa Hai?

Irshad: Agar Mazallah Koi Naazila Ho Aur Sakht Nazila Aam Bala Ho Aur Sakht Bala (To Dua E Qunut Pade) Allah Pana Me Rakhe.

Qunut Nazila Padne Ka Tariqa

Tariqa Iska Yeh Hia Ke Dusri Raqat Me Al Humduh Wa Surahke Bad Allahu Akbar Kah Kar Imaam Dua E Qunut Pade Aur Muqtadi Ahista Ahista Dua Mange Ya Amin Kahe.

[Rad Ul Mohtar Al Daur Mukhtaar]

Wuzu Karne Ka Masnun Tariqa

Arz: Wuzu Karne Ka Masnun Tariqa Kya Hai?

Irshad: Wuju Karne Jab Bethhe Pehle:

" بِسْـمِ اللّٰـهِ الْـعَـظِيْـمِ وَالْحَمْدُ لِلّٰهِ عَلٰى دِيْنِ الْاِسْلَامِ "

Padle. Jo Wuju "Bismillah" Se Shuru Kia Jata Hai Tamaam Badan Ko Pak Karta Hai, Warna Jitne Par Pani Guzrega Utna Hi Pak Hoga.

[Sunan Dar Qutni]

Phir Dono Hatho Poncho (Yani Kalaiya) Tak Tin Bar Is Tarh Dhoke Se Pehle Sidhe Hath Ko Ulate Hath Se Pani Dal Kar Tin Bar Phir Ulte Pko Sidhe Hath Se Pani Dal Kar Tin Bar Aur Is Ka Khayal Rahe Ke Ungliyon Ki Gaiya (Yani Do Ungliyon Ke Darmiyan Ki Jagahe) Pani Behane Se Na Rah Jaye. Phir Tin Bhar Kuli Esi Kare Ke Muh Ki Tamam Jardho Aur Danot Ki Sab Khadkiyon Me Pani Pohch Jaye Ke Wuju Isi Tarh Karna Sunnat Maukida Aur Gusal Me FArz Hai. Aksar Log Ko Dekha Ke Unhone Jaldi Jaldi Tin Bar Buch Buch Kar Liya Ya Naak Me Nauk Par Tin Martaba Pani Laga Liya, Esa Karne Se Wuju Me Sunnat Ada Nahi Hoti. Ek Aadh Bara Esa Karne Se Tarik E Sunat Aur Adat Dalne Se Gunahgar Wa Fasiq Hota Hai Aur Gusalm Me Farz Rah Jata Hai To Gusal To Hota Hi Nahi Ke Narm Banse Tak Pani Chrdhana Wuju Me Sunnat E Maukida Aur Gusal Me Farz Hai.

Darhi Agar Hai To Khub Tar Kar Le Agar Ek Bal Ki Jadh Bhi Khushk Rahi Aur Pani Us Par Na Baha To Wuju Na Hoga. Aur Mu Par Pani Lambai Me Peshani Ke Balo Ki Jardo Se Thhodi Ke Niche Tak Aur Choradai Me Kan Ki Ek Lau Se Dusri Lau Tak Pani Bahaye. Phir Dono Hath Koniyon Tak Is Tarah Dhoye Ke Pani Ki Dhaar Rukhani Tak Barabar Padti Chali Jaye. Yeh Na Ho Ke Pochte Se Tin Bar Pani Chordh Dia Aur Wo Kahi Tak Behtar Chala Gaya, Is Tarah Kohni Balke Kalai Ki Karwate Par Pani Na Behne Ka Ahtmaal Hai. Iska Lehaj Zaroori Hai Ke Ek Rongta (Yani Wo Chhote Narm Bal Jo Insan Ke Badan Par Hote Hai) Bhi

Khushk Na Rahe, Agar Pani Kisi Bal Ke Jardh Ko Tar Karta Huwa Na Gaya Aur Balai Hisa Khushk Rah Gaya To Wuju Na Hoga.

Phir Sar Ke Balo Ka Masah Kare. Charum (Chothai) Sar Ka Masah Karna Farz Hai Aur Pure Sar Ka Sunnat Hai. Dono Hatho Ka Ungutha Aur Kalma Ki Ungli Chordh Kar Tin Tin Ungliyah Aur Unhe Muqabil Hatheli Ke Hisa Se Peshani Ki Janib Se Gudi Tak Khinchta Huwa Le Jaye Phir Hatheliyon Ka Baqi Hisa Hudi Se Peshani Tak Laye Aur Kalma Ki Ungliyon Ke Pet Se Kanto Ke Pet Ka Masah Kare Aur Ungutho Ke Pet Se Kano Ki Pusht Ka Aur Pusht E Dast Se Gardan Ke Pichhle Hisa Ka. Gale Par Hath Na Laye Ke Biddat Hai.

Phir Dono Pao Takhno Ke Upar Tak Dhoye Aur Uzu Pehle Daya Phir Baya Dhoye. Kuli Karte Waqt Kahe :

اَللّٰهُمَّ اَعِنِّيْ عَلٰى تِلَاوَةِ الْقُرْاٰنِ وَذِكْرِكَ

وَشُكْرِكَ وَ حُسْنِ عِبَادَتِكَ

Illahi (Azwajjal) Meri Madad Farm Quran E Azim Ki Tilawat Aur Apne Zikr O Shukar Aur Achi Ibaadat Par.

Naak Me Pani Dalte Waqt Kahe :

اَللّٰهُمَّ اَرِحْنِيْ رَائِحَةَ الْجَنَّةِ

وَلَا تُرِحْنِيْ رَائِحَةَ النَّارِ

Illahi Azwajjal Mujhe Jannat Ki Khusboo Sunga Aur Dozakh Ki Badbuh Na Sunga.

اَللّٰهُمَّ بَيِّضْ وَجْهِيْ يَوْمَ تَبْيَضُّ

وُجُوْهٌ وَّ تَسْوَدُّ وُجُوْهٌ

Illahi Mera Muh Ujala Kar Jis Din Kuch Muh Ujale Hoge Aur Kuch Kaale.

Dahina Hath Dhote Waqt Kahe :

اَللّٰهُمَّ اَعْطِنِيْ كِتَابِيْ بِيَمِيْنِيْ

وَحَاسِبْنِيْ حِسَابًا يَّسِيْرًا

Illahi Azwajjal Mera Nama E Amal Mere Sidhe Hath Me De Aur Muh Se Asan Hisab Le.

Baya Hath Dhote Waqt Kahe :

اَللّٰهُمَّ لَا تُعْطِنِيْ كِتَابِيْ بِشِمَالِيْ

وَلَا مِنْ وَّرَاءِ ظَهْرِيْ

Illahi Mere Nam E Amal Ulte Hath Me Na Dena Na Meri Pithh Ke Pichhe Se.

Sar Ka Masah Karte Waqt Kahe :

اَللّٰهُمَّ اَظِلَّنِيْ تَحْتَ ظِلِّ عَرْشِكَ

يَوْمَ لَا ظِلَّ اِلَّا ظِلَّ عَرْشِكَ

Illahi Azwajjal Mujhe Apne Ars Ke Niche Saya De Jis Din Saya Nahi Magar Tere Arsh Ka.

Kano Ka Masah Karte Waqt Kahe :

اَللّٰهُمَّ اجْعَلْنِیْ مِنَ الَّذِیْنَ یَسْتَمِعُوْنَ

الْقَوْلَ فَیَتَّبِعُوْنَ اَحْسَنَهٗ

Illahi Azwajjal Mujhe Unme Kar Jo Kaan Laga Kar Baat Sunte Hai Phir Usme Behtar Ki Pairwi Karte Hai.

Gardan Ke Masha Me Kahe :

اَللّٰهُمَّ اَعْتِقْ رَقَبَتِیْ مِنَ النَّارِ

Illahi Azwajjal Meri Gardan Dozakh Se Azad Farma.

Sidha Dhote Waqt Kahe :

اَللّٰهُمَّ ثَبِّتْ قَدَمِیْ عَلَی الصِّرَاطِ

یَوْمَ تَزِلُّ الْاَقْدَامُ

Illahi Azwajjal Mere Pao Sirat Par Jama Jis Din Qadam Phele

Ulta Dhote Waqt Kahe:

اَللّٰهُمَّ اجْعَلْ ذَنْبِیْ مَغْفُوْرًا وَّسَعْیِیْ

مَشْکُوْرًا وَّتِجَارَتِیْ لَنْ تَبُوْرَ

Illahi Azwajal Mera Gunah Mauf Kar Aur Meri Koshish Thikaane Laga Aur Merri Sodagari Zaya Na Kare.

[Rad Ul Mohtar Al Daur Mukhtaar]

Aur Uzuh Dhone Ke Bad Durood Sharif Padne. Khatma E Wuzu Ke Bad Asamna Ki Taraf Muh Uthha Kar Kalma E Shahdat Pade Phir Kahe :

اَللّٰھُمَّ اجْعَلْنِیْ مِنَ التَّوَّابِیْنَ

وَاجْعَلْنِیْ مِنَ الْمُتَطَهِّرِیْنَ

Illahi Azwajjal Mujhe Both Tauba Karne Walo Me Se Kar Aur Mujhe Suthara Hone Walo Me Se Kar.

Jannat Ke Aathho Darwaze Uske Liye Khol Diye Jayege.
[Sahi Muslim, Kitab Ul Taharat]

Wuju Me Be Aitiyati

(Isi Silsila Me Farmaya) Ek Martaba Gao Jane Ka Itefaq Huwa, Ek Alim Mere Sath They Fajar Ki Namaz Keliye Unhone Wuju Kia, Bhawo Se Chehra Par Pani Dala. Jab Un Se Kaha Gaya To Farmaya : Jaldi Ki Wajh Se (Esa Kia) Ke Kahi Eaqt Na (Khatam Ho) Jaye. Maine Kaha Ke Phir To Bila Wuju Hi Padiyega ! Mujhe Khayal Raha, Zohar Ke Waqt Unhone Us Waqt Bhi Esa Kia, Maine Kaha : Ab To Waqt Na Jata Tha !Ajkal Logo Ko Am Taur Par Yahi Adat Hai. Gusal Me Jis Qadr Aitiyat Chaiye , Ajkal Utni Hi Beaitiyati Hai. Allah (Azwajjal) Mauf Farmaye.

Namaz Me Ki Jane Wali Galtiyon Ka Bayaan

(Phir Farmaya) Namaz Me Sajda Karte Hi Pao Ki Ungliyon Ke Sar Zamin Par Lagte Hia Halake Hukm Hai Ke Pet Lage, Ek Ungli Pet Lagana Farz Aur Sab

Ka Sunnat Hai. Phir Naak Ki Nauk Par Sajda Karte Hai Halake Hukm Hai Ke Jaha Tak Badi Ka Sakht Hisa Hai Lagna Chaiye. Umuman Dekha Jata Hai Ke Ruku Se Zara Sar Uthaya Aur Sajde Ki Taraf Chale Gaye. Sajde Se Ek Balshat Sar Uthhaya Ya Boht Huwa Zara Uthha Lia Aur Wahi Dusra Sajda Ho Gaya. Halake Pura Sidha Khade Hona Aur Bethhna Chaiye. Is Tarah Agar 20 Baras Namaz Padega Qabul Na Hogi.

Itminaan Se Namaz Pade

Ek Shakhs Masjid E Aqsa Me Hazir Huwa Aur Boht Tezi Se Jaldi Jaldi Namaz Padi Bad E Namaz Hazir Ho Kar Salam Arz Kia.

Farmaya : "وَعَلَيْكَ السَّلَامُ، اِرْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ

Wapas Ja Phirpad Ke Tune Namaz Na Padi.

Unhone Dubara Waise Hi Padhi, Phir Yahi Irshad Huwa. Akhir Me Unhone Arz Ki :"Qasam Uski Jis Ne Huzur ﷺ Ko Haq Ke Sath Bheja Mujhe Esi Hi Ati Hai, Huzur Famaye !"Farmaya;"Ruku Wa Sujud Baitminaan Kar Aur Ruku Se Sidha Khada Ho Aur Dono Sajdo Ke Darmiyaan Sidha Bethha."

[Sahi Bukhari]

99 Batein Kufar Ki Ho Aur Ek Islam Ki To?

Arz: Huzur Jis Me 99 Batein Kufr Ki Ho Aur Ek Islam Ki Us Ke Liye Kya Hukm Hai?

Irshad: Kafir Hai. Koi Nahi Kah Sakta Ke Ek Sajda Kare Allah Azwajjal Ko Aur 99 Mahadiyon (Yani Hinduo Ke Tin Bade Deotao) Ko To Musalmaan Rahega. Agar 99 Sajde Allah Azwajjal Ko Aur Ek Bhi Mahadiyon Ko Kia To Kafir Ho Jayega. Gulaab Me Ek Qtra Peshab Ka Dala Jaye To Wo Pak Rahega Ya Napak?

Gaib Ki Khabar

Itefaqan Ek Safar Me Kisi Kanaqa Gum Ho Gaya (Yani Utni Gum Ho Gayi). Huzur Aqdas ﷺ Ne Farmaya : Fulah Jungle Me Hai, Uski Muhar (Nakil) Perd Se Atak Gayi Hai. Zaid Bin Lasit Munafiq Ne Kaha : Mohamad ﷺ Kahte Hai Ke Naqa Fulah Jungle Me Hai, Huzur Gaib Ki Khabar Kya Jane !

Asad Ul Gabta Fi Marfatul Sahaba

قُلْ اَبِاللّٰهِ وَاٰيٰتِهٖ وَرَسُوْلِهٖ كُنْتُمْ تَسْتَهْزِءُوْنَ
لَاتَعْتَذِرُوْا قَدْكَفَرْتُمْ بَعْدَ اِيْمٰنِكُمْ

Tum Farma Do, Kya Allah Azwajjal Aur Uski Ayato Aur Uske Rasool Se Thhathha Karte Ho, Bahane Na Banao Tum Kafir Ho Chuke Apne Imaan Ke Bad. [Surah Tauba Ayat 25,26]

Allah Azwajjal Ne 99 Na Gini Ek Gini.
Asal Masla

Irshad E Ulma Yun Hai Ke "Kisi Se Koi Kalma Sadir Ho Jis Ke 100 Mani Ho Sakte Ho, 99 Par Kufar Lazim Ata Ho Aur Ek Pehlu Islam Ki Taraf Jata Hon, To

Uske Kufar Ka Hukm Na Karege Jab Jab Tak Malum Na Ho Ke Usne Koi Pehlu Kufar Murad Liya."
[Manh Ul Roz Ul Azhab Fi Sharah Al Fiqah Akbar]

Masla To Yah Tha Aur Bedeeno Ne Kya Se Kya Karliya. Iska Boht Wajeh Roshn Bayan Humari Kitab "Tahmhid Ul Imaan Ba Ayat E Quraan" Safah 114,115 Me Hai. Aur Yaha Yeh Bhi Malum Ho Gaya Ke " Jo Multqan Gaib Ka Munkir Ho Wo Kafir Ho Gaya." Jo Lafz Us Munafiq Ne Kahe, Jise Quran E Azim Ne Farmaya:" To Bahane Na Banao Tu Kafir Ho Chuka" Yahi Tha Ke Rasool Gaib Kya Jane ! Beaainihi Yahi"Tafwiya Tul Imaan" Me Likha Hai Ke "Gaib Ki Batein Allah Jane,Rasool Ko Kya Khabar !"

Marsiyah Khawani Main Sharik Hona Kaisa?

Arz: Mohrram Ki Majalis Me Jo Marsiyah Khawani Wagera Hoti Hai Sunana Chaiye Ya Nahi?

Irshaad : Maulana Shah Abdul Aziz Sahab Ki Kitab Jo Arbi Me Hai Wo Ya Hasan Miyan Marhum Mere Bhai Ki Kitab "Aaina E Qayamat " Me Sahi Riwayat Hai, Unhe Sunana Chaiye, Baqi Galat Riwayat Ke Padne Se Na Padna Aur Na Sunana Boht Behtar Hai.

In Majaalis Me Riqat Ana Kaisa?

Arz: Aur In Majaalis Me Riqat Ana Kaisa?

Irshad: Riqaat Aane Me Harj Nahi, Baqi Rafza (Rawafiz) Ki Si Halat Banana Jaiz Nahi Ke

Jo Jis Qaum Ki Mushabiyat Ikhtiyaar Kare Wo Isme Shumar Hoga.
[Sunan Abi Dawood]

Niz Haq Subhan Ne Naimato Ke Elaan Ko Farmaya Aur Musibat Par Sabar Ka Hukm Dia Hai. Nabi ﷺ Ki Wiladat Bara Rabi Ul Awal Sharif Yaum E Doshamba Ko Hai Aur Isi Me Wafaat Sharif Hai. To Aaima Ne Khushi Wa Musrat Ka Izhar Kia. "Gum Parwari" Ka Hukm Shariat Nahi Deti.

Shab E Mairaaj Main Nalain Pak Utaarne Ki Riwayat

Arz: Yeh Sahi Hai Ke Shab E Mairaaj Jab Huzur E Aqdas ﷺ Arsh E Bari Par Pohche Nalain Pak Utarna Chahe Ke Hazrat Musa Allayasllam Ko "Wadi E Aiman" Me Nalain Sharif Utarne Ka Hukm Huwa Tha , Fauran Gaib Se Nida Aai:"Aey Habib ! Tumahre Mah Nalain Sharif Ronaq Afroz Hone Se Arsh Ki Zinaat Wa Izzat Zayda Ho Gayi?

Irshad: Yeh Riwayat Mehaj Batil Wa Mauju Hai.
Buraaq Ke Mutliq Ek Be Asal Riwayat

Arz: Shab E Mairaj Buraaq Hazir Kia Gaya (To)ﷺ Abdida (Chashman E Karma Se Aanso Jari) Hue, Hazrat Jibrail Allaysallam Ne Sabab Pucha. Farmaya : Aaj Main Buraaq Par Jaa Raha Hun Kal Qayamat Ke Din Meri Ummat Barhina Pa (Nange Pao) Pul Sirat Par Ki Tarah Tay Karegi. Yeh Taqaze Mahabbat Wa Shafaqat E Ummat Ke Muwafiq Nahi. Irshad E Bari Azwajjal

Huwa : "Yuhi Ek Ek Buraaq Baroz E Hashr Tumhare Har Umati Ki Qabar Par Bhejege." Yeh Riwayat Sahi Hai Ya Nahi?

Irshad: Bilkul Beasal Hai. Esi Hi Riwayat Aur Bhi Boht Si Riwayat Bilkul Be Asal Wa Behuda Hai. Kya Kaha Jaye !

Khate Waqt Shuru Me Bismillah Padna

Arz: Khane Ke Waqt Shuru Me Bismillah Padh Lena Kafi Hai?

Irshad: Han Kafi Hai. Bagair Bismillah Shaitan Us Khane Me Sharik Ho Jata Hai. Rabul Izzat (Azwajjal) Ne Us Se Farmaya Tha :

وَشَارِكْهُمْ فِى الْاَمْوٰلِ وَ الْاَوْلٰدِ

Maal Wa Aaulad Me Unka Sharik Ho.

[Surah Bani IsrailAyat 64]

Jo Bagair Bismillah Khaye Piye Uske Khane Me Shaitan Shairk Hota Hai.

[Sahi Muslim]

Aur Bagair Bismilah Aurat Ke Pas Jaye, Uski Aulad Me Shatain Ka Saja (Hisa) Hota Hai.

Hadees Me Eso Ko "Magrtibin" Farmaya Jo Insan Wa Shaitan Ke Majmuah Nutfe Se Bante Hai.

[Kanzul Umaal]

Agar Khane Ki Ibteda Me Bhul Jaye Aur Darmiyan Me Yad Aa Jaye To Fauran Bismillah Awala Wa Khaira Pad Le Ke Shaitan Usi Waqt Qay Kar Deta Hai.

[Sunan Abi Dawood]

Aur Bafazle Me Bhuka Hi Marta Hun. Yaha Tak Ke Pan Khate Waqt Bismillah Aur Chaliya Munn Ne Dali To Bismillah Sharif. Han ! Huqa Pite Waqt Nahi Padta (Ke) Tahtawi Me Us Se Mumaniyat Likhi Hai. Wo Khabis Agar Usme Sharif Hota Ho To Zaroor Nuqsan Hi Pata Hoga Ke Umar Bhar Ka Bhuka Payasa, Us Par Dhoue Se Kaleja Jalna. Bhuk Pyas Me Huqa Boht Bura Malum Hota Hai. (Phir Farmaya) Shaitan Har Waqt Tumhari Ghaat Me Hai, Us Se Gafil Kisi Waqt Na Ho!

Bad Gumani Haram Hai

Arz: Bad Gumaani Kya Haram Hai?

Irshad: Beshak. Allah Azwajal Farmata Hai :

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ

Aey Imaan Walo ! Boht Se Gumano Se Bacho Beshak Yani Baz Gumaan Gunah Hai.

Aur Hadees Sahi Me Farmaya :

اِيَّاكُمْ وَالظَّنَّ فَاِنَّ الظَّنَّ اَكْذَبُ الْحَدِيْثِ

Bad Gumaan Gunah Hai

Ek Martaba Imaam Jafar Sadiq Radiallahu Ta'la Anho Tanha Ek Gadri Pehane Madina Taiba Se Kabba Muazmah Tashrif Le Jate They Aur Hath Me Sirf Ek Tamlut (Dunga) Shafiq Balkhi Rehamtullah Alay Ne Dekha (T) Dil Me Khayal Kia Ke Yeh Faqir Auro Par Apna Bar (Yani Boj) Dalna Chahta Hai. Yeh Waswasa Shaitani Ana Tha Ke Imaan Ne Farmaya : Shafiq ! Bacho Gumano Se Ke Baz Guman Gunah Hote Hai. "Nam Batane Aur Waswasa Dil Par Aaga Hi Se Nihayat Aqeedat Ho Gayi Aur Imaan Ke Saht Ho Liye. Raste Me Ek Tele Par Pohch Kar Imaan Ne Us Se Thoda Ret Lekar Malut Me Ghol Kar Piya Aur Shafiq (Rehamtulah Allay Se Bhi Pine Ko Farmaya. Unhe Inkaar Ka Chara Na Huwa. Jab Piya To Ese Nafis Laziz Khushbudaar Sutu They Ke Umar Bhar Main Na Dekhe, Na Sune.

(Uyun Al Hikayat)

Yah Tumhare Dikhaane Ko Hai

Ek Roz Shafiq Rehamtullah Allay Ne Masjid E Haram Sharif Me Dikha Ke Wahi Sahab Paish E Baha (Yani Qimati) Libaas Pehne Dars De Rahe Hai. Logo Se Pucha : Yeh Kon Guzurag Hai? Kisi Ne Kaha : Ibne Rasoolallah ﷺ agar Sadiq Radiallahu Ta'la Anho. Jab Takhliha Huwa (Yani Tanhai Me Mulaqat Hui) , Unhone Arz Kia : Hazrat Yeh Kya Bat Hai Ke Rah Me Apko Ek Gardi Pehne Dekha Tha Aur Is Waqt Yeh Libas Dekh Raha Hun? Apne Daman E Mubarak Uthaya Ke Wahi Gadri Niche Zaib E Tan Hai Aur Farmaya Ke Wo Tumhare Dikhane Ko Hai Aur Yeh Gadri Allah Azwajjal Ke Liye. (Tazkira Ul Aauliyah)

Siya Khizaab

Arz: Huzur Ek Kitaab Me Maine Dekha Ke Hazrat Imaam Husain Radiallahu Ta'la Anho Ki Shadat Ke Waqt Raish Mubarak (Yani Darhi Mubarak) Me Khizaab Tha.

Irshad: Khizzab Siya Ya Uski Mishl Haram Hai.
(Sahtul Mahat

Sahi Muslim Sharif Ki Hadees Me Hai :

غَيِّرُوْا هٰذَا بِشَيْءٍ وَاجْتَنِبُوْا السَّوَادَ

Is Safedi Ko Badal Do Aur Siya Hi Ke Pass Na Jao.

Sunan Nisai Sharif Kei Hadees Me Haoi ;

يَاتِي نَاسٌ يَخْضِبُوْنَ بِالسَّوَادِ كَحَوَاصِلِ
الْحَمَامِ لَا يُرِيْحُوْنَ رَائِحَةَ الْجَنَّةِ

Kuch Log Ayege Ke Siya Khizaaab Karege Jasise Jungle Kabutaro Ke Nailgao Pote Wo Jannat Ki Buh Na Sungege.

Tisri Hadees Me Hai :

مَنْ خَضَّبَ بِالسَّوَادِ سَوَّدَ اللّٰهُ وَجْهَهٗ يَوْمَ الْقِيٰمَةِ

Jo Siya Khizaab Kare Allah Ta'la Roz E Qayamat Uska Muh Kala Karega
[Majmah Ul Zawaid]

Chthhi Hadees Me Hai :

اَلصُّفْرَةُ خِضَابُ الْمُؤْمِنِ وَ الْحُمْرَةُ خِضَابُ الْمُسْلِمِ وَ السَّوَادُ خِضَابُ الْكَافِرِ

Zard Khizaab Momin Ka Hai Aur Surkh Khizaab Muslim Ka Aur Siya Khizaaab Kafir Ka.

[Majmah Ul Zawaid]

5vi Hadees Me Hai :

اِنَّ اللّٰهَ يُبْغِضُ الشَّيْخَ الْغِرْبِيْبَ

Allah Azwajjal Dushman Rakhta Hai Burde Kuwe Ko

6thi Hadees Sharif Me Hai

اَوَّلُ مَنِ اخْتَضَبَ بِالسَّوَادِ فِرْعَوْنُ

Sab Me Pehle Jisne Siya Khizaab Kia Firon Tha.

Dekho Firon Ka Ha (Yani Kis) Me Duba? Nail Me, Yeh Log Bhi Nayl Me Dubete Hai. "Siya Khizab Sirf Mujahidin Ko Jaiz Hai."

[Rad Ul Mohtar Al Daur Mukhtar]

Jise Jung Me Rajiz (Yani Maidan E Jung Me Pade Jane Wale Wo Fakhriyah Ashar Jis Me Siya Hi Apni Bahaduri Aur Apne Hasb Nasb Ki Tarif Karta Hai) Padna Aur Khud Sitai (Yani Apni Tarif Karna) Unko Jaiz Hai, Akad Kar Chalna Unko Jaiz Hai. Reshmi Bane Ka Dabiz (Mota) Libas Un Ko Pehanana Jaiz Hai. Chalis Din Se Zayda Labis Aur Chehkare Ke Bal Aur Nakhun Badana Unko Jaiz Hai. Auro Ko Yeh Sab Batein Haram Hai. Fauji Qanun Aam Qanun Se Juda Hota Hai. Isme Siya Khizaab Dakhil Hai. Syedna Imaam Husain Radiallahu Ta'la Anho Mujahid They Unhe Jaiz Tha (Lekin) Tumko Haram Hai.

Jahil Ka Murid Banana

Arz: Jahil Faqir Ka Murid Hona Shaitan Ka Murda Hona Hai?

Irshad: Bila Shuba.

Mard Ka Bal Badana

Arz: Aksar Baal Badane Wale Log Hazrat "Gaisudaraz" Ko Dalil Late Hai.

Irshad: Jahalat Hai. Nabi ﷺ Ne Bakashart Ahadees Sahi Me Un Mardo Par Lannat Farmai Hai Jo Aurto Se Mushabihat Paida Kare Aur Un Aurto Par Jo Mardo Se (Sahi Muslim) Aur Tashiba Ke Liye Har Bat Me Puri Wajeh Banan Zaroor Nahi (Sirf) Ek Hi Baat Me Mushabihat Kafi Hai.

Kandhe Par Kamaan Latakaane Wali

Huzur Akram ﷺ Ne Ek Aurat Ko Mulhija Farmaya Ke Mardo Ki Tarah Kandhe Par Kamaan Latakye Jaa Rahi Hai. Is Par Bhi Yahi Farmaya Ke Un Aurato Par Lanat Jo Maro Se Tashbiyah Kare.
[Al Majmau Ul Aaust]

Mardana Jute Pehanane Wali

Umool Mominin Sidiqa Radiallahu Ta'la Anha Se Ek Aurat Ke Bare Me Pucha Gaya Jo Mardana Juta Pehanati Thi , Is Par Bhi Yahi Hadees Riwayt Farmai Ke Mardo Se Tashbiyah Karne Waliyah Malun Hai.

[Sunana Abi Dawood]

Jab Sirf Jute Ya Kmaan Latkane Me Mushbiyat Maujib Lanat Hai To Aurto Ke Se Bal Badana Us Se Sakht Maujib E Lanat Hoga Ke Wo Ek Kharji Chiz Hai Aur Yeh Khass Juzwebadan To Shano (Kandho) Se Niche Gaisu(Zulfe) Rakhna Bahukm E Ahadees Sahiha Zaroor Maujab Lanat Hai Aur Choti Dundhwana Aur Zayda, Isme Mubaf Dalna Aur Us Se Sakht Tar Hai.

Peshaani Ke Baal Mehfuz Rakhe

Iski Sanad Abu Mauzura Radiallahu Ta'la Anho Ka Fahl Hai Jab Huzur Aqdas ﷺ Ne Taif Sharif Fatah Farmaya. Azan Hui Bacho Ne Uski Naqal Ki, Unme Abu Muhajura Radiallahu Ta'la Anho Bhi They Unki Awaz Boht Achhi Thi. Huzur ﷺ Ne Apko Bulaya Aur Aur Dast E Mubarak Rakha Aur Uko Mauzin Muqrar Farma Dia. Barkat Ke Liye Peshani Ke Un Balo Ko Jin Par Dast E Aqdas ﷺ Rakha Gaya Tha, Mehfuz Rakha. Jis Waqt Baal Khole Jate To Zamin Aa Jate They.

Use Bhi Tashah Se Kuch Ilaqa Nahi. Aurtein Faqat Peshani Ke Bal Nahi Bada Sakti Badatin Aur Un (Yai Hazrat Abu Mahzurara Radiallahu Ta'la Anho) Ka Mehfuz Rkahan Us Barkat Ke Liye Tha.

Kam Asal Se Wafa Nahi

Arz: Huzur ! Maula Ali Karamullah Waz Ul Karim Ka Yeh Irshad Hai Ke "Asal Se Khata Nahi, Kam Asal Se Wafa Nahii."

Irshad: Huzur (Yani Maula Ali Karamulla Az Ul Karim) Ka Yeh Irshad Nahi Magar Yeh Baat Hai Zaroor Ke "Asal Taib" Me Ikhlaq E Fazila(Yani Achi Adat Ta Izwar) Hote Hai Aur Razail (Yani Panj) Iska Aksa (Ulat) Hai." Isi Waste Ahad Mazi Me Saltein E Islam Razilo Ko Zaroorat Se Zayda Ilm Nahi Padne Dete They. Ab Dekhna Yjhn (Hajamo) Aur Munharo (Judiyah Banane Aur Bechne Walo) Ne Ilm Pad Kar Kya Fitna Phaila Rakha Hai ! Baz Muhawar To Syed Aur Ibne Shair Khua Ban Bethhe.

Rawafiz Me Shadi Karna Najiaz Hai

Arz: Rawafiz Me Shadi Karna Kaisa? Ajkal Ajab Qisa Hai Koi Rafzi Kisi Ka Mamu Hai Aur Kiska Sala, Koi Kuch Koi Kuch !

Irshad: Najaiz Hai. Imaan Dilo Se Hat Gaya Hai Aur Allah Wa Rasool Azwajjal Wa ﷺ Ki Mahabbat Jati Rahi Hai.

Rabul Izzat Azwajjal Irshad Farmata Hai :

وَ اِمَّا یُنْسِیَنَّکَ الشَّیْطٰنُ فَلَا تَقْعُدْ بَعْدَ الذِّکْرٰی مَعَ الْقَوْمِ الظّٰلِمِیْنَ

Tujhe Agar Shaitan Buhula De To Yad Ane Par Zalimo Ke Pass Na Bethh.

[Surah Inaam Ayat 68]

Huzur E Aqdas ﷺ Farmate Hai :

اِیَّاکُمْ وَاِیَّاهُمْ لَا یُضِلُّوْنَکُمْ
وَلَا یَفْتِنُوْنَکُمْ

Un Se Dur Bhag Jo Aur Unhe Apne Se Dur Karo, Kahi Wo Tumhe Gumrah Na Kar De, Kahi Wo Tumhe Fitne Me Na Dale.
[Sahi Muslim Muqdama]

Khass Rafziyon Ke Bare Me Ek Hadees Hai :

یَاتِیْ قَوْمٌ لَّهُمْ نَبْزٌ یُقَالُ لَهُمُ الرَّافِضَةُ لَا یَشْهَدُوْنَ
جُمُعَةً وَّلَا جَمَاعَةً وَّیَطْعَنُوْنَ عَلَی السَّلَفِ
فَلَا تُجَالِسُوْهُمْ وَلَا تُؤَاکِلُوْهُمْ وَلَا تُشَارِبُوْهُمْ
وَلَا تُنَاکِحُوْهُمْ وَاِذَا مَرِضُوْا فَلَا تَعُوْدُوْهُمْ وَاِذَا
مَاتُوْا فَلَا تَشْهَدُوْهُمْ

Ek Qaum Ane Wali Hai, Unka Ek Bad Laqab Hoga, Unhe Rafzi Kaha Jayega. Na Jumuah Me Ayege Na Jamat Me Aur Salf Saleh Ko Bura Kahege. Tum Un Ke Pass Na Bethhna ! Na Unke Sath Khana Pina, Na Shadi Baya Mat Karna, Bimar Pade To Puchhne Na Jana, Mar Jaye To Janaze Par Na Jana.

Shikar Karne Chale They Shikaar Ho Bethhe

"Imraan Bin Hitaab Raqahi "Akabir Ulma E Mohdeesin Se Tha, Uski Ek Chachazad Behan Kharji Thi, Us Se Nikah Kar Liya. Ulma E Kiram Ne Sun Kar

Ta'nazani Ki. Kaha :"Maine Isliye Nikah Kar Liya Hai Ke Usko Apne Mazhab Par Le Aauga." Ek Sal Na Guzra Tha Ke Khud Kharji Ho Gaya.
[Al Asahaba Tamiz Ul Sahaba]

Shad Gulam Ka Ab Ju Aarad Ab Ju Amad Gulam Babard

(Ek Gulam Nehar Ka Pani Lane Ko Gaya Nehar Ka Pani Bhar Aya To Gulam Ko Baha Le Gaya.)

Shikar Karne Chale They Shikar Ho Bethhe.

Yeh Sab Is Surat Me Hai Ke Wo Rafzi Ya Rafiyah Jis Se Shadi Ki Jaye Baz Agle Rawafiz Ki Tarah Sirf Bad Mazhab Ho, Dara Islam Se Kharij Na Ho. Ajkal Ke Rawafiz To Umuman Zarooriyat E Deen Ke Munkir Aur Qatan Murtad Hai, Unke Mard Ya Aurat Kisi Se Nikah Nahi Ho Sakta. Ese Hi Wahabi, Qadiyani, Deobandi, Nachri, Chakdalwi, Jumla (Yan Sab) Murtdeen Hai Ke Unke Mard Ya Aurat Ka Tamaam Jahan Me Jis Se Nikah Hoga, Muslim Ho Ya Kafir Asli Ya Murtad, Insan Ho Ya Haiwan! Mehaj Batil Aur Zinae Khalis Hoga Aur Aulad Walid Ul Zina Se Hai : "Ahkam Ul Murtdin" (Yani Unke Ahkam E Murtdeen Ki Mishl Hai) (Al Fatwa Ul Hindiyah) Isme Hai :

"لَایَجُوْزُ لِلْمُرْتَدِّ اَنْ یَتَزَوَّجَ مُرْتَدَّةً وَلَا مُسْلِمَةً وَلَا كَافِرَةً اَصْلِیَّةً وَكَذٰلِكَ لَایَجُوْزُ نِكَاحُ الْمُرْتَدَّةِ مَعَ اَحَدٍ":

(Yani Murtad Mard Ka Nikah Murtad Aurat Se Jaiz Hai Na Musalman Aurat Se Aur Na Hi Kafira Asliyah Se, Isi Tarah Murtad Aurat Ka Nikah Bhi Kisi Se Jaiz Nahi.)

Tahzeeb Ya Takhreeb?

Arz: Huzur Sulakuli Wale Yeh Aitraz Karte Hai Ke Tahzeeb Ke Khilaaf Hia Agar Koi Apne Pass Milne Aye Aur Us Se Na Mila Jaye?

Irshad: Tahzeeb Se Agar Tahzeeb E Naichari Murad Hai Ke Wo Tahzeeb Nahi Takhreeb Hai, Aur Agar Tahzeeb E Islami Maqsud To Jin Se Hum Ne Tahzeeb Sikhi Wahi Manah Farmate Hai.

إِيَّاكُمْ وَإِيَّاهُمْ لَا يُضِلُّونَكُمْ

وَلَا يُفْتِنُونَكُمْ

Un Se Dur Bhag Aur Unke Apne Se Dur Karo Kahi Wo Tumhe Gumrah Na Kar De Kahi Wo Tumhe Fitne Me Na Dal Dey.

[Sahi Muslim]

Bad Mazhabi Ki Buh

Hazrat Farooq E Azam RadiaIlahu Ta'la Anho Namaz E Magrib Pad Kar Masjid Se Tashrif Laye Thye Ke Ek Shakhs Ne Awaz Di : "Kon Hai Ke Musafir Ko Khana De? "Ameer Ul Mominin (RadiaIlahu Ta'la Anho) Ne Khudaam Se Irshad Farmaya :"Use Humra Le Aao." (To) Use Khana Manga Kar Dia. Musafir Ne Khana Shuru Hi Kia Tha Ke Ek Lafz Uski Zubaan Se Esa Nikala Jis Se Bad Mazhabi Ki Bu Aati Thi, Fauran Khana Samne Se Uthha Liya Aur Use Nikaal Dia.

(Kanzul Umaal)

Ijtemai Tauba

Maulif:

Yeh Waqiah 28 Razaab Hizri 1337 Ba Roz E Jumuah Qarib Ka Hai, Us Jalse Me Baz Wo Log The Jo Bad Mazhabo Ke Pass Bethha Karte Theym Huzur Purnor (Yani Sarkar Ala Hazrat Radiallahu Ta'la Anho) Ke Yeh Gira Beha Nasaih (Yani Qimati Nasihatein) Sun Kar Dil Hi Dil Me Apne Uper Nafriz Aur Malamat Kar Rahe They Aur Kabhi Kabhi Kisi Goshe Se Tauba Wa Istagfaar Ki Awaz Bhi Aa Jati Thi, Usi Waqt Ek Sahab Ne Kahde Hokar Dusre Sahab Se Kaha K "Aapko Aksar Auqat Bad Mazhabo Ki Sohbbat Me Dekha Gaya Hai , Munasib Hai Ke Ala Hazrat Azim Ul Bkarkat Khushqismati Se Tashrif Farma Hai, Tauba Kar Lijiye. "Yeh Sunte Hi Wo Qadmo Par Aakar Gire Aur Sidiq E Dil Se Taib Hue. Is Par

Irshad Farmaya : Bhaiyon ! Yeh Waqt E Nuzul E Rehmat E Illahi (Azwajjal) Ka Hai, Sab Hazrat Apne Apne Gunaho Se Tauba Kare, Jin Ke Khufiyah Ho Wo Khufiyah Aur Jinke Ailaniyah Ho Wo Aailaniyah Key

Jb Koi Gunah Kare To Fauran Tauba Kare, Makhfi Ki Makhfi Aur Ashkar Ki Ashkaara.

اِذَا عَمِلْتَ سَيِّئَةً فَاَحْدِثْ عِنْدَهَا تَوْبَةً:
اَلسِّرَّ بِالسِّرِّ وَالْعَلَانِيَةَ بِالْعَلَانِيَةِ

[Kanzul Umaal]

Sache Dil Se Tauba Kare Ke Rab Esi Hi Tauba Qabul Farmata Hai. Faqir Dua Karta Hai Ke Maula Tala Aap Hazrat Ko Isteqamat Ata Farmaye Jo Darhi Mundate Ya Katrate Ho Ya Chadate Ya Siya Khizaab Lagate Ho Wo Aur Ese Hi Jo Aalaniyah Gunah Karte Ho Unhe Aailaniyah Tauba Karna Chaiye Aur Jo Gunah Poshida Taur Par Unse Poshida Ke Gunah Ka Ailaan Bhi Gunah Hai.

[Rad Ul Mohtaar Al Daur E Mukhtar]

Huzur Purnoor Ke In Chand Fuqarat Me Allah Azwajjal Hi Jane Kya Asar Tha Ke Log Dhade Mar Mar Kar Rone Lage. Goya Wo Apne Gunaho Ke Daftar Ansu Se Dho Rahe They Aur Batabaan Parwana Aur Is "Shamih Anjuman Mohammadi صلی اللہ علیہ وسلم Par Nisar Hone Dodte Aur Qadmo Par Gir Gir Kar Apne Khufiyah Wa Wa Aailaniyah Aasham (Yani Gunaho) Se Tauba Kar Rahe They, Ajab Sama Tha. Huzur Pur Noor Khud Bhi Nihayat Giryahzari Ke Sath Unke Liye Dua E Magfirat Me Masruf They, Jab Sab Log Taib Ho Chuke (To) Huzur Ne (Apne Aap Ko Mukhatib Karte Hue) Irshad Farmay Ke "Aj Mujhe Fayda Malum Huwa Ke Tera Jabalpur Ana Itne Dino Qayam Karna Yun Huwa."

(Phir Farmaya Ke) Munasib Hoga Agar Taibin (Yani Tauba Karne Walo) Ki Fehrisat Tayar Kar Li Jaye, Ke "Dekha Jaye Kon Kon Tauba Par Musqim (Yani Qayam) Rahta Hai? Us Waqt Kuch Log Chale Bhi Gaye They, Jis Qadr Maujud They Unki Fehrista Darj Zail Hai. Mulahija

Fehrisat Taibeen

No.	Asma E Girami	Pata	Jis Bat Se Tauba Ki.
1.	Akbar Khan Sahab	Laurdanj	Khizaab E Siyah
2.	Qasim Bhai Sahab	Laurdanj	Khalqe Lahiya (Yani Darhi Mundana
3	Dada Bhai Sahab	Laurdanj	Khalqe Lahiya (Yani Darhi Mundana
4	Seth Abdul Karim Sahib	Laurdanj	Khalqe Lahiya (Yani Darhi Mundana
5	Umar Bhai Sahab	Laurdanj	Khalqe Lahiya (Yani Darhi Mundana
6	Abdul Shakur Sahab	Laurdanj	Khalqe Lahiya (Yani Darhi Mundana
7	Hafiz Abdul Majid Sahab	Laurdanj	Khalqe Lahiya (Yani Darhi Mundana
8	Abdul Gani Sahab	Kamaniyah Fatak	Khalqe Lahiya (Yani Darhi Mundane
9	Babu Abdul Shakur Sahab	Gahayi	“
	Habibullah Sahab		“
10	Mohammad Idris Sahab	Apriganj.	“
11	Allah Bakhsh Sahab	Muhka Khatak.	“
12	Aziz Mohammad Sahab	Saar Bazaar.	“
13	Aziz Ul Deen Sahab	Mohala Khatak	“
14	Abdul Jabaar Sahab	Mohala Khatak	“
15	Azim Ul Deen Sahab	Kamaniya Phatak	
16	Nizamu Deen Sahab	Mohala Khatak	“”
17	Walimohammad Sahab	Bhartipur	“
18	Sulemaan Kha Sahab	Laurdganj	“
19	Aulad E Husain Sahab	Pul Aumti	“
20	Mohammad Gaus Sahab	Phota Talab	“
21	Taraab Khan Sahab	Dalhai	“
22	Habibullah	Dalhai	“
23	Mohamad Hanif Sahib	Photu Talab	“
24	Manshi Riayat Ali Sahib	Paishkari Bhan Taliyah	Khizaab
25	Munshi Abdul Rahim Sahib	Bhantaliya	Halqe Huliya
26	Ahmad Bhai Sahab	Bhantaliyah	
	Musa Bhai Sahab		Halqe Huliya
27		Kotawali Bazaar	Halqe Huliyah
28		Kotawali Bazar	

In Hazrat Ne Apni Khufiyah Mayasi Se Tauba Farmai

1 Molvi Shafih Ahmad Baislpuri

2 Abdul Majid Sahab

3 Shaikh Baqar Sahab

4 Ayub Ali Sahab

5 Abdul Rehman Sahab

6 Mohammad Zakir Sahab

7 Abdul Karim Sahab

8 Azim Ul Deen Sahab

9 Mohammad Husain Khan Sahab

10 Abdul Samndan Khan Sahab

11 Mohammad Ushman Khan Sahab

12 Abdul Rahim Khan Sahab

13 Noor Khan Sahab

14 Gulam Mohammad Khan Sahab

15 Abdul Suhan Sahab

16 Khan Mohammad Sahab

17 Mohammad Farooq Sahab

18 Qazi Qasim Miyah Sahab

19 Mohammad Husain Sahab

20 Allahbkash Shab

21 Malaim Khan Sahab

22 Gulam Haider Sahab

23 Abdul Gafaar Sahab

24 Mohammad Jan Sahab

25 Mohammad Razman Sahab

26 Rustam Khan Sahab

27 Hakim Abdul Rahim Sahab Mazaaiq
28 Mula Mohammad Khan Sahab
29 Mohammad Ishaq
30 Lahal Mohammad Sahab
31 Maqbul Shah Shab
32 Abdul Satar Sahab
33 Qana'at Ali Sahab
34 Ali Mohammad Sahab
35 Haji Kifayatullah Sahab
36 Molvi Abdul Abqi Barhan Al Haq Sahab Sahbzada Molvi Molvi Sha Mohammad Abdul Sahab Jablpuri
37 Meer Abdul Karim.
38 Molvi Zahid Sahab Bardar Zada Molvi Sha Mohammad Abdul Salam Sahab
39 Mohammad Faizul Haq Sahab Bardarzada Maulana Mausuf
40 Zohar Ul Haq Sahab Baradaza Maulana Mausuf
41 Mastar Habibullah Sahab
42 Abdul Rashid Sahab
43 Abdul Majid Sahab
44 Husain Ustad Sahab
45 Abdul Gafur Sahab
46 Mohammad Usman Sahab
47 Janaab Hafiz Abdul Shakur Sahab Baradar Maulana Mausuf
48 Maulana Molvi Shah Mohamamd Abdul Salam Sahab Khalifa E Azam Ala Hazrat Azim Ul Barkat Matulah Ul Muslimin Tawil Baqlaihi (Yani Allah Ta'la Ki Darazi Umar Ke Zariyeh Musalmano Ki Fayda Pohchaye)
49 Faqirozakhan Sahab

50 Ahmad Kha Sahab Walid Gulam Husain Khan Sahab
51 Hafiz Karim Bakhshish Sahab
52 Shaikh Hatim Ali Sahab Mulazim Japaan Kampnai
(Tauba Karte Waqt Bait Bhi Hue)
53 Shaikh Bahadur Sahab Mauzin
54 Mohammad Taqi Sahab
55 Maukha Sahab
56 Khudabakhsh Sahab
57 Madar Sahab
58 Rehmat Ali Sahab
59 Abdul Qadir Sahab Urf Bane Sahab Barhanpuri
60 Ameer Khan Sahab
61 Mohammad Bashirudeen Sahab Maujh Pautri Zilah Damuh
62 Moahmmad Ibrahim Sahab
63 Shaikh Ul Mohamamd Sahab Master
64 Badi Ul Rehmaan Sahab
65 Shaikh Ameer Sahab
66 Shaikh Mehboob Sahab
67 Abdul Rehman Sahab
68 Abdul Rahim Sahab Pur Umati
69 Abdul Shakur Sahab Imaam Masjid Pul Umati

Jo Log Hazir E Jalsa They Unhe Bad Ko Itlah Hui, Wo Hazir Ho Kar Taib Hote Gaye. Dusre Din Waqt E Zohar Jabal Pur Se Rawangi Thi Log Statoin Tak Aye Aur Taib Hue Un Sab Hazrat Ke Naam Likhne Se Rah Gaye Hai.

Sone Ki Anguthii

Bad E Asar Ek Shaab Angushtari Talah (Yani Sone Ki Anguthi) Pehne Hazir Hue.

Irshad Farmaya : Mard Ko Sona Pehanana Haram Hai. Sirf Ek Nag Ki Chandi Ki Anguthi Sade Char Marje Se Kam Ki, Uski Ijazat Hai.

[Rad Ul Mohtara Al Daur E Mukhtar]

Jo Sone Ya Tambe Lohe Ya Pital Ki Anguthi Ya Chandi Ki Sade Char Maje (Ya Us) Se Zadya Wazan Ki Ya Kai Anguthiya Agar Che Sab Mil Kar Sade Char Marje Se Kam Ho Unhe Us Ki Namaz Makruh E Tahrimi Wajib Ul Ihada Hai.

Darhi Chadana Kaisa Hai?

Irshad:

مَــنْ عَقَدَ لِحْيَةً اَنَّ مُحَمَّدًا (صلّی اللّٰہ

علیہ وسلّم) مِنْهُ بَرِیْءٌ

Jo Shakhs Darhi Bandhe To Beshak Mohammad ﷺ Us Se Bezar Hai.

[Sunan Nisai]

Sud Khori Ka Azaab

Arz: Sud Khawar (Yani Sud Khane Wale) Ka Qayamat Ke Roz Kya Hal Hoga?

Irshad: Un Ke Pet Ese Hoge Jaise Bade Bade Makaan Aur Shishe Ki Tarah Chamkege Ke Logo Ko Unki Halat Nazar Aye, Un Me Sanp Aur Bichhu Hoge. Allah Azwajjal Pana Me Rakhe.

Hadees Sahi Me Hai :

لَعَنَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ

اٰكِلَ الرِّبٰو وَمُوْكِلَه وَكَاتِبَه وَشَاهِدَیْهِ

وَقَالَ هُمْ سَوَاءٌ

Rasoolallah ﷺ Ne Lanat Farmai Sud Khane Wale, Sud Dine Wale Aur Uska Kagazz Likhne Wale Aur Us Par Gawahiyah Karne Walo Par Aur Farmaya Wo Sab Barabar Ahi Sab Ek Rasi Me Bandhe Hoge.

[Sahi Muslim]

Dusri Hadees E Sahi Hai Rasoolallah ﷺ Farmate Hai :

اَلرِّبٰو ثَلَاثَةٌ وَ سَبْعُوْنَ بَابًا اَیْسَرُهَا

اَنْ یَّنْكِحَ الرَّجُلُ اُمَّهٖ

Sod 37 Gunah Ke Barabar Hai. Jin Me Sab Se Halka Yeh Ke Admi Apni Ma Se Zina Kare.

[Kanzul Umaal]

Log Samjte Hai Is Se Rupiyah Badta Hai Magar Yeh Khayal Batil Hai (Kyonke) Ismeallah Azwajjal Bar Barkat Nahi Rakhta. Allah Ta'la Farmata Hai :

یَمْحَقُ اللّٰهُ الرِّبٰوا وَیُرْبِی الصَّدَقٰتِ ؕ

Allah Azwajjal Mitata Hai Sud Ko Aur Badata Hai Zakaat Ko.
[Surah Baqra Ayat 276]

Jise Allah (Azwajjal) Mitane Wo Kyon Kar Bad Sakta Hai ! Hadees Me Hai :

مَنْ اَكَلَ دِرْهَمَ رِبٰو وَهُوَ يَعْلَمُ اَنَّهٗ رِبٰوا
فَكَاَنَّمَا زَنٰى بِاُمِّهٖ سِتًّا وَّثَلَاثِيْنَ مَرَّةً

Jisne Danista (Yani Malum Hone Ke Bawjud) Ek Diram Suda Ka Khaya Goya Usne 36 Bar Apni Ma Se Zina Kia.

Dirma Taqriban Sade Char Ane Ka Hota Hai Tofi Dhila Ek Bar Ma Se Zina Huwa.

Aduyaat Pi Kar Bal Siya Ho Jaye To?

Arz: Huzur ! Agar Aduyaat Pi Kar Bal Siya Ho Jaye To Yeh Khizaab Ke Hukm Me Hai?

Irshad: Isme Kuch Harj Nahi. Dawa Khane Se Saped Bal Siya Na Ho Jayege Balke Quwat Wo Paida Hogi Ke Ainda Niklege To Koi Dhoka Na Dia Gaya Na Khalqullah Ki Tabdeel Ki Gayi.

"يَاحَيُّ يَا قَيُّوْمُ لَا اِلٰهَ اِلَّا اَنْتَ"

Awal Wa Akhir Durood Sharif Niz Sote Waqt Apne Sab Aurad Ke Bad Surah Kafirun Rozana Pad Liye Kijiye Uske Bad Kalam Wagera Na Kijiye Ha Agar

Zaroorat Ho To Kalam Karne K Bad Phir Surah Kafirun Tilawat Karle Ke Khatima Isi Par Ho, In Sha Allah Ta'la Khatima Imaan Par Hoga.

Aur Tin Bar Subah Aur Tin Bar Sham Is Dua Ka Wird Rakhein :

Imaan Ki Hifazat Ke Aurad

Ek Roz Bad Faraag Namaz E Isha Log Dast Bos Ho Rahe They Is Majah Me Ek Sahab Ne Khidmat E Babrkat Me Arz Liya :"Huzur ! Main Zilah Hoshang Abad Ka Rahne Wala Hun Mujhe Huzur Ki Jabalpur Tashrif Awari Ki Rail Me Khabar Mili Lihada Dak Se Sirf Dua Ke Waste Hazir Hu Ke Khudawande Karim (Azwajjal) Imaan Ke Sath Khatima Bil Khiar Kare." Huzur Ne Dua Farmai Aur Irshad Farmaya : 41 Bar Subah Ko "

اَللّٰهُمَّ اِنَّا نَعُوْذُبِکَ مِنْ اَنْ نُشْرِکَ بِکَ

شَیْأً نَعْلَمُهٗ وَنَسْتَغْفِرُکَ لِمَا لَانَعْلَمُ

Aey Allah Azwajjal Hum Tujh Se Panga Mangte Hai Is Se Ke Tere Sath Kisi Chiz Ko Sharik Kare Jise Hum Jante Hai Aur Hum Tujh Se Magfirat Talab Karte Hai Us Se Jise Hum Nahi Jante Hai.

[Musand Ahmad Bin Humble, Jabal Pur Ka Safar]

Maulif :

Shehar Jabal Pur Ek Kohestaani Muqam (Yani Pahadi Ilaqa) Hai Jaise Ke Uske Nam Se Zahir Hia. Mumalik Matusit Me Waqeh Hai. Niihayat Khushnuma Saaf Shafaaf Hai. Qudrat Ne Esa Dalqarib Muqam Bana Dia Hia Ke Ser Se Ji Nahi Bharta. Shehar Ki Mauzuniyat Ke Elawa Wahab Chand Ajib Muqamat Hai. Jin Me "Bhiragaat" Jo Shehar Se Tera Mil Ke Fasle Par Hai Nihayat Ajeeb O

Pur Faza Manzar Hai. " Dariyah E Narbda" Ne Milo Pahad Kata Hai, Yaha Ek Muqam Par Pani Jamah Ho Kar Ek Ese Dara Me Girta Hai Jo Taqriban Do Bans Nicha Hai, Is Muqam Ka Nam" Dhuwa Dhar" Hai Awal To Pani Ka Zor Hir Itni Moti Dhar Ho Kar Girna Aur Niche Patharo Se Takra Takra Kar Uper Udna Ek Ajeeb Lutf Deta Hai Dur Se Uske Girne I Awa Masmuh Hoti (Yani Sunai Deti) Hai Aur Esa Malum Hota Hai Ke Rail Gadi Nihayat Zor Se Pul Par Ja Rahi Hai, Pani Jo Takra Kar Udta Hai Bilkul Dhula Malum Hota Hai, Isliye Uska Naam "Dhuwadahr" Rakha Hai. Waha Ke Mukhlisin Ne Huzur Purnoor Rehmatullah Alay Se Us Ajeeeb Muqam Ki Ser Ki Darkhwast Ki Jo Bad E Israr Bisyar (Yani Boht Zayda Israar Ke Bad) Manzur Ho Gayi, Dhuwa Dhar Jate Hue, 64 Jo Gani Mili (Yeh Ek Mandir Pahad Ki Choti Par Hai Jiski Deewari 64 Dar Ki Mash;Hur Hia Magar Dar Haqeeqat 84 Hai. Har Dar Me Ek Bhut Pathar Ka Tarsha Huwa Hai, Hazrat Sultan Alamgiri Rehamtullah Alay Ne Fatah Farma Kar Tamaam Bhuto Ko Kata Hai, Kisi Ki Naak Nadrd (Yani Nahi) Hai, Kisi Ka Hath, Kisi Ka Pao Kisi Ko Do Para (Do Tukde) Farma Dia Hai. Yeh Muqaam Jab Is Zamana Me Ke Har Jagah Jane Ke Liye Kushada Sadke Tamir Ho Gayi Hai, Hinuz (Yani Abhi Tak) Dushwar Guzar Muqam Hia Aur Sultaan Alamgir Rehamtullah Allay Ke Zamane Me Na Malum Kis Darja Mohib Hoga. Aur Ek Yeh Hi Muqaam Nahi Balke Akshar Is Qism Ke Tarikhi Muqamat Dekhe Gaye Ke Jo Bawajud Apne Dushwar Guzara Hone Ke Agar Un Me Koi Bhut Bagarz E Ibadat Rakha Gaya Hai To Sultaan Alamgir Rehamtullah Allay Ki Bhut Shikani Ka Asar Zaroor Liye Hue Hai.

Bhooto Ko Dekh Kar Padi Jane Wali Dua

Is (Yani 64 Jongi) Ki Ser Bhi Hui, Huzur Ne Sab Adat E Karima (Yani Apni Mubarak Adat Ke Mutabiq) Asnaam (Yani Bhuto) Ko Dekh Kar "

"اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ اِلٰهًا وَّاحِدًا لَا نَعْبُدُ اِلَّا اِيَّاهُ".

Pada Ke Huzur Gaus E Azam Radiallahu Ta'la Anho Ne Hadees Riwayt Farmai Hai Ke Sarwar Alam ﷺ Farmate Hai : "Jo Kufar Ki Koi Bar Dekhe Ya Sune Aur Us Waqt Yeh (Yani Mazkura Balao Dua Pade.

أُعْطِيَ مِنَ الْاَجْرِ بِعَدَدِ

الْمُشْرِكِيْنَ وَالْمُشْرِكَاتِ

Dunia Me Jitne Mushrik Mard Aur Mushrika Auratein Hai Un Sab Ki Ginti Ke Barabar Sawaab Paye.

Ala Hazrat Qibla Ne Hazirin Ko Bhi Yeh Dua Talim Farmai Hai Ke Mandiro Ke Gante Aur Sankh Awaz Aur Girjao Wagera Ki Imaarat Ko Dekh Kar Padte Hai.
Khulus E Niyat Ka Asar

Jabalpur Me Baksharat Kufaar Hai Aur Bade Maldar Hai. Qarib Zaman Me Baz Hinud Ne Un Shiksta Bhuto Ki Marmat Kara Di Thi, Govt Ko Khabar Hui Phir Badastur Tudwa Diye Aur Pathar Par Kunda Kara Ke Ek Katba Darwaze Par Laga Dia Hai Ke " Jo Koi Is Yadgar Ko Badale Ya Bigadega , Jabal Khane Bheja Jayega Aur Panch Ahzar Rupiyah Jurmana Hoga. Al Humdullilah Yeh Sultaan Alamgir Ka Khulus E Niyat Hai.

اَنَارَ اللّٰهُ بُرْهَانَه وَ اَدْخَلَهٗ جِنَانَهٗ.

(Yani Allah Talah Unki Dalil Roshan Farmaye Aur Unhe Apni Jannat Me Dakhil Farmaye)

Pahado Ko Kalma Pad Kar Gawa Kyon Nahi Kar Lete?

Garz Waha Se Farig Ho Kar Dhuwadhar Ki Ser Ki Gayi. Phir Dopehar Ko Aram Farmane Ke Bad Kashti Par Us Dara Ki Sher Farmai, Yeh Dara Pani Ne Sang E Marmar Ke Pahad Kat Kar Paida Kia Hai Unchi Unchi Choti Ki Pahadiya Ka Silsila Dur Tak Chala Gaya Hai. Yeh Rasta Pani Ne Pahado Ko Kat Kar Hasil Kia Hai, Dur Tak Duriyah (Yani Dono Taraf) Sange Marmar Ke Pahad Sar Bafalak (Yani Boht Buland) Deewaro Ki Tarah Chale Gaye Hai, Kai Mil Ke Safar Me Sirf Ek Jagah Kinara Dkeha Jo Galiban 8 Gaz Chorda Tha.
Is Haibatnak Manzar Ka Nam Baradar Mukram Maulana Molvi Hasnain Raza Khan Sahab (Yani Sarkar Ala Hazrat Ke Bhatije) Ne Fi Ul Diha (Besakhta) "Dahan E Marg" (Yani Maut Ka Dahana) Rakha, Kashti Nihayat Tez Ja Rahi Thi, Log Apas Me Mukhtlif Batein Kar Rahe They, Is Par Irshad Farmaya :"In Pahdo Ko Kalma E Shahadat Pad Kar Gawah Kyon Nahi Kar Lete!"

Mitii Ke Dhelo Ko Apne Imaan Ka Gawa Banane Ka Inaam

(Phir Farmaya) Ek Sahab Ka Mamul Tha Jab Masjid Tashrif Late To Sad Dhelo Ko Jo Bahar Masjid Ke Taaq Me Rakhe They Apne Kalma E Shahadat Ka Gawa Kar Liya Karte , Is Tarah Jab Wapas Hote To Gawa Bana Lete. Bad E Intqaal Malaika Ko Jahannum Ki Taraf Le Chale, Un Sato Dhelo Ne Sat Pahad Ban Kar Jahnnum Ke Sato Darwaze Band Kar Diye Aur Kaha :"Hum Iske Kalma E

Shahadat Ke Gawah Hai." Unhone Najaat Pai. To Jab Dhele Pahad Ban Kar Hayl Ho Gaye To Yeh To Pahad Hai.

Wqajh E Fazilat

Hadee Me Hai :"Sham Ko Ek Pahad Dusre Se Puchhta Hia : Kya Tere Pass Aaj Koi Esa Guzra Jisne Zikr Illahi (Azwajjal) Kia? Wo Kahta Hai : Na. Yeh Khata Hai : Mere Pass To Esa Shakhs Guzra Jisne Zikr E Illahi Azwajjal Kia. Wo Samjta Hai Ke Aj Mujh Par (Use) Fazilat Hai."

Maulif :
Yeh Sunte Hi Sab Log Ba Awaz E Buland Kalma E Shahadat Padne Lage, Musalmano Ki Zubaan Se Kalma E Sharif Ki Sada Buland Ho Kar Pahado Me Gunj Gayi.

Dono Khutbo Ke Darmiyaan Sunatein Padna

Arz: Huzur Dono Khutbo Ke Darmiyan Sunnatein Pad Sakta Hai Ya Nahi?

Irshad: Jis Waqt Imaam Khutba Padne Ke Liye Chale Usi Waqt Se Koi Namaz Jaiz Nahi

"اِذَا خَرَجَ الْاِمَامُ فَلَا صَلَاةَ وَلَا كَلَامَ"

(Jab Imaam Khutba Ke Liye Nikle To Us Waqt Namaz Wa Kalam Manah Hai.)

Albata Wo Jo Sahib E Tartib Hai Aur Us Ki Namaz E Fajar Nahi Hui To Wo Khutbe Ki Halat Me Bhi Aap Hi Ada Karga Ke Agar Wo Nahi Padta Hai To Jumuah Bhi Jata Hai.

[Rad Ul Mohtar Al Daur E Mukhtar]

Jiski Panch Namazo Se Zaid Qaza Na Ho Wo Sahib E Tartib Hai.

[Rad Ul Mohtar Al Daur Mukhtaar]

Use Agar Apni Qaza Namaz Yad Hai Aur Dsuri Namaz Ke Waqt Me Itni Wusat Hai Ke Qaza Pad Kar Waqti Pade (To Us Par Farz Hia Ke Esa Hi Kare Warna Waqti Namaz Bhi Batil Hogi.

Waba Se Bhagne Aur Zaroorat Ke Liye Aane Jane Me Farq Hai

Arz: Agar Wahabi Bimari Ki Wajh Se Sab Humsae Makaan Chordh Chordh Kar Bhag Gaye Ho Aur Kisi Hamila Aurat Ke Ayam E Hamal Pure Ho Chuke Ho To Uska Shohar Ba Khayal E Tanhai Dusri Jagah Muntqil Kar Sakta Hia Ya Nahi?

Irshad: Niyat Agar Uski Yahi Hai (To) Koi Harj Nahi. Waba Se Bhagne Par Thikana Juhannum Hai. Waise Apni Zaroorat Ke Liye Jane Ane Ki Mumaniyat Nahi.

Mazamir Ke Sath Gana Sunane Wala

Arz: Khandan E Qadriyah Me Jo Shakhs Bait Ho Aur Wo Murtakab Ho Mazamir Ke Saht Gana Sunane Ka.

Irshad: Fasiq Hai.

Mazarat Par Aurato Ka Jaana

Arz: Huzur Ajmer Sharif Me Khawaza Gareeb Nawaz Sahab (Rehamtulah Allay) Ke Mazar Par Aurto Ka Jana Jaiz Hai Ya Nahi?

Irshad: Guniya Me Hai :"Yeh Na Puchho Ke Aurato Ka Mazara Par Jana Jaiz Hai Ya Nahi Balke Yeh Pcuhho Ke Us Aurat Par Kis Qadr Laanat Hoti Hai Allah Azwajjla Ki Taraf Se Aur Ksi Qadr Sahib E Qabar Ki Janib Se. Jis Waqt Wo Ghar Se Irada Karti Hai Laanat Shuru Ho Jati Hai Aur Jab Tak Wapas Ati Hai Malaika Lanat Karte Rahte Hai.

GuniyatI Mumali

Siwa E Roza E Anwar ﷺ Ke Kisi Mazar Par Jane Ki Ijazat Nahi Waha Ki Hazri Al Bata Sunnat E Jalila Azmiyah Qarib Bu Ajbaat Hai Aur Quran E Azim Ne Use Magfirat Zunub (Yani Gunaho Ki Bakhshish) Ka Tiryaq Bataya

وَلَوْ اَنَّہُمْ اِذْ ظَّلَمُوْا اَنْفُسَہُمْ جَآءُوْکَ فَاسْتَغْفَرُوا اللہَ وَاسْتَغْفَرَ لَہُمُ الرَّسُوْلُ لَوَجَدُوا اللہَ تَوَّابًا رَّحِیْمًا

Aur Agar Wo Jab Apni Jano Par Zulm Kare Tumhare Huzur Hazir Ho Phir Allah Se Maufi Chahe Aur Rasool Unke Liye Maufi Mange To Zaroor Allah Ko Tauba Qabul Karne Wala Meharbaan Payege.
Parah 5 Surah Nisa Ayat 64

Khud Hadees Me Irshad Huwa :

مَنْ زَارَ قَبْرِیْ وَجَبَتْ لَهٗ شَفَاعَتِیْ

Jo Mere Mazar E Karim Ki Ziyarat Ko Hazir Ho Us Ke Liye Meri Shafa'at Wajib Ho Gayi.
[Shoaib Ul Imaan]

Dusri Hadees Me Hai

مَنْ حَجَّ وَلَمْ یَزُرْنِیْ فَقَدْ جَفَانِیْ

Jine Hajj Kia Aur Meri Ziyarat Ko Na Aya Beshak Usne Mujh Par Jafa Ki.

Al Muqasid Ul Hasna
Ek To Yeh Ada E Wajib , Dusre Qabul E Taiba, Tisre Dualat E Shafa'at Hasil Hona, Chothe Sarkar ﷺ Ke Sath Mazallah Jafa Se Bachna,

Yeh Azim Aham Umoor Ese Hai Jinhone Sab Sarkari Gulamo Aur Sarkari Kanizo Par Khak Bosi Astan E Arsh E Nishan (Yani Roza E Rasool Ki Hazri) Lazim Kardi. Bakhilaaf Digar Qabur Wa Mazarat Ke Waha Esi Takid Mufqud (Gaib) Aur Ahtmaal Mufsida (Yani Fasad Wa Fitna Angezi Ka Andesha) Maujud, Agar Azizo Ki Qabarein Hai (To) Besabari Karegi (Aur) Aauliyah Ke Mazarat Hai To Muhtmal (Yani Andhesha Hai) Ke Betamizi Se Beadbi Kare Ya Jahalat Se

Tazim Me Ifrat (Yani Zaydati) Jaisa Ke Malum Mushida Hai Lihaja Un Ke Liye Tariqa Aslam Aitraz Hi Hai.

بدر یادر منافع بے شمار است

اگر خواھی سلامت برکنار است

(Dariyah Ke Andar Munafeh Boht Maujd Hai Lekin (Agar) Salamati Maqsud Hai To Wo Kinare Par Hai)

Masjid Ka Lamp

Arz: Kisi Masjid Me Mitii Ka Tel Jalaya Jata Tha, Uska Lamp Agar Farokht Kia Jaye To Us Ki Qimat Us Sakhs Jo Jisne Yeh Intzam Kai Tha Di Jayegi Ya Masjid Ki Sarf Me Dakhil Hogi Aur Uski Qimat Bazar Ke Narkh Se Lagai Jayegi Ya Asli?

Irshad: Awal To Masjid Me Kis Badbudar Tel Ke Jalane Ki Ijazat Nahi. (Malkhsaard Ul Mohtar Al Dar Mukhtara)

Na Kisi Miti Ka Tel. Han Agar Uski Badbuh Kisi Masleha Se Dur Kar Dia Jaye To Jurm Nahi Aur Wo Jab Tak Sabit Wa Qabil E Istemaal Hai Masjid Ka Maal Hai Agar Farokht Ki Hajat Ho To Bazar Narkh Par Farokht Karna Chaiye.

Ahkam E Masjid

1 Jab Masjid Me Qadam Rakho To Pehle Sidha Phir Ulta Wapsi Par Uska Akas. [Ummdatul Qari]

2 Masjid Me Ate Waqt Aitkaaf Ki Niyat

بِسْمِ اللّٰهِ دَخَلْتُ وَعَلَيْهِ تَوَكَّلْتُ

وَنَوَيْتُ سُنَّةَ الْاِعْتِكَافِ

Allah Azwajjal Ke Nam Se Main Dakhil Huwa Ur Isi Par Bharosa Karta Hun Aur Maine Sunnat E Aitkaaf Ki Niyat Ki.

Karlo Ke Is Ibadat Ka Sawab Bhi Milega Aur Uske Liye Roza Shart Nahi Na Kisi Muaeen Wat Tak Bethhna Lazim, Jab Tak Thherage Mu'atkafar Hoge, Jab Bahar Aye Aaitkaf Khatma Ho Gaya Aur Uske Sabab Masjid Me Pani Pina Ya Maslan Pan Khana Bhi Jaiz Hoga.

3 Bagair Niyat E Aitkaaf Kiis Chiz Ke Khane Ki Ijazat Nahi
[Rad Ul Mohtar Al Daur E Mukhtaar]

Boht Masjid Me Dastur Hai Ke Mah E Ramzan Mubarak Me Log Namaziyon Ke Liye Iftari Bhejte Hai. Wo Bila Niyat E Aitkaaf Wahi Be Takluf Khate Pite Aur Farsh Kharab Karte Hai. Yeh Najaiz Hai.

4 Masjid Ke Ek Darje Se Dusre Darje Ke Dakhile Ke Waaqt Sidha Qadam Badaya Jaye Hata Ke Agar Saf Bichhi Ho Uspar Bhi Pehle Sidha Qadam Rakho Aur Jab Waha Se Hato Tab Bhi Sidha Qadam Farsh E Masjid Par Rakho Ya Kahtib Jab Mimbar Par Jane Ka Irada Kare Pehle Sidha Qadam Rakhe Aur Jab Utare To Sidha Qadam Utare.

5 Wuju Karne Ke Bad Aza E Wuju Se Ek Chint Pani Ki Farsh E Masjid Par Na Gire.

[Badai Ul Sanah]

6 Masjid Me Dordna Ya Zor Se Qadam Rakhna Jis Se Dhamak Paida Ho Manah Hai.

7 Masjid Me Agar Chhink Aye To Koshsi Karo Ke Ahista Awaz Nikle, Isi Tarah Khansi

كَانَ النَّبِيُّ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ

كَانَ يَكْرَهُ الْعَطْسَةَ الشَّدِيْدَةَ فِى الْمَسْجِدِ

Nabi ﷺ Masjid Me Zor Ki Chhink Ko Napasand Farmate.
[Shoaib Ul Imaan]

Dakar Ko Rokna Chaiye

Isi Tarah Dakar Ko Zabt Karna Chaiye Aur Na Ho To Hatal Imkaan Awaz Dabai Jaye Agar Che Gair E Masjid Me Ho Khususan Majlis Me Ya Kisi Muazam Ke Samne Be Tahzibi Hai. Hadees Me Hai :

Ek Shakhs Ne Darbar E Aqdas Me Dakaar Li (To Farmaya)

كَفِّ عَنَّا جُشَائَكَ فَإِنَّ اَكْثَرَهُمْ

شَبْعًا فِى الدُّنْيَا جُوْعًا يَوْمَ الْقِيَامَةِ

Humse Apni Dakar Dur Rakh Ke Dunia Me Jo Zayda Muddat Tak Pet Bharte They Wo Qayamat Ke Din Zayda Mudat Tak Bhuke Rahege.

Jamai Ko Roke

Aur Jamai Me Awaz Nikalna To Kahi Na Chaiye Agar Che Giar Masjid Me Tanha Ho Ke Wo Shaitan Ka Qahqaha Hai. Jamai Jab Aaye Hatal Imkaan Mun Band Rakho, Muh Kholne Se Shiatan Muh Me Thuk Deta Hai. Yun Na Ruke To Uper Ke Danto Se Niche Ka Hont Bada Loaur Yun Bhi Na Ruke To Hatal Imkaan (Muh) Kam Kholo Aur Ulta Hath Ulti Taraf Se Muh Par Rakh Lo Yuhi Namaz Me Bhi Magar Halat E Qayam Sidha Hath Ulti Taraf Se Rakho Ke Ulta Hath Rakhne Me Dono Hath Apni Musnun Jagah Se Badlege Aur Sidha Rakhne Me Sirf Hi Bazaroorat Badala, Ulta Apni Mahl Sunnat Par Sabit Raha. Jamai Rokne Ka Ek Mujrab Tariqa Yeh Hai Ke Jab Jamai Ane Ko Fauran Taswur Karke Hazrat E Ambiyah Allaysallam Ko Bhi Na Aai. (Rad Ul Mohtar Dar Mukhtar) Ke Yeh Mishl E Ahitlaam Shaitaan Ki Taraf Se Hai Aur Wo Dakhl E Shaitan Se Ma'sum.

Chhink Achi Chiz Hai

Chink Achi Chiz Hia. Use Bad Sugani Janana Mushrikin Hinud Ka Napak Aqeedah Hai. Hadees Me To Yeh Irshad Farmaya :

لَعَطْسَةٌ وَاحِدَةٌ عِنْدَ حَدِيْثٍ اَحَبُّ اِلَیَّ مِنْ شَاهِدٌ عَدْلٌ

Bat Ke Waqt Chhink Aadil Gawah Hai.

[Kanul Umaal]

Yani Jo Kuch Bayan Kia Jata Ho Jis Ka Sidq Wa Kizb Malum Nahi Aur Us Waqt Kisi Ko Chhink Aye To Wo Us Bat Ke Sidq Par Dalil Hai Aur Yeh Bhi Aya Hai Ke Dua Ke Waqt Chhink Hona Dalil E Qabul Hai.
[Kanzul Umaal]

Chhink Aane Par Hamd E Illahi Masnun Hai

Lehaja Chhink Par Hamd E Illahi Azwajjal Baja Lana Masnun Huwa, Boht Log Sirf Alhumdullah Kahte Hai. Pura Kalma Kahna Chaiye Al Humdullilahi Rabil Alamin. Hadees Me Hai Jo Chhunk Par Al Humdullilah Kahe Farishta Kahta Hia Rab Ul Alamin Yani Us Kalma Ko Pura Kar Deta Hai Aur Jo Kahta Hai Al Humdullilah E Rabil Alamin Farishta Kahta Hai Yarahmaullah, Allah Azwajjal Tujh Par Reham Kare.
(Kanzul Umaal)

To Kitni Badi Daulat Hai Ke Masum Farishtein Ki Zubaan Se Dua E Rehmat (Mile). Yeh (Yani Chink Wale Ke Sirf "Alhumdu" Kahne Par Jawab Me "Rabil Alamin" Kahna) Malaika Ke Liye Hai. Admi Par Wajib Hai Ke Chhinkane Wala Musalman Hamd E Illahi Azwajjal Baja Laye Agar Che Sirf Alhumdullilah Kahe Yeh (Yani Sunane Wala) Yarahmukallah Kahe Phir Use (Chhinkane Wale Ko) Musthab Ke Us (Yani Jawab Dene Wale) Se Kahe " Yagfirullah Lana Wal Kum Allah Azwajjal Humari Tumahri Magfirat Kare.
[Fatwa E Hindiyah]

Aur Chhink Par Afzal Wa Akmal Saiga Hamd Ka Yeh Hai :

"اَلحَمۡدُ لِلّٰهِ رَبِّ الۡعَالَمِیۡنَ عَلٰی کُلِّ حَالٍ مَا کَانَ مِن حَالٍ وَصَلَّی اللّٰهُ تَعَالٰی عَلٰی خَیۡرِ خَلۡقِهٖ مُحَمَّدٍ وَّ اَهۡلِ بَیۡتِهٖ۔

Ise Imaam Shams Ul Deen Sakhwai Allayrehma Tul Qawi Ne "اَلْقَوْلُ الْبَدِیْع فِی الصَّلاۃِ عَلَی النَّبِیِ الشَّفِیْع" Me Zikar Kia.

Zibah Me Zikr E Sarkaar ﷺ Karna

Yaha Ek Hadees Zubaan Zad Hai :
Do Jagah Mera Zikar Na Kia Jaye Yani Chhink Aur Zibah

Ajla Ulma Ne Is Par Aitmaad Karke Un Dono Muqamo Ko Zikr Aqdas ﷺ Se Mustshna Farma Dia Magar Tahqeek Yeh Hai Ke Yeh Hadees Sabit Nahi.

Chhink Ke Waqt Zikr Sharif Ka Saiga Yah Hai Aur Zibah Me Main Bhi Mazallah Bataur E Shirkat Nam Lena Jaiz Nahi , Bataur E Barkat Me Aslan Mazaiqa Nahi Maslan

"بِسْمِ اللّٰهِ اَللّٰهُ اَکْبَرُ وَصَلَّی اللّٰهُ تَعَالٰی عَلٰی سَیِّدِنَا مُحَمَّدٍ وَّاٰلِهٖ"

Balke Fatwa Imaam Ajal Qazi Khan Allayrehma Me Iska Jawaz Bhi Masrah Ke

بِسْمِ اللّٰهِ اَللّٰهُ اَکْبَرُ مُحَمَّدٌ رَّسُوْلُ اللّٰه (صلی اللہ تعالیٰ علیہ وسلم)

Khud Huzur E Aqdas ﷺ Ne Ek Dumbe Ki Zibah Me Farmaya

"بِسْمِ اللّٰهِ اللّٰه اَکْبَر اَللّٰهُمَّ عَنْ مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ"

[Allah Ke Nam Se Shuru Allah Sab Se Bada Hai, Aey Allah Yeh Mohamad ﷺ Aur Unke Ahl Bait Ki Janib Se Qabul Farma.]

Masund Abhi Yahla
Dusre Ki Zibah Me Farmaaya

: بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ اَللّٰهُمَّ هٰذَا عَنِّی وَعَمَّنْ لَّمْ یُضَحِّ مِنْ اُمَّتِیْ

Yeh Meri Aur Uski Tarf Se Jisne Meri Ummat Se Qurbani Na Ki.
[Sunan Abi Dawood]

Rehmat E Sarkaar ﷺ

Musalmano ! Apne Nabi Rauf O Rahim ﷺ Ki Rhemat Dekho ! Hadees Me Irshad Hai :

اِسْتَفْرِهُوْا ضَحَایَاكُمْ فَاِنَّهَا

مَطَایَاكُمْ عَلَى الصِّرَاطِ

Farba Wa Tarotaza Qurbaniyah Karo Ke Wo Pull Sirat Par Tumhari Swariyah Hogi.

Huzur Sarwar E Alam ﷺ Ko Malum Tha Ke Meri Ummat Me Karodo Wo Hoge Jo Qurbaani Se Ajiz Hoge Ya Un Par Wajib Na Hone Ke Sabab Qurbanji Na Karege. Huzur ﷺ Ne Na Chaha Ke Wo Sirat Par Besawari Ke Rah Jaye Unki Taraf Se Khdu Qurbaani Farma Di Ke Agar Wo Apni Jan Bhi Qurbaan Karte To Unke Dast E Mubarak Ki Fazilat Ko Na Pohchte. ﷺ

کمر بستن بکارِ امتِ خود ایں چنیں باید

ببیں درنامِ اُو گنجیدن میم مشدّد را

[Yani Huzur Aqdas ﷺ Apni Ummat Ke Kaam Me Kamar Baasta Aur Rehmat Kinaar Hai Isiliye Unke Naam Pak Me Mim Musdad Hai.]

Sarkar E Madina ﷺ Ko Taraf Se Baish Qimat Menda Qurbaan Karna

Main Humesha Roz E Eid Ek Ala Darja Ke Baish Qimat (Yani Qimati) Mendha Apne Sarkaar E Alam ﷺ Ki Taraf Se Kia Karta Hun Aur Roz E Wisal Walid Majid Quds Sira Se Ek Menda Unki Taraf Se Aur Ab Sunnate Karima Ke Itbah Se Yeh Niyat Karli Hai Ke In Sha Allah Ta'la Tabaqa E Zindagi Apne Un Ahl Sunnat Bhaiyon Ki Taraf Se Kiya Karuga, Jinhone Qurbaani Na Ki Khawa Guzr Gaye Ho Ya Maujud Ho Ya Ainda Aye.

Bad Mazhab Ki Chhink Ka Jawab Na De.

Han, Kalaam Ka Silsila Kaha Pohcha, Wo Jo Maine Kaha Tha, Ke Koi Musalman Chhink Kar Humd E Illahi Azwajjal Baja Laye To Har Sunane Wala Yar Hamuklalh Kahe. Is Qaid Ka Fayda Yeh Tha Ke Agar Wahabi Ya Rafzi Ya Deobandi Ya Naichari Ya Qadiyani Ya Sufi Banane Wala Garz Koi Kalma Go Murtad Chhank Kar Laakh Bar Al Humdullilah Kahe Use Yarhamukallah Kahna Jaiz Nahi.

Kaan, Daant Aur Pet Ke Dard Se Mehfuz Rahne Ka Nuskha

Ek Fayda Yeh Bhi Yad Rakhne Ka Hai Ke Hadees Me Hai :

مَـنْ سَبَقَ الْعَاطِسَ بِالْحَمْدِ اٰمِنَ

الشَّوْصِ وَاللَّوْصِ وَالْعِلَّوْصِ

Jo Chhinkane Wale Se Pehle Hamd E Illahi Azwajjal Baja Laye Wo Kaan Aur Daant Aur Pet Ke Dard Se Mehfuz Rahega.

Namaz Me Aane Wali Chhink Shaitan Ki Taraf Se Hai

Garz Chhink Mehboob Chiz Hia Magar Wo Ke Namaz Me Aye Hadees Me Use Bhi Shaitaan Ki Taraf Se Shumaar Farmaya Hai.

[Jameh Tirmizi]

Itefaqi Chhink Aur Zukaam Ki Chhink Me Farq Hai

Yeh Sara Bayan Itefaaqi Chhink Ki Nisbat Hai. Zukam Ki Chhink Koi Chiz Nahi Magar Awaz Past Karna Unme Bhi Tahzib Hai Aur Masjid Me Uski Zayda Takid.

8 Masjid Me Dunia Ki Koi Bat Na Ki Jaye.

[Dar Mukhtar]

Han Agar Koi Deeni Bat Kisi Se Kahna Ho To Qarib Jakar Ahista Se Kahna Chaiye Na Yeh Ke Ek Sahab Masjid Me Khade Hue, Rahgir Se Jo Sadak Par

Kahda Huwa Hai Chila Kar Batein Kar Rahe Hai Ya Koi Bahar Se Pukar Raha Hai Aur Yeh Uska Jawab Buland Awaz Se De Rahe Hai.

9 Tamskhar Waise Hi Mamnuh Aur Masjid Me Sakht Najaiz Hai, Ya Hansna Manah Hai Qabar Me Tariki Lata Hai.

[Kanzul Umaal]

Han Mauqa Se Tabsum Me Harj Nahi.

10Farsh E Masjid Me Koi Shay Phenki Na Jaye Balke Ahista Se Rakh Di Jaye. Mausam E Garmiyah Me Log Pankh Jhulte Jhulte Phenk Dete Hai Ya Lakdi Chhardi Wagera Rakhte Waqt Dur Se Chordh Dia Karte Hai Uski Mumaniyat Hai Garz Masjid Ka Ahtraam Har Musalmaan Par Farz Hai.

11 Masjid Me Hadas (Yani Hawa Kharij Karna) Manah Hai.

[Rad Ul Mohtaar Al Daur E Mukhtaar]

Zaroorat Ho To Bahar Chala Jaye Lihaja Mu'atkif Ko Chaiye Ke Ayam E Aitkaf Me Thoda Khaye Per Halka Rakhe Ke Qaza E Hajat Ke Waqt Ke Siwa Kisi Waqt Akhraj Rih Ki Hajat Na Ho , Wo Uske Liye Bahar Na Ja Sakega.

12 Qibla Ki Taraf Pao Phailana Har Jagah Manah Hai.

[Rad Ul Mohtaar Al Daur Mukhtaar]

Pao Samet Liye

Masjid Me Kisi Taraf Na Phailaye Ke Khilaaf Adaab E Darbaar Hai. Hazrat Siri Saqti Quds Sira Masjid Me Tanha Bethhe They, Pao Phaila Liya Hosha Masjid Me Hataf Ne Awaz Di,:Badhshaho Ke Huzur Me Yuhi Bethhate Hai !" Mua Pao Samte Aur Ese Samete Ke Waqt Intqaal Hi Phele.

[Sabeh Sanabil]

13 Istemaal Juta Agar Pass Ho Masjid Me Pehan Kar Jana Gustakhi Wa Beadabi Hai.

[Rad Ul Mohtaar Al Daur E Mukhtaar]

Adab Wa Tauheen Ka Raz Urf Wa Adat Par Hai Han Bilkul Naya Juta Pehan Sakta Hia Aur Use Pehan Kar Namaz Padna Afzal Hai Jab Ke Panja Itna Sakht Na Ho Ke Sajde Me Ungliyah Ka Pet Zamin Par Na Bichhne De. Bahar Ul Haraiq Main Hia Ameer Ul Mominin Maula Ali Karamullah Waz Ul Karim Jute Ke Do Jorde Rakhte Istemaal Pehan Kar Darwaz Masjid Tak Jate , Dusra Gair Istemaal Pehan Kar Masjid Me Qadam Rakhte.

[Bahr Ul Raiq]

14 Masjid Me Yaha Ke Kisi Kafir Ko Ane Dena Sakht Najiaz Aur Masjid Ki Behurmati Hai, Fiqah Me Jawaz Hai To Zami Ke Liye.

[Rad Ul Mohtar Al Daur Mukhtar]

Aur Yaha Kekafir Zami Nahi. Kaisa Shadid Zulm Hia (Ke) Wo Tumko Bhang Ki Tarah Samje, Jis Chiz Ko Tumahra Hath Lag Jaye Use Napak Jane, Suda De To Dur Se Dal De, Pese Le To Alag Rakhle. Halake Unki Najasat Par Quraan Karim Shahid Hia (Aur) Tum Un Najso Ko Masjid Me Ane Ki Ijazat Do ! Ke Apne Napak Pao Tumhari Matha Rakhne Ki Jagah Rakhe ! Apne Gande Badno Se Tumahre Rab Azwajjal Ke Darbaar Me Aye ! Allah Azwajjal Hidayat Farmaye !

"Naat"

Aay Shaafa'-E-Umam Shahe Zee Jaah Le Khabar,
Lillah Le Khabar Meri Lillah Le Khabar.

Darya Ka Josh, Naaw, Na Beraa Na Naa Khuda,
Main Dooba Tu Kahan Hay Mere Shaah Le Khabar.

Manzil Kari Hay Raat Andheri Main Naa Balad,
Aay Khidr Le Khabar Meri Aay Maah Le Khabar.

Pohonche Pohonchne Waale To Manzil Magar Shaha,
Un Ki Jo Thak Key Beithe Sar-E-Raah Le Khabar.

Jangal Darindo Ka Hay Mai Be Yaar Shab Qareeb,
Ghere Hain Chaar Samt Sey Badkhwaah Le Khabar.

Manzil Nayi Azeez Juda Log Naa Shanaas,
Toota Hay Koh-E-Gham Mein Pare Kaah Le Khabar.

Mujrim Ko Bargah E Adalat Me Laye Hia
Takta Hia Bekasi Me Teri Rah Le Khabar

Woh Sakhtiyan Sawaal Ki Woh Sooratein Muheeb,
Aay Ghamzadon Key Haal Sey Aagah Le Khabar.

Mujrim Ko Baargaah-E- Adalat Me Laaye Hain,

Tak Ta Hay Be Kasi Me Teri Raah Le Khabar.

Ahl-E-Amal Ko Unke Amal Kaam Aayenge,
Mera Hay Kaun Tere Siwa Aah Le Khabar.

Pur Khaar Raah Barhana Paa Tishna Aab Door,
Mawla Pari Hay Aafat-E-Jaan Kaah Le Khabar.

Baahar Zubanein Pyaas Sey Hain Aaftaab Garam,
Kausar Key Shaah Katharahullah Le Khabar.

Maana Key Sakht Mujrim-O-Naakarah Hay Raza,
Tera Hi To Hay Banda-E-Dargaah Le Khabar.
[Ala Hazrat Rehamtullah Allay]

اَلْحَمْدُ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ وَ الصَّلٰوۃُ وَالسَّلَامُ علٰی سَیِّدِ الْمُرْسَلِیْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللہِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ ط بِسْمِ اللہِ الرَّحْمٰنِ الرَّ حِیْمِ ط

Malfuzaat Hisa 3

Bukhar Ko Kosna Kaisa?

Bad Asar Kisi Sahab Ne Ek Mariz Ka Zikr Karte Hue (Ala Hazrat Allayrehamtul Izat Se)Arz Kia Ke Behad Bukhar Hai. Is Par

Irshad Farmaya: Behad Bukhar Ke To Yeh Mani Hai Ke Uski Inteha Hi Nahi ! Kabhi Utarga Hi Nahi ! Koste To Ap Khud Hai.

Bukhar Ka Ruhani Elaaj

Phir Farmaya Surah Mujadalat " Jo 28vis Para Ki Pehli Surat Hai Bad E Asar Tin Marrtaba Pad Kar Pani Par Dum Kar Ke Pilaye.

Imaame Par Zari Ka Kaam Karwana Kaisa?

Arz: Imaame Ke Dono Sire Ka Madar (Yano Sone Chandi Ke Kam Wale) Ho To Kya Hukm Hai?

Irshad: Isme Raij Yeh Hai Ke Agar Char Ungl Se Zahid Hai To Mamnuh Hai.
[Dar Mukhtar Rad Ul Mohtaar]

Taambe Ya Lohe Ki Anguthi Ka Hukm

Arz: Huzur ! Tambe Ya Lohe Ki Anguthi Ka Kya Hukm Hai?

Irshad: Mard O Aurat Dono Ke Liye Makruh Hai.
[Daur E Mukhtar Rad Ul Mohtaar]

Tambe Ki Anguthi Makruh Kyon Hai?

Arz: Iski Kya Wajh Hai Ke Chandi Ki Anguthi Jaiz Rakhi Jaye Jo Us Se Baish Baha (Yani Zayda Qimati) Hai Aur Tambe Wagera Ki Makruh?

Irshad: Chandi Ki Anguthi Tazkire Akhirat (Yani Akhirat Ki Yad Dilane) Ke Liye Jaiz Rakhi Gayi Hai Ke Sona Chandi Ka Zewar Hai, Tambe Wagera Ka Waha Kya Kaam !

Dozkhiyon Ka Zewar

(Phir Farmaya) Ek Sahab Khidmat E Aqdas Me Hazir Hue Un Ke Sath Main Pital Ki Anguthi Thi Irshad Farmaya :

"مَالِیْ اَجِدُ مِنْکَ رِیْحَ الْاَصْنَامِ"

Kya Bat Hai Ke Mujhe Tum Se But Ki Buh Ati Hai !

Unhone Utar Kar Phenk Di. Dusre Din Lohe Ki Anguthi Pehan Kar Hazir Hue Irshad Farmaya

"مَالِیْ اَرٰی عَلَیْکَ حِلْیَۃَ اَھْلِ النَّارِ"

Kya Huwa Ke Main Tum Par Dozakhiyon Ka Zewar Dekhta Hun!

Unhone Utar Kar Phek Di Aur Arz Kia: Ya Rasoolallah ﷺ Kis Chiz Ki Anguthi Banau?Irshad Famraya

"اِتَّخِذْہُ مِنْ وَرَقٍ وَلَا تُتِمَّہُ مِثْقَالاً"

Chandi Ki Banao Aur Ek Mushqaal (Yani Sade Char Mae) Puri Na Karo.
[Sunan Abu Dawood]

Topi Ya Kapde Par Sone Chandi Ka Kaam Karwana Kaisa?

Arz: Topi Ya Kapde Wagera Me Sacha (Yani Khalis) Sone Ya Chandi Ka) Kam Ho To Kya Hukm Hai?

Irshad: Agar Char Ungl Tak Hai To Harj Nahi Aur Agar Chadn Botiyah (Yani Phool, Pati Wagera) Aur Har Ek Char Ungl Se Zayda Nahi Aur Dur Se Dkhene Me Fasal (Yani Alag Alag) Malum Hota Ho Jab Bhi Koi Harj Nahi Agar Che Jaham Hone Se Char Ungal Se Zayda Ho Jaye Han Agar Topi Char Ungal Se Zayda Hai Ya Mugraq (Yani Sone Chandi Se Liya Huwa) Hai Ke Dur Se Fasal (Yani Alag Alag) Na Malum Hota Ho To Najaiz.
[Daur Mukhtar]

Anguthi Konsi Ungli Me Pehane?

Arz: Anguthi Konsi Ungli Me Pehanana Chaiye?

Irshad: Baye Hath Me Bhi Aya Hia Aur Dahine Me Bhi, Dahine Hath Ki Bansar (Wo Ungli Jo Changliya Ke Pass Hai) Me Pehane.

Anguthhi Pehan Kar Bait Ul Khala Jana

Arz: Apna Nam Agar Anguthi Me Kunda (Likha Huwa) Ho To Bait Ul Khala Me Ja Sakta Hai Ya Nahi?

Irshad: Nama Agar Zayda Muazam (Yani Tazim Wala) Na Ho Jab Bhi Harfo Ki Tazim To Chaiye Agar Mutbrak Nam Ho To Pehan Kar Jana Najaiz Hai, Han ! Jaib Me Rakh Le To Harj Nahi.

Nagine Par Kalma E Paak Likhwana

Arz: Nagina Par "Kalma E Taiba" Kunda (Yani Naqsh) Karana Kaisa Hai?

Irshad: Tabruka (Yani Barkat Ke Liye) Jaiz Hai Aur Mohar Ki Haisiyat Se Haram.

Allah "Sahab" Kahna Kaisa?

Arz: Allah Sahab Kahna Kaisa Hai?

<u>Irshad:</u> Jaiz Hai Hadees Me Hai:

اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِى السَّفَرِ

وَالْخَلِيْفَةُ فِى الْاَهْلِ وَالْمَالِ

Aey Allah Safar Ka Sathi Tun Hai , Ahl Wa Ayal Aur Mal Ka Khayal Rakhne Wala Tu Hai.

Aur Sarkar E Risalat ﷺ Ke Liye To Quran E Azim Me Sahab Farmaya Gaya Hai :

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوٰى

Kanzul Imaan Tarjumah:
Tumahre Sahab Na Behake Na Be Rah Chale

وَمَا صَاحِبُكُمْ بِمَجْنُوْنٍ ۝

Tarjumah E Kanzul Imaan :
Aur Tumhare Sahab Majnun Nahi.

Lekin Allah Sahab Kahna Ismail Dehlvi Ka Muhawara Hai Aur Huzur Raqidas ﷺ Yaqinan Humare "Sahab" Hai

Magar Nam E Pak Ke Sath "Sahab" Kahna Aariya Wa Padriyon Ka Muhawara Hai , Isliye Na Chaiye.

(Phir Farmaya) Aariyah Padri,Wahabiyah Sab Ek Se Hai.

Mardo Ko Makhmal Kapda Pehanana Kaisa?

Arz: Makhmal Mardo Ko Jaiz Hai Ya Nahi?

Irshad: Agar Is Par Resham Ka Ruwa Bicha Huwa Hai To Najaiz Hai Warna Nahi.

[Fatwa E Hindiya]

Resham Ka Hukm

Arz: Huzur ! Resham Ka Bhi Yahi Hukm Hai Ke Char Ungal Se Zayda Najaiz Hai?

Irshad: Han Agar "Tabih Musqil" Ho To Char Ungal Tak Jaiz Hai. Maslan Topi Ki Got (Les) Jaiz Hai Lekin Rampur Jaisi Topi Ke Baz Char Ungal Ki Bhi Nahi Hoti Agar Resham Ki Ho To Najaiz Hai Ke Wo Khud Mustqil Hai Tabeh Mustqil Nahi. Ese Hi Tawiz Ke Baz Ek Angal Ke Bhi Nahi Hote Lekin Mustqil Hai Isliye Agar Resham Ke Ho To Najaiz.

Tambe Pital Ke Tawiz

Arz: Tambe Pital Ke Tawiz Ka Kya Hukm Hai?

Irshad: Mard O Aurat Dono Ko Makruh Aur Sone Chandi Ke Mard Ko Haram,Aurat Ko Jaiz.

Chandi Aur Sone Ki Gadi

Arz: Chandi Aur Sone Ki Gadi Rakh Sakta Hai Ya Nahi?

Irshad: Rakh Sakta Hai Albata Isme Waqt Nahi Dekh Sakta Ke Haram Hai. Is Tarah Arasi Pehane Me Aurat Ke Liye Koi Harj Nahi Aur Isme Muh Dekhna Haram.

(Phir Farmaya) Chandi Sona Sirf Aurat Ke Liye Halal Hai. Baqi Turuq E Istemal (Yani Istemal Ke Tariqe) Uske Liye Bhi Haram Hai.

[Daur E Mukhtar Rad Ul Mohtaar]

Haan Khana Dono Ke Liye Jaiz Hai Warq Chandi Sone Ke Khaye Ya Zewar Reza (Yani Tukde Tukde) Karke Ya Kushta Ban Kar (Yani Achi Tarah Gunt Kar)

Naapka Pani Se Uge Hue Darkhat Ka Phal Khana

Arz: Jo Darkhat Najas Pani Se Sincha Gaya Ho Uske Phal Khana Jaiz Hai?

Irshad: Jaiz Hai.

Gaye Ko Chori Ka Chara Khilana

Arz: Jis Gaye Ko Gasab Ya Sarqa (Yani Chori) Wagera Ka Bhusa Dia Jaye Us Ka Doodh Pina Kaisa Hai?

Irshad: Dodh Haram Na Hoga.
Tumhare Liye Jaiz Nahi
(Phir Farmaya) Han ! Turuh (Yani Parezgari) Ek Badi Chiz Hai. Ek Bibi Imaam Ahmad Radiallahu Ta'la Anho Ke Pass Tashrif Layi Aur Farmaya :"Main Apni Chhat Par Siti Hun Roshni Itni Nahi Ke Soyi Me Se Agar Chorda (Dhaga) Nikal Jaye To Dal Saku, Badhshah Ki Sawari Nikalti Hia Uski Roshani Me Daura Dal Sakti Ho Ya Nahi? Ke Wo Roshnai Zalim Ki Hai Uske Rupe Main Halal Wa Haram Sab Hai." Apne Un Se Dariyafat Farmaya : Tum Kon Ho? Farmaya : "Main Behan Hun Bashar Hafi (Radiallahu Ta'la Anho) Ki. " Imaam Radiallahu Ta'la Anho Ne Farmaya :'Warah (Yani Taqwa) Tumhare Gahr Se Paida Huwa Tumhare Liye Is Roshni Me Daura Dalna Jaiz Nahi.

[Alrisalat Tafsir]

Muqroz Ki Deewar Ka Saya

(Phir Farmaya) Humare Imaam E Azam Radiallahu Ta'la Anho Tijarat Karte They. Hazaro Rupe Logo Par Qarz They. Taqaze (Yani Wapsi Tala Karne) Ke Waste Doper Ko Tashrif Le Jaya Karte Aur Maqruz (Yani Qarzdar) Ki Deewar Ke Saye Me Alhida Khaade Hote Ke Yeh Qarz Se Nafah (Fayda) Hasil Karne Me Dakhil Na Ho Jaye.

[Al Khairaat Ul Hasan]

Maine Das Hazaar Mauf Kiye

Ek Shakhs Par Huzur (Yani Imaam E Azam Radiallahu Ta'la Anho) Ke Das Hazar Ate They Wada Guzre Muddat Ho Chuki Thi. Ek Martaba Ap Tashrif Liye Jate They Samne Se Wo Ata Tha. Apko Dekh Kar Dar Ke Mare Ek Gali Me Ho Gaya. Qismat Ki Bat Ke Wo Gali Dusri Taraf Se Sar Basta (Yani Band) Thi. Imaam Wahi Tashrif Le Gaye. Farmaya :'Kyon, Tum Idhar Kaise Aa Gaye, " Sab Bataya Ke Main Huzur Ka Muqruz (Yani Qarzdar) Hun Wada Guzar Gaya Main Dara Ke Huzur Taqaze Farmayege Aur Mere Pass Us Waqt Maujud Nahi Isliye Main Is Taraf Aa Gaya. "Dus Hazar Bhi Esi Chiz Hai Ke Kisi Musalma Ka Qallb (Dil) Pareshan Kia Jaye Maine Mauf Kiye.

[Al Khairat Ul Hamaan]

Urs Me Najaiz Kam Hote Ho To !

Arz: Huzur ! Buzurgaan E Deen Aras Usme Mazamir Hote Hai Jab Tak Mazamir (Yani Alat Mausiqi) Ho Aur Us Waqt Tak Na Jaye Aur Mazmir Ke Bad "Qul" Main Sharik Hone Ek Waste Ja Sakta Hai Ya Nahi?

Irshad: Ja Sakta Hai.
Burai Main Alag Raho, Bhalai Me Sharik Ho Jao

Ameer Ul Mominin Usman Gani Radiallahu Ta'la Anho Ke Zamna Me Jab Balwaiyo Ne Balwa (Yani Hungama) Kia, Tamaam Madina Munwara Me Unka Shor Tha. Ameer Ul Mominin Radiallahu Ta'la Anho Ke Makan Ko Gher Hue They, Namaz Bhi Wahi Padate They. Sawal Huwa Ke Unke Piche Namaz Padi

Jaye Ya Nahi?Irshad Farmaya Ke Wo Log Jab Burai Kare To Unse Alhida Ho Aur Jab Bhalai Kare To Unke Sharik Ho.

[Sahi Bukhari]

Sajada Nashin Bad Mazhab Ho To?

Arz: Huzur ! Agar Sahib E Sajada (Yani Kisi Sahibe Mazar Buzurga Ka Janshin) Bad Mazhab Ho?

Irshad: Agar Aap Sahib E Sajada Ke Pass Jana Chahte Hai To Na Jaye Aur Sahib E Mazar Ki Khidmat Me Hazir Hona Chahte Hai , To Jaye.

Waqiah Pehle Ka Hai Ya Bad Ka?

Huzur ! Baz Ahades Me Yeh Waqiah Ata Hai Ke Hazrat Musa Allaysallam Ko Hukm Huwa Ke Jao Humara Ek Banda Fulah Pahad Par Hai, Us Se Ilm Hasil Karo."Yeh Waqiah Taurait Muqdas Se Pehle Ka Hai Ya Bad Ka?

Irshad: Taurait Muqdas Se Boht Paishtar (Yani Pehle) Ka Waqiah Hai.

Ek Ishkal Aur Uska Jawaab

Arz: Agar Isko Taurait Muqdas Se Bad Ka Mana Jaye To Yeh Aitraz Lazim Ayega Ke Taurait Ke Mutliq Allah Farmata Hai :

ثُمَّ اٰتَیْنَا مُوْسَى الْكِتٰبَ تَمَامًا عَلَى الَّذِیْۤ اَحْسَنَ وَتَفْصِیْلًا لِّكُلِّ شَیْءٍ وَّ هُدًى وَّ رَحْمَةً لَّعَلَّهُمْ بِلِقَآءِ رَبِّهِمْ یُؤْمِنُوْنَ

Tarjumah E Kanzul Imaan:

Phir Humne Musa Ko Kitab Ata Farmai Pura Ahsaan Karne Ko Us Par Jo Nekokar Hai Aur Har Chiz Ki Tafsil Aur Hidayat Aur Rehmat Ke Kahi Wo Apne Rab Se Milne Par Imaan Laye.

[Surah Inaam Ayt 154]

Jab Taurait Tafsil Kule Shain Yani Har Shay Ki Wazahat Hai To Dusre Se Ilm Hasil Karne Ki Kya Zaroorat?

Irshad: Koi Aitraz Nahi. Taurait Tafsil Kule Shain Hona Farmaya Hai Is Tafsil Ka Baqi Rahna Kahi Nahi Farmaya. Musa Allaysallam Jab Taurait Lekar Aye Yaha Dekha Ke Log Gasla (Bachda) Ke Aage Sajda Karte Aur Uski Partish (Puja) Karte Hai. Aap Ke Shaan E Jalaal (Yai Azmat Raub, Wa Dabdaba) Ki Yeh Halat Thi Ke Jis Waqt Jalal Tari Hota Aadh Guzar Aag Ka Shaula Kula Mubarak Se Uper Ko Uthhata. Jalal Me Aakar Al Wai Taurait (Tairait Ki Takhtiyah) Phenk De Wo Toot Gayi.

[Tafsir Al Tibri]

Imaam Mujahid Talmiz Hazrat Abdullah Ibn Abbas Radiallahu Ta'la Anho Ka Qaul Hai Wo Farmate Hai "Tasil Kul Shain " Ad Gayi Sirf Ahkam Baqi Rah Gaye.

[Tasfir Tibri]

Shaan E Mehboobiyat

Arz: Huzur ! Alwai Taurit To Kalam E Khuda Hai Unke Sath Hazrat Musa Allaysallam Ne Yeh Bartao Kis Tarah Kia?

Irshad: Hazrat Harun Allasyallam Nabi Hai Aur Apke Bade Bhai Aur Nabi Ki Tazim Farz Hai Unke Sath To Apne Jalal Ke Waqt Yeh Kia.

Inka Sar Aur Darhi Pakad Kar Khinchane Lage.

[Al Araaf Ayat 15]

Jane Dijiye Yeh To Apke Bade Bhai They Shab E Mairaj Huzur E Aqdas ﷺ Ne Mulahija Farmaya Ke Koi Shakhs Rab Azwajjal Ke Huzur Buland Awaz Se Kalam Kar Raha Hai. Irshad Farmaya : "Aey Jibrail !Allasyallam ! Yeh Kon Shakhs Hai? "Arz Ki : "Musa Allasyallam Hai. "Farmaya Apne Rab Azwajjal Par Tezi Karte Hai !" Arz Kia

Unka Rab Azwajjal Janta Hai Ke Unka Mijaz Tez Hai.

[Ummadtul Qari]

Khairan Ko Bhi Jane Dijiye Wo Jo Rab Azwajjal Se Arz Ki Hai :

اِنْ ہِیَ اِلَّا فِتْنَتُکَ

Yeh Sab Tere Hi Fitne Hai.

[Surah Aaraf Ayat 155]

Yaha Kya Kahiyega. Umul Mominin Sidiqa Radiallahu Ta'la Anha Jo Alfaz E Shan E Jalaal Me Irshad Far Gayi Hai Dusra Kahe To Gardan Mari Jaye.
Andho (Yani Gumraho) Ne Sirf Shan E Abdiyart Dekhi Shan E Mehboobiyat Se Aankhe Phut Gayi.

Khabar E Wahid Par Aitmaad

Arz: Huzur ! Yeh Imaam Mujahid Ka Qaul Hai Aur Wo Bhi Khabar Ahaad Hai?

Irshad: To Is Se Apka Kya Matlab Hia Ke Yeh Unka Qaul Na Mana Jaye. **

Aima Se Murad

Arz: Aima Se Murad Aima E Tafsir Hai?

Irshad: Han.Aima Tafsir Kon Hai?

Arz: Boht Muqamat Par Aima E Tafsir Ka Qaul Nahi Mana Jata Hia Maslan Qazi Bezawi Ne Ya Aur Aima Maslan Khazin Wagera Ne Tibyanal Shain Ko Mukhsas Bataya Hia !

Irshad: Qazi Bezawi Ya Khazin Wagera Aima E Tafsir Nahi. Kis Fan Ka Imaam Hona Aur Bat Hai Aur Us Fan Me Kitab Likh Dena Aur Bat.

Aima E Tafsir Sahab Hai Aur Tabaeen E Izaam , Tabaeen Me Bhi Izaam (Yani Zayda Buland Marta Hazrat) Ki Takhsis Hai.

(Phir Asal Jawab Ki Taraf Tawaza Farmai Aur Farmaya Quran E Azim Me Yeh Farmaya Hai Ke Taurait Me Humne "Tafsil Kule Shain" Nazil Ki Thi. Ye Nahi Farmaya K Wo Tafsir Humesha Baqi Rakhi Jayegi To Ab Iska "Tafsil Kule Shain" Hona To Qatai Magar Is Tafsil Kul Shain Rahna Yah Zani Aur Khabr E Ahaad Bhi Mufsid E Zan Aur Zan Zan Ka Muqabil Ho Sakta Hai. Jab Khabr E

Ahaad Se Sabit Ho Gaya Ke Taurait Me "Tafsil E Kule Shain" Na Rahi To Man Liya Gaya.

Arz: Huzur Isi Tarah Quran Ko Farmaya Gaya Hai تِبْيٰنًا لِّكُلِّ شَيْءٍ Surah Namal Ayat 89 Yeh Nahi Farmaya Gaya Ke تِبْيٰنًا لِّكُلِّ شَيْءٍ Baqi Rahega To Ilm Makaan Wama Yakun Kis Tarah Sabit Hoga?

Irshad: Bila Shuba Agar Uske Khilaaf Kisi Hadees Me Aya Ho Ke "تِبْيٰنًا لِّكُلِّ شَيْءٍ" Baqi Na Raha To Man Liya Jayega Lekin Khilaf E Ana To Dar Kinar Ahadees Sahi Me Iski Taid Hi Aai Hai, Al Bata Mutlqan Ilm E Gaib Ka Munkir Kafir Hia Ke Wo Sire Hi Se Nabuwat Ka Munkir Hai. Nabuwat Kahte Hi Ilm Gaib Dene Ko. Imaam Qazi Malik Rehamtullah Allay Shifa Sharif Me Farmate Hai :

"اَلنُّبُوَّةُ هِيَ الْاِطِّلَاعُ عَلَى الْغَيْبِ"

Nabuwat Gaib Par Mutlah Hone Ka Naam Hai.

Aur Imaam Ibne Hajjar Rehamtullah Allay "Madkhal" Me Aur Imaa Qastlani Mawahi Ul Laduniyah Me Farmate Hai :

اِنَّ النُّبُوَّةَ بِالْهَمْزَةِ مَاخُوْذَةٌ مِنَ النَّبَاءِ وَهُوَ
الْخَبَرُ اَیْ اَطْلَعَهُ اللّٰهُ عَلَى الْغَيْبِ

Nabuwat Naba Se Makhuz Hai Ba Mani Khabar Yani Allah Ta'la Ne Apko Gaib Par Itlah Di.

Gaib Ki Tarif Kya Hai?

Arz: Agar Koi Shakhs Yeh Kahe Ke Hum Gaib Ki Tarif Karte Hai : Wo Ilm Jo Bila Waste Ho."Aur Is Mani Se Ilme Gaib Ka Mutlaqan Munkir Ho To Us Par Kya Hukm Hai?

Irshad: Ilm Bila Waste Ke Sath Gaib Ko Khass Karna Quran Ek Khilaf Hai. Quran Farmata Hai :

وَ مَا ہُوَ عَلَى الْغَيْبِ بِضَنِيْنٍ (۲۴)

Aur Yeh Nabi Gaib Batane Me Bakhil Nahi.

[Surah Takwir Ayat 24]

Kya Nabi ﷺ Ila Wasta Ke Batane Par Bakhil Nahi Hai ! Yeh To Kufr Ho Jayega Jo Shakhs Zara Barabar Gair E Khuda Ke Liye Ilm Bila Wasta Mane Kafir Hia Agar Koi Insan Ke Mani Pagal Kar Gad Le To Wo Khud Pagal Hai. Allah Azwajjal Farmata Hai :

عٰلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلٰى غَيْبِهٖۤ اَحَدًا (۲۶)
اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ

Tarjmah E Kanzul Imaan:

Gaib Ka Janane Wala To Apne Gaib Par Kisi Ko Muslat Nahi Karta Siwa E Apne Pasndida Rasoolo Ke.

[Surah Takwir Ayat 26,27]

Kya Bila Wasta Apne Rasoolo Ko Ilm Deta Hai !

Mani Ka Alfaaz Se Taluq

Arz: Allah Farmata Hai :

وَ اِنَّا لَہٗ لَحٰفِظُوۡنَ

Aur Beshak Hum Khud Uske Nigebaan Hai.

[Surah Hajar Ayat 9]

Quran Sharif Ki Hifazat Ka Wada Farmaya Gaya Jab Uske Alfaz Mehfuz Hue To Mani Ki Hifazat Zaroor Ki Manni Alfaz Se Munfak (Yani Juda) Ho Sakte Hia Aur Mani Qurna E Azim Ki Sifat تِبْیٰنًا لِّکُلِّ شَیۡءٍ
Hai To Quran Hi Se I تِبْیٰنًا لِّکُلِّ شَیۡءٍ Ka Dawam Sabit Ho Gaya.

Irshad: Quran E Azim Ke Alfaz Ki Hifazat Ka Wada Farmaya Gaya Agar Che Mani Un Alfaz Ke Sath Hai Lekin Un Mani Ka Ilm Me Hona Kya Zaroor? Nabi Kalam E Illahi Azwajjal Ke Samjane Me Bayan E Illahi Azwajjal Ka Mohtaz Hota Hai :

ثُمَّ اِنَّ عَلَیۡنَا بَیَانَہٗ ﴿۱۹﴾

Tarjumah E Kanzul Imaan:
Phir Beshak Uski Barikyon Ka Tum Par Zahir Farmana Humare Zime Hai.
[Surah Qayamat Ayat 19]

Aur Yeh Mumiin Hia Ke Baz Ayat Nisyan Hawa Ho" Ila Masha Allah."

Ek Ilmi Sawal

Arz: "Masha Allah" Wamakan Wama Yakun" Me Hai Aur Allah Azwajjal Farmata Hai :

سَنُقۡرِئُکَ فَلَا تَنۡسٰۤی ۙ﴿۶﴾

إِلَّا مَا شَآءَ اللهُ

Hum Tumko Pada Diye Gaye Phir Tum Na Bhuloge Magar Jo Allah Chahe. [Sura Al A'la 6,7]

Is Se Lazim Ata Hai Ke "Ma Sha Allaho" Ka Ilm Huzur Ko Na Raha Halake Wo Makan Wamayakun Me Se Hai.

Irshad: "Masjha Allahu" Kis Ki Nisbat Farmaya Gaya Hai? Ayat E Illahi Ki Nisbat Kalam Hai Aur Ayat E Illahi Sifat E Illahi Hai Aur Wo Qadim Hai "Makan Wamayakunn" Me Dakhil Nahi "Makan Wamayakun" To Un Hawadas Ka Nam Hai Jo Awal Roz Se Akhir Roz Tak Hue Aur Hoge.

Samdahan Se Nikah

Arz: Samdhan (Yani Apne Bete Ki Saas, Ya Beti Ki Sas) Ke Sath Nikah Kar Sakta Hai?

Irshad: Han (Al Fatwa Ul Hindiyah)

Quran E Pak Kaha Rakhe?

Arz: Khurji (Yani Thela) Jo Gordhe Ki Zain Me Latki Rahti Hai Usme Quran Sharif Rkaha Ho Esi Halat Me Sawar Ho Sakta Hai?

Irshad: Agar Gale Me Nahi Latka Sakta Aur Khurji (Thele) Me Rakhne Par Majbur E Mehaj (Bebas) Hai To Jaiz Hai.

Sanat E Fajar Me Tahitul Wuju Ya Taiyatul Masjid Ki Niyat Karna

Arz: Baid Tuluh E Fajr Ke Sunnat Ul Fajar Me Tahitul Wju Aur Taiytul Masjid Ki Niyat Jaiz Hai Ya Nahi?

Irshad: Nahi, Ke Bad Tulu E Fajar Siwa Sunnat E Fajar Ke Aur Koi Nafal Padna Najaiz Hai.

[Alfatwa E Hindiya]

Ek Ruhani Elaaj

Arz: Huzur ! 13 Sal Me Meri Ahliya (Yani Biwi) Ke Char Ladke Aur Do Ladkiyah Paida Hue Jin Me Se 5 Auladein Intqal Kar Gayi. Kisi Ki Umar 3 Sal Kisi Ki Do Sal, Kisi Ki Ek Sal Hui Aur Sab Ko Ek Hi Bimari Layaq Hui Yani Pasli Aur Umsibyan Fil Haal Sirf Ek Ladki Tin Sala Hayat Hai Huzur Dua Farmaye Aur Amaraz Ke Waste Koi Amal Jo Munasib Ho Irshad Farmaye.

Irshad: Maula Ta'lah Apni Rehamat Farmaye ! Ab Jo Hamal Ho Use Do Mahine Na Guzre Ne Paye Ke Yaha Itlah Dije Aur Roza Aur Unki Aaulad Ka Nam Bhi Malum Hona Chaiye. Us Waqt Se In Sha Allah Ta'la Bandobast Kia Jaye. Apne Ghar Me Pabandi E Namaz Ki Takid Shadid Rakhe Aur 5 Waqt Namazo Ke Bad Ayatul Kursi" Ek Ek Bar Zaroor Pada Kare Aur Elawa Namazo Ke Ek Bar Subah Suraj Nikalne Se Pehle Aur Sham Ko Suraj Dubne Se Pehle Aur Sote Waqt. Jin Dino Me Aurto Ko Namaz Ka Hukm Nahi Un Me Bhi In Tin Waqt Ki Ayat Kursi Na Chhute Magar Un Dini Me Ayat Quran Majid Ki Niyat Se Na Pade Balke Is

Niayt Se Ke Allah Ta'la Ki Tarif Karte Hai Aur Jin Dino Me Namaz Ka Hukm Hai Un Me Iska Iltzam Rakhe Ke Tino "Qul" (Yani Surat Ikhlas, Surah Falaq, Surah Nass) Tin Tin Bar Subah Wa Sham Aur Sote Waqt Pade. Subah Se Murad Yeh Ke Adhi Rat Dhalne Se Suraj Nikalne Tak Aur Sham Se Murad Yeh Hai Ke Doper Dhalne Se Gurub E Aftab Tak Aur Sote Waqt Is Taur Par Pade Ke Chit Let (Sidha Let) Kar Dono Hath Dua Ki Tarah Phaila Kar Ek Ek Bar Tino "Qul" Pad Kar Hatheliyo Par Dam Kar Ke (Yani Phunk Kar) Sara Muh Aur Sine Aur Pet Aur Pao Aage Aur Piche Jaha Tak Hath Pohche Sake Sare Badna Par Hath Phere, Do Baraese Hi, Sa Baara (Yani Tisri Bar) Ese Hi Aur Jin Dino Me Aurato Ko Namaz Ka Hukm Nahi Un Me Aap Isi Tarah Pad Kar Tin Bar Un Ke Badan Par Hath Pher Dia Kijiye, Bada Charag Yaha Ek Sahab Batate Hai Wo Banwa Lijiye Aur Ayam E Hamal Me Aur Bacha Paida Hone Ke Bad Jis Tarkib Se Bataya Jaye Roshan Kijiye Aur Yeh Ladki J Maujud Hai Usko Agar Na Sazi Layaq (Bimari Layaq) Ho To Uske Liye Bhi Roshan Kijye Wo Charag Ba Izane Ta'la Sihar Wa Asib Wa Marz (Yani Jadu,Jin Bhutka Asar Aur Bimari) Tino Ke Dafih Me Mujrab (Yani Azmuda) Hai. Bacha Jo Paida Hote Hi Manan (Fauran) Sab Se Pehle Iske Kano Me 7 Bar Azane Di Jaye 4 Bar Azan Sidhe Kan Me Aur Tin Bar Takbir Baye Me, Is Me Hargiz Der Na Ki Jaye Der Karne Me Shaintan Ka Dakak Hota Hai. Chalis Roz Tak Bacha Ko Kisi Anaj (Gal'a) Se Tol Kar Khairat Kia Jaye,, Phir Sal Bhar Tak Har Mahine Par Phir Do Baras Ki Umar Tak Har Do Mahine Par , Tisre Sal Har Tin Mahine Par, Chothe Sal Char Mahine Par , Panchwe Sal Char Mahine Par, Chhathhe Sal Har 6 Mahine Par, Satwe Sal Se Salana. Yeh Tol Us Ladki Ke Liye Bhi Kijiye, 4the Sal Me Hai To Har Char Mahine Par To Le. Makan Me Sat Din Tak Magrib Ke Waqt Sat Sat Bar Azan Ba Awaz E Buland Kahi Jaye Aur Tin Shab (Yani Rat) Kisi Subah Khawa (Yani Dusruat Mukharij Ke Sath Padne Wale) Se Puri Surah Baqra Esi Awaz Se Tilawat Karai Jaye Ke Makaan Ke Har Gosha Me Poche, Shab Ko Makaan Ka

Darwaza Bismillah Kah Kar Band Kia Jaye Aur Subah Ko "Bismillah" Kah Kar Khol Jaye, Jab Pakhana (Baitul Khala) Ko Jaye Uske Darwaza Se Bahar

" بِسْمِ اللّٰهِ اَعُوْذُ بِاللّٰهِ مِنَ
الْخُبُثِ وَالْخَبَائِثِ "

Allah Ta'la Ke Nam Se Shuru Hota Ho , Main Napak Jino (Nar Wa Mada) Allah Ta'la Ki Pana Mangta Hun.

Pad Kar Baya Per Pehle Rakh Kar Jaye Aur Jab Nikle To Dahina Pao Pehle Nikaale Aur "Alhumdullilah" Kahe Aur Kapde Badalne Ya Nahane Ke Liye Jab Kapde Utare Pehle "Bismillah" Kah Le Aur Qurbat (Humbistari) Ke Waqt Nihayat Aihtamam Ke Sath Yad Rakhe Shuru E Fahal (Yani Ibteda Karne) Ke Waqt Aap Aur Wo Dono "Bismillah" Kahe. In Bato Ka Iltzaam Rahega To In Sha Allah Koi Khalal Na Hone Payega.

Bada Chiraag Roshan Karne Ki Tarkib

Arz: Huzur ! Bada Chiraag Roshan Karne Ki Kya Tarkib Hai?

Irshad 1 Charag Mulaq (Yani Latkaya Huwa) Roshan Kia Jayega Kisi Chhinke Ya Qindil Me
2 Roshan Karte Waqt Lau (Yani Shole) Ke Pass Sone Ka Chhala Ya Anguthi Ya Bali Dal Dia Kare Chhila Khatam Hone Par Wo Masakin Muslimin (Yani Musalmaan Garibo) Par Tasduq (Sadqa) Kare.

3 Charag Bawuzu Namazi Admi Roshan Kar Agar Che Aurat Ho Ya Mard Behtar Hai.

4 Marz Halka Ho To Charag Roz Derd Ganta Roshan Ho Aur Sakht Ho To Do Gante Tin Gante Aur Boht Sakht Ho To Shab Bhar.

5 Mariz Uski Roshni Me Bethe Khaw Alete Magar Muh Usi Ki Taraf Rakhe Aur Aksar Auqaat Uski Lau Ko Dekhe.

6 Jitni Der Tak Jalana (Yani Charag Roshna Karna) Manzur Ho Usi Hisab Se Ala Darja Ka Phulail Yani Khushbudar Tel) Usme Dale Aur Use Dal Kar Charag Ke Sab Taraf Pher Le Ke Tamam Nuqush Par Dura Kar Aye Phir Junka Kar (Yani Tarcha) Krakh De Aur Js Taraf Bati Ka Nishan Hai "Bismillah Kah Kar Us Taraf Roshan Kare.

7 Agar Marz Nihayat Shadid Ho To Charo Gosha Me Jalaye Aur Charag Sidha Rakhe Aur Har Lau (Shole) Ke Pass Sona Rakhe.

8 Jis Makaan Me Ye Charag Roshan Ho Waha Na Ki Taswir Ho Na Kuta Ane Paye Na Siwa Mariz Ke Koi Aurat Haiz Ba Nifaas Wali Ya Koi Napak Mard Ya Aurat.

9 Us Jagah Beth Kar Sab Zikr E Illahi Azwajjal Durood Sharif Me Mashgul Rahe Jo Bat Zaroorat Ki Ho Baqadr Zaroorat Ahistagi Se Kah De, Chachqlas (Jagda) Na Kare, Na Koi Laguwa Be Hoda Bat Waha Hone Paye.

10 Jitni Aurtein Waha Bethhe Ya Aye Jaye Sab Sangin Kapde (Yani Mote Kapde) Pehne Ho Namaz Ki Taraf Suwa Muh Ke Takli Ya Hathheliyon Ke Sar Ka Koi Bal Gale Ya Kalai Ya Bazu Ya Pet Ya Pindali Ka Koi Hisa Aslan Na Khulne Paye.

11 Charag Pehle Din Jis Waqt Roshn Ho Wo Ganta Mint Ya Rakhe Ke Kisi Din Us Se Zayda Der Roshan Karne Me Na Hone Paye Us Ke Mawakal Apni Hazir Ka Wahi Waqt Muqrar Kar Lete Hai Jis Waqt Pehle Din Roshan Huwa Tha Phr Agar Kisi Din Aye Aur Charag Us Waqt Roshan Na Paya To Unko Taklif Hoti Hai Lehaja Chaiye Ke Pehle Din Qasdan (Yani Janbuj Kar) Kuch Der Kar Ke Roshan Kare Ke Agar Kisi Din Itefaqan Der Ho Jaye To Us Waqt Se Zayda Na Hone Paye Magar Pehle Din Itni Der Bhi Na Kare Ke Kisi Din Charag Roshan Ho Kar Us Waqt Ke Ane Se Pehle Khatm Ho Jaye.

12 Jab Charag Badane (Bujane) Ka Waqt Aye Koi Bawuju Shakhs Badaye Aur Us Waqt Yeh Kahe "Asalamau Allaikum Irjiaun Majurin"

13 Roz Naya Phullail Dale Ka Bacha Huwa Aj Mariz Ke Sar Aur Badan Par Mal De.

14 Jis Ke Liye Charag Roshan Huwa Ho Uske Siwa Aur Mariz Bhi Yeh Niyat Shifa (Yan Shehat Pai Ki Niyat Se) In Sharait Ki Pabandi Se Bethh Sakte Hai.

Dimagi Ilaaj Ka Wazifa

Arz: Ek Sahab Ki Ladki Bila Naga Kuch Arsa Se "Surah Muzmil" Sharif Pada Karti Thi Balke Qaib Nisf Ke (Yani Adhi Rat Se Thodi Kam) Hifz Bhi Thi Un Sahabzadi Ka Dimag Kharab Ho Gaya Hai.

Irshad: La Huwal Sharif 60 Bar Alhumdu Sharif Aur Ayat Kursi" Sharif Ek Ek Bar , Tino "Qul" Tin Bar Pani Par Dam Karke Pilaye.

Qurani Wazife Se Taibyat Kharab Hona

Arz: Kya Ayat E Qurani Bhi Yeh Asar Rakhti Hai?

Irshad: Jo Quyud (Sharait) Amil Batate Hai Un Ke Pabandi Na Karne Se Esa Hota Hai.

Sarkar صلی اللہ علیہ وسلم Ka Kambal Audna Sabit Hai Ya Nahi?

Arz: Huzur E Aqdas صلی اللہ علیہ وسلم Ka Kambal Audhna Sabit Hai Ya Nahi?

Irshad: Haan ! Hadees Sharif Se Sabit Hia.
[Sahi Bukhari]

Nabi Karim صلی اللہ علیہ وسلم Ka Libas Mubarak

Arz: Pairahan E Aqdas صلی اللہ علیہ وسلم Kya Kya Kapde Hai?

Irshad: Rida E (Yani Chadar) Tahband , Imaama, Ye To Aam Taur Se Hota Tha Aur Kabhi Qamiz Aur Topi , Paja Ek Bar Karidna Likha Hai. Pehanane Ki Riwyaat Nahi.
[Madarij Ul Nabuwat]

Pajama Pehane Waliyon Ke Liye Dua

Ek Bar Huzur ﷺ Tashrif Le Jate They Rah Me Ek Bibi (Yani Aurat) Ka Pao Phela Ruh E Mubarak Us Taraf Se Pher Liya. Sahaba Radiallahu Ta'la Anho Ne Arz Kia : Huzur ! Wo Pajama Pehane Hue Hai. Irshad Farmaya :

Aey Allah Bakhsh De Un Aurato Ko Jo Paijama Pehanti Hai.
[Kanzul Umaal]

Aur Galiban Pajama Tang Tha Us Waste Ke Agar Dhila Hota To Us Me Bhi Tahband Ki Tarah Khul Jane Ka Aitmaal Ho Sakta Tha.

Charbi Wali Mombati Masjid Me Jalana

Arz " Mombati Jis Me Charbi Padti Hia Masjid Me Jalana Jaiz Hai Ya Nahi?

Irshad: Agar Musalman Ki Banai Hui Hai To Jaiz Hia Warna Masjid Me Nahi Waise Bhi Jalana Na Chaiye.

Garman Ki Mombati Ka Hukm

Yeh Jo Garman Wagera Wagera Wilayati (Gair Mumalik) Se Ati Hia Uska Kya Hukm Hai?

Irshad: Unka Bhi Wahi Hukm Hai, Us Waste Ke Charbi Aur Gosht Ka Ek Hukm Hai Agar Che Gaye Ho Ya Bakri. Kisi Musalmaan Se Hindu Ya Nasrani Charbi Le

Gaya Thodi Der Me Waps Laye Aur Kahe Yeh Wahi Charbi Hai Jo Abhi Abhi Tum Se Le Gaya Hun Uska Lena Haram Hai.

"Nasrani Zibah Nahi Karte. Bakhilaf Yahudiyon Ke Ke Unke Yaha Ab Tak Zibah Karne Ka Ahtamam Hai. Fatwa E Qazi Khan Me Hai.

"اَلْیَهُوْدِی لَا یَاْکُلُ اِلَّا مِنْ ذَبِیْحَةِ الْیَهُوْدِی اَوِالْمُسْلِم"،

Yahudi Apna Ya Musalmano Ka Zibah Khate Hai.
[Fatwa E Qazi Khan]

Nasrani Wa Yahudi Kafir Dono Hai Ke Ek Majnun E Khuda (Azwajjal) Ki Mahabbat Me Aur Dusre Adawat Me Kafir Hue.

Quran E Azim Me Yahudiyon Ko "Magzub Allayhim Aur Nasra Ko "Zaulin" Farmaya.
(Tafsir Al Tibri)

Yahi Wajh Hai Ke Aj Ruh E Zamin Par Koi Yahudi Ek Gao Ka Bhi Hakim Nahi Bakhilaf Nasra Ke Unke Saltnat Zahir Hai Aur Bainihi Mishal Rawafiz Wahabiyah Ki Hai Ke Rawafiz Nasara Ke Mahabbat Me Kafir Hue Aur Wahabiyah Mishl Yahudi Ke Adawat Me.

Musafir Imaam Ke Pichhe Ek Raqat Mili To?

Arz: Imaam Musafir Ke Piche Muqtadi Muqim Ko Ek Raqat Mili To Baqiyah Namaz Me Qirat Kis Tarah Kare?

Irshad: Pehle Do Raqat Mishl Lahiq Ke Bagair Qirat Ba Qadr Surah Fatiah Qiyam Kare Qiada Kare Aur Pichhli Raqat Me Qirat Kare.
(Daur E Mukhar Rad Ul Mohtaar)

Jamat E Saniya Qayam Hone Ke Waqt Sunnatein Padna

Arz: Jamat E Saniya Jis Waqt Shuru Ho Sunnat E Zohar Us Waqt Padna Jiaz Hai Ya Nahi? Ya Fajar Ki Sunnat Jamat E Saniya Ke Qaida Na Milne Ki Wajh Se Chordh Di Jaye Ya Kya?

Irshad: Jamat E Saniya Faqat Jaiz Hai.

Isliye Suntein Na Chordhe. Asal Namaz Jamat E Ula Hai Jiske Liye Hadees Me Irshad Hai Ke : Agar Makaan Me Bache Aur Aurtein Na Hoti To Jo Log Jamat Me Sharik Nahi Hote Unke Makaano Ko Jalwa Deta."

Jamaat E Aula Ki Ahmiyat

Ek Martaba Molvi Abdul Qadir Sahab Rehamtullah Allay Farmate They Ke Marhera Muthara Me Itefaqan Mujhe Namaz Me Der Ho Gayi.

Jab Main Masjid Ki Sidiyoj Par Pohcha Hazrat Miya Sahab Qibla Namaz Pad Kar Tashrif La Rahe They , Irshad Farmaya :" Abdul Qadir Namaz To Ho Gayi,To Asal Namaz Jamat E Aula Hi Hai.

Namaz E Janaaza Me Tin Safein Banane Ka Tariqa

Arz: Namaz E Janaza Me To Tin Sfa Karne Ki Fazilat Hai Uski Tarkib "Daur E Mukhtar Wa Kabiri" Me Yeh Likhi Hai Ke Pehle Saf Me Tin, Dusir Me Do, Aur Tisri Me Ek Admi Khada Ho Uski Kya Waj Hai? Har Saf Me Do Do Khade Ho Skate They.

Irshad: Aqal Darja Saf Kamil Ka Tin Admi Hia Aaur Uske Waste Saf E Awal Ki Takmil Kardi Gayi Aur Uski Dalil Yeh Hai Ke Imaam Ke Barbar Do Admiyon Ka Khada Hona Mukru Tanzihi Hai Aur Tin Ka Makruh E Tahrimi Kyon Ke Saf Kamil Ho Gayi Aur Us Surat Me Imaam Ka Saf Me Khada Hona Ho Gaya Aur Panj Waqta Namaz Me Bhi , Baz Surto Me Tanha Saf Me Khada Hona Najaiz Nahi Hia Maslan Do Mard Aur Ek Aurat Hai To Aurat Pichhli Saf Me Tanha Khadi Hogi.

Ayam E Waba Me Bakara Zibah Karna

Arz: Ayam E Waba Me Baz Jagah Dastur Hai Ke Bakre Ke Dahine Kaan Me " Surahn Yasin" Sahrif Aur Baye Me "Surah Muzmil" Sharif Pad Kar Dam Karte Hai Aur Shehar Ke Ird Gird Phera Kar Chorahe Par Zibah Karte Hai Aur Uski Khaal Dusri Zamin Me Dafan Kar Dete Hai Yah Kaisa Hai?

Irshad: Khaal Dafan Karna Haram Hai. Ke Iza'at E Maal (Yani Mal Ki Barbadi) Hai Aur Chora He (Yani Chok) Par Lekar Kar Zibah Karna Jahalat Aur Bekar Bat Hai, Allah Azwajjal Ke Nam Par Zibah Karke Masakin Ko Taqsim Kar De.

Khutba Nikah Me Rukh Kidhar Kare?

Kya Khutba Nikah Bhi Khade Ho Kar Qibla Ruh Padna Chaiye?

Irshad: Han Khade Ho Kar Padna Afzal Hia Aur Qibla Ruh Hona Kuch Zaroori Nahi Samaeen Ki Taraf Muh Hona Chaiye. Khutba Jumuah Bhi To Qibla Ki Janib Pust Karke Pada Jana Mashurh Hai.

Ustad Ka Bacho Se Kam Lena

Arz: Mu'alim Ki Agar Tankhawa Muqarar Na Ho To Bacho Se Kaam Le Sakta Hai Ya Nahi?

Irshad: Agar Walidain Ko Na Gawara Na Ho Aur Bacho Ko Taklif Na Ho To Harj Nahi Tankhwa Muqara Ho Ya Na Ho.

Amarad Ka Milad Padna Kaisa?

Milad Khawa (Yani Milad Padne Wale) Ke Saht Agar Amrad Samil Ho Yeh Kaisa Hai?

Irshad: Nahi Chaiye.

Dulha Ke Ubtan Malna

Arz: Nuasha (Yani Dulha) Khe Ubtan Malna Jaiz Hai Ya Nahi?

Irshad: Khushbudaar Hai, Jaiz Hai.

Qasar Karega Ya Nahi?

Arz: Agar Baisalpur Se Badayu Jana Hai Aur Raste Me Bareli Utara To Qasar Karega Ya Nahi?

Irshad: Is Suarat Me Qasar Nahi Ke Safar Ke Do Tukde Ho Gaye.

Watan E Asli Ya Iqamat

Arz: Ek Shakhs Bareli Ka Sakin (Rihashi) Muradabad Me Dukaan Khole Aur Humesha Waha Tijarat Ka Irada Ho Aur Kabhi Kabhi Apne Ahl Wa Ayal Ko Bhi Le Jaya Kare Is Suarat Me Muaradabad Wata E Asali Hoga Ya Watna E Iqamat

Irshad: Wartan E Asli Na Hoga, Han! Agar Waha Nikah Kar Le To Ho Jayega.

Wahabi Se Nikah Padwana

Arz: Agar Wahabi Nikah Padayega Ho Jayega Ya Nahi?

Irshad:
Nikah To Ho Hi Jayega. Us Waste Nikah Nam Bahami Aijab Wa Qabul Ka Hai. Agar Che Braman (Pandit) Pada De. Chun Ke Wahabi Se Padwana Eme Uski Tazim Hoti Hai Jo Haram Hai , Lehaja Aitraz Lazim Hai.

Walima Kab Kare?

Arz: Walima Nikah Ki Sunant Hai Ya Zifaaf (Yani Hum Bistari) Ki Aur Na Balig Ka Nikah Ho To Walima Kab Aur Kis Din Kare?

Irshad: Walimda Zifaaf Shab E Arosi Ki Sunnat Hia Aur Nabalig Zifaad Ke Walima Kar Aur Walima Shab E Zifaaf Ki Subah Ko Kare.

Nikah Ke Bad Chhudhare Lutana

Arz: Nikah Ke Bad Jo Chhuhare Lutane Ka Jo Riwaj Hai Ya Kahi Sabit Hai Ya Nahi?

Irshad: Hadees Sharif Me Lotne Ka Hukm Hia Ultane Me Bhi Ki Harj Nahi Aur Yeh Adees Zar Qutni Wa Bahqi Wa Tahawi Se Marwi Hai.

Wasmah Se Tayar Kya Huwa Siya Khizaab

Arz: Khizaab Siya Agar Wasma Se Ho?

Irshad: Wasma Se Ho Ya Tasma Se !Siya Khizab Haram Hai.

Siya Khizaab Kab Jaiz Hai?

Arz: Koi Surat Bhi Iske Jawab Ki Hai?

Irshad: Han Jihaad Ki Halat Me Jaiz Hai.
(Rad Ul Mohtar)

Shadi Karne Ke Lye Siya Khizaab Lagana

Arz: Agar Jawaan Aurat Se Mard Zaif (Buda Shakhs) Nikah Karna Chahe To Khizab Siya Kar Sakta Hai Ya Nahi?

Irshad: Buda Bail Sing Katne Se Bachna Nahi Ho Sakta.

Kya Imaam Husain Siya Khizaab Lagate They?

Arz: Bazz Kutub Me Hai Ke Waqt E Shahadat Imaam Husain Radiallahu Ta'la Anho Ke Wasma Ka Khizaab Tha.

Irshad: Hazrat Imaam Hasan Wa Husain Wa Abdulah Bin Umar Radiallahu Ta'la Anhum Khizaab Wasma Ka Kya Karte They Ke Yeh Sab Hazrat Mujahidin They.

Muqaim Ka Qasar Padna

Arz: Namaz Qasar Na Thi Aur Qasar Padi To Ihada Hoga Ya Nahi?

Irshad: Zaroor Ihada Hoga Ke Sire Se Namaz Hi Na Hui.

Masjid Ki Zamin Bechna

Arz: Ek Gao Me Masjid Bilkul Wiranna Me Hai Uske Mutsil Ek Kamhar (Miti Ke Bartan Banane WaleO Ka Makan Hia Masjid Mazkura Me Namaz Bhi Nahi Hai Balke Uske Ird Gird Log Koda Wagera Dalte Hai Wo Kamhar Zamin Masjid Ko Kharidna Chahta Hai Aya Uski Bih (Kharich Wa Farokht) Ho Sakti Hai Ya Nahi?

Irshad: Haram Hai. (Fatwa E Hindiyah)

Agar Che Zamin Ke Barbar Sona De Masjid Ke Liye Jo Log Esa Kare Unki Nisbat Quran E Azim Farmata Hai :

خَآئِفِيْنَ ؕ لَهُمْ فِى الدُّنْيَا خِزْىٌ وَّلَهُمْ فِى الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ(۱۱۴)

Dunia Me Unke Liye Ruswai Hai Aur Akhirat Me Bada Azaab.

[Surah Baqra Ayat 114]

Namaz E Janaza Me Jaldi Karna

Arz: Namaz E Janaza Ki Tahjil (Yani Jaldi Karne) Se Kya Murad Hai?

Irshad: Gusal Wa Kafan Bagair To Namaz Pad Skate Nahi, Han ! Iske Bad Takhir Na Kare. Baz Log Shab E Jumuah (Yani Jumuah Ki Rat) Jiska Intqal Huwa Ummit Kota Takhir E Jumuah Rakhe Rahte Hai Ke Admiyon Ki Namaz E Jumuah Me Kashat Ho Jaye , Yeh Najaiz Hai Aur Uski Tasrih Kutb E Fiqah Me Maujud Hai. Aur Agar Qabar Tayar Hone Se Paishtar Kisi Uzar Se Takhir Ki Jaye To Harj Nahi.

Qabarstaan Me Chontiyon Ko Mithai Dalna

Arz: Murda (Mayat) Ke Sath Mithai Qabrsatan Me Chhutiyon Ke Dalne Ke Liye Jana Kaisa Hai?

Irshad: Sath Le Jana Roti Ja Jis Tarah Ulma E Kiran Ne Manah Farmaya Hai Esi Hi Mithai Hai Aur Chhutiyon Ko Is Niyat Se Dalna Ke Mayat Ko Taklifg Na Pohchaye Yeh Mehaj Jahalat Hai. Aur Yeh Niyat Na Bhi Ho To Bhi Bajaye Uske Masakin Salehin (Yani Naik Wa Parsa Garibo) Par Taqsim Karna Behtar Hai.

(Phir Farmaya) Makan Par Jis Qadr Chahe Khairat Kare Qabarstaan Me Aksar Dekha Gaya Hai Ke Anaaj Taqsim Hote Waqt Bache Aur Aurtein Wagera Gul (Yani Shor Humgama) Machate Aur Musalmano Ki Qabro Par Dodate Phirte Hai.

Saas Ko Bashwat Hath Lagana

Arz: Mamuli Chint (Bail Bhutdar Kapda) Jis Ke Pajame Aurto Ke Hote Hai Khushdaman (Saas) Ka Pajama Esi Chhinat (Bail Bolte Dar Kapde) Ka Ho Us Par Se Us Ke Jism Ko Hath Bashawat Lagaye To Kya Hukm Hai?

Irshad: Agat Esa Kapda Hai Ke Hararat Jism Ki Na Malum Ho Jab To Nahi Warna Hurmat Musairat Sabit Ho Jayegi.
[Dar E Mukhtar Wa Rad Ul Mohtaar]

Noor E Nabi Ki Tamana Me Intqaal Karne Waliyah

Arz: Yeh Jo Molud Sharif I Baz Kutub Me Likha Ke Jis Rat Hazrat Amina Khatun (Radiallahu Ta'la Anho) Hamila Hue 200 Aurtein Rashk Wa Hasad Se Mar Gayi Yeh Sahi Hai Ya Nahi?

Irshad: Iski Sehatr Malum Nahi Albata Chadn Aurto Ka Ba Tamana E Noor E Nabi Karim ﷺ Mar Jana Sabit Hai.

Isqat Ka Kafara

Isqaat Ki Halat Me Chand Sharir Gandum Aur Quran E Azim Dia Jata Hai Us Me Kul Kufaara Ada Ho Jayega Ya Nahi?

Irshad: Jis Qadar Hadiyah Quran E Azim Ka Bazar Me Hai Utne Ka Kafara Ada Ho Jayega.

Saman Ka Aitbar Ho Gaya Ya Qimat Ka?

Arz: Saman Ke Andar Aqidin (Yani Mumale Ke Dono Fariq) Mukhtaar Hai Jitna Chahe Tay Kar Le?

Irshad: Yaha Ke Sadqa Dia Ja Raha Hai Wahi Bazar Ke Bhao (Yani Qimat) Ka Aitbar Hoga.

Khutba Ke Waqt Asa Hath Me Lena

Arz: Khutba Ke Waqt Asa Hath Me Lena Sunnat Hai Ya Kya?

Irshad: Ikhtlaaf Hai Ulma Ka Baz Kahte Hai Sunnat Hai Baz Kahte Hai Makruh Batate Hai.

Sunnat Wa Makruh Me Ta'aruz Ho To?
Arz: Sunnat Aur Makruh Me Ta'aruz Ho To Kya Karna Chaiye?

Irshad: Taraq Aula Hai. Jameh Ul Ramuz Me Muhit Se Naqal Kia Hai Ke (Waqt E Khutba Asa Hath Me Lena) Sunnat Hai Aur Muhit Hi Me Hai Ke Makruh Hai Isi Ko Hidaya Me Naqal Kia Hai.
[Fatwa E Hindiyah]

Dihat Me Jumuah

Arz: Dihaat Me Jumuah Na Padne Ke Masail Wa Rasail Me Ulma Ne Likhe Hai Is Se Ahl Dihayat Boht Pareshan Hai.

Irshad: Mazhab E Hanfi Me Jumuah Edain Jaiz Nahi.
(Al Fatwa E Hindiya)

Lekin Jaha Qayam Hai Waha Mana Na Kia Jaye Aur Jaha Nahi Hai Waha Qayam Na Kia Jaye. Akhir Shafai Mazhab Par To Ho Hi Jayega. Esi Surat Me Johla Jumuah To Jumuah Zohar Bhi Chhordh Dege.

اَرَءَيْتَ الَّذِىْ يَنْهٰى ۙ(۹)
عَبْدًا اِذَا صَلّٰى ؕ(۱۰)

Bhala Dekho To Jo Manah Karta Hai Bande Ko Jab Wo Namaz Pade.
[Surah Halq Ayat .10]

Ke Khauf Karna Chaiye. Maula Ali Karmaullah Waz Ul Karim Se Manqul Hai Ke Ek Shakhs Ko Tuluh E Aftaab Ke Waqt Nafal Padate Hue Dekh Kar Mana Na Farmaya Jab Wo Pad Chuka To Masla Talim Farma Dia.
(Ruh Ul Ma'ani)

Huzur ﷺ Ki Qsam Khana

Huzur ﷺ Ki Qasam Kha Kar Khilaf Karne Se Kafaara Lazim Ayega Ya Nahi?

Irshad: Nahi. [Fatwa E Hinidyah]

Arz: Huzur Ki Qasam Khana Jaiz Hai?

Irshad: Nahi.

Arz: Kya Beadabi Hai?

Irshad: Haan.

Gale Me Tambe Ya Pital Ka Khilaal Latkana

Arz: Khilaal (Yani Dant Kurdane Ka Ala) Tambe Pital Ka Gale Me Latkana Kaisa Hai?

Irshad: Najaiz Hia Kyon Ke Ta'qliq (Pehanane) Ke Hukm Me Hai. Waise Jaiz Hai Aur Sone Chandi Ka Haram Hai Balke Aurto Ko Bhi Esi Ho Sone Chandi Ke Zaruf (Yani Bartano) Me Khana Najaiz Hai Aur Gadi Ki Chain Bhi Aam Azi Ke Chandi Ki Ho Ya Pital Ki , Han ! Aur Band Sakta Hai.

Ajnabiyah Jawab Aurat Ke Salam Ka Jawab

Arz: Joawan Gair Mahrram Aurat Ke Salam Ka Jawba Dena Chaiye?

Irshad: Dil Me Jawab De.
(Fatwa Qazi Khan)

Namahram Ko Salam Bhejna

Arz: Agar Che Gaibana Na Mahram Ko Salam Kahlaye?

Irshad: Yeh Bhi Thik Nahi.
(Kabhi Kabhi Bat Chit Se Bhi Afat Barpa Hoti Hai)

Sunnat E Fajar Kab Pade?

Arz: Sunnat Ul Fajar Awal Waqt Pade Ya Musil Farzo Ke? (Yani Farso Ke Kuch Pehle)

Irshad: Awal Padna Aala Hai. Hadees Sharif Me Hai Jab Insaan Sota Hai Shaitan Gira Laga Deta Hai Jab Subah Uthate Hi Wo Rab Azwajjal Ka Nam Leta Hai To Ek Gira Khul Jati Hai Aur Wuju Ke Bad Dusri Aurjab Sunnato Ki Niyat Bandhi Tisri Bhi Khul Jati Hai.
(Sahi Bukhari)

Awal Waqt Sunnatien Pdna Ala Hai.

Sunnat Pade Bagair Namaz E Zohar Ki Imaamat Karwana?

Arz: Zohar Ke Waqt Bagair Sunnat Pade Imaamat Kar Sakta Hai?

Irshad: Bila Uzar Na Chaiye.

Jumuah Ki Sunnatien Chhut Jaye To Kab Pade?

Arz: Sunant E Jumuah Agar Khutba Shuru Hone Ki Wajh Se Chhut Jaye To Bad E Namaz E Jumuah Pade Ya Nahi?

Irshad: Pade Aur Zaroor Pade.

(Rad Ul Mohtar)

Kabutaro Ko Dana Dene Ke Liye Paise Katna

Arz: Baz Jagah Dastur Hai Ke Musalmaan Hinduo Ki Ad'hat Me Mal Farokhat Hai Aur Us Surat Me Banda Ko Comition Dena Padta Hai Aur Wo Log Commition Ke Sath Char Aane (Yani Hundstan Ka Ek Purana Saka) Sainkad (Yai Ek Soper) Is Bat Ka Lete Hai Ke Us Raqam Ka Ana Kharid Kar Kabutaro Ko Dala Jayega Yeh Dena Jiaz Hai Ya Nahi?

Irshad: Agar Janwaro Ke Liye Ley To Kuch Harj Nahi , Albata Bhut Wagera Ke Liye Najaiz Hai.

Dast E Gaib Se Wa Kimiyah

Arz: "Dast E Gaib" Wa "Kaimiya" Hasil Karna Kaisa Hai?

Irshad: Dast E Gaib (Yani Bagair Kisi Zahiri Zariyeh Ke Hasil Hone Wali Raqam) Ke Liye Dua Karna Muhal Adi Ke Liye Dua Karna Hai Jo Mishl E Muhal Aqali Wa Zat Ike Haram Hai Aur "Kimiyah" (Yani Rang Ko Chandi Aur Tambe Ko Suna Banane Ka Gur) Tafih E Mal (Yani Mal Ko Zaya Karna) Hai Aur Yeh Haram Hia Aj Tak Kahi Sabit Nahi Ke Kisi Ne Banali Ho.

كَبَاسِطِ كَفَّيْهِ إِلَى الْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهٖ

Jaise Koi Dono Hath Phailaye Pani Ki Taraf Betha Ho Aur Wo Pani Yun Use Ponchane Wala) Dast E Gaib Jo Quran E Azim Me Irshad Hai Uski Taraf Logo Ko Tawaja Nahi Ke Farmata Hai :

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۙ
وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ؕ

Aur Jo Allah (Azwajjal) Se Dare Uske Liye Najaat Ki Rah Nikaal Dega Aur Use Waha Se Rozi Dega Jaha Uska Gumaan Na Ho.
[Al Talaq Ayat 2,3]

" يَتَّقِ اللّٰهَ "

Dua Ki Barkat

Mere Ek Dost Madina Taiba Ke Rahne Wale Unka Madina Munawara Se Bheja Huwa Ek Khat Itwar Ke Roz Mujhe Milla Jis Me 50 Rupe Ki Talab Thi. Budh Ke Roz Yaha Se Dak Jati Thi Jo Hafta Ko Dak Ke Jahaz Me Rozana Jati Thi. Peer Ke Din Mujhe Khayal Hi Na Raha Mangal Ke Roz Yad Aya, Dekha To Apne Pass Panch Paise Bhi Nahi. Wo Din Bhi Khatam Huwa. Namaz E Magrib Pad Kar, Aur Yeh Fikr Ke Kal Budh Hai Aur Abhi Tak Rupe Ki Koi Sabil Nahi Hui, Maine Sarkar Me Arz Kiya Ke Hzur Hi Me Bhejna Hai Ata Farmay Jaye Ke Bahar Se Hasnain Miyah (Ala Hazrat Madzila Ke Bhatije) Ne Awaz Di, Seth Ibrahim Mumbai Se Milne Aye Hai. Main Bahar Aya Aur Mulaqat Ki, Chalte Waqt 51 Rupe Unhone Diye Halake Zaroorat Sirf 50 Rupe Ki Thi. Yeh 51 Rupe Yu They Ke Ek Rupiya Fis Money Order Ka Bhi To Dena Padta, Garz Subha Ko Fauran Money Order Kar Dia.

Maulif Yeh Hai " ''يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ'' " (Use Waha Se Roz Dega Jaha Uska Gumaan Na Ho)

Khilaaf E Shariat Bat Ki Tawil

Arz: Baaz Akabir E Aauliyah E Kiram Se Kuch Kalimat Ese Sadir Hue Jo Bazahir Khilaaf E Shariat Hai Us Me Un Ko Ma'azur Rakha Jata Hai Aur Un Kalimaat Ki Tawil Ki Jati Hai. Agar Koi Is Zamana Me Ese Alfaaz Kahe Usko Ma'zur Kyon Nahi Rakha Jata?

Irshad: Agar Uski Wilayat Sabit Ho Jaye To Usko Bhi Ma'zur Rakha Jayega.

Sabut E Wilayat Ka Tariqa

Arz: Sabut E Wilayat Ka Kya Tariqa Hai?

Irshad: Itbaq E Aima Ka Ulma Ka Zamur Ka Sawad E Azam Ka. Sawad E Azam (Yani Ahl Sunnat) Jisko Wali Maan Raha Hai Wo Beshak Wali Hai. Aur Agar Yeh Shart Na Lagai Jaye Balke Jis Kisi Ko Bhi Khilaf E Shariat Alfaaz Bakte Sune Usko Mazur Rakhe To Har Sharabi , Har Bhangad (Bhang Pine Wala) Jo Chahega Bak Dega Aur Kahega Ke Humane Halat E Sukr (Yani Nashe Ki Halat) Me Esa Kaha, Shariatbilkul M'adam Ho Jayegi.

Surato Ko Ulta Padna

Arz: Baz Wazaif Me Ayat Aur Surato Ko Ma'kus (Yani Ulta) Karke Padna Likha Hai.

Arz: Haram Aur Ashad Haram, Kabira Aur Sakht Kabira Gunah Karib Kfur Hai. Yeh To Dar Kinar Surato Ki Sirf Tartib Badal Kar Padna Uski Nisbat To Abdullah Bin Masood Radiallahu Ta'la Aho Farmate Hai :"Kya Esa Karne Wala Darta Nahi Ke Allah Azwajjal Uske Qalb Ko Ulat De." Na Ke Ayat Ko Bilkul Muakas Karke Mahmal (Yani Be Mani) Bana Dena.

Gair Mustnad Wazaif

Arz: Huzur ! Phir Sufiyah E Kiram Ke Wazaif Me Yeh Amal Kyon Kar Dakhil Hue?

Irshad: Ahadees Jin Ke "Manqul Ana" Huzur Aqdas ﷺ Hai, Un Me Kis Qadr Mauzat Hai.

(Isi Silsila Me Farmaya Ke) Jahilo Me Asma E Husna Ki Quwat Badane Ke Waste Ek Tariqa Yeh Rakha Gaya Hai. Ke Maslan

يَا عَزِيزُ تَعَزَّزْتَ فِي عِزَّتِكَ وَالْعِزَّةُ فِي عِزَّةِ عِزَّتِكَ يَا عَظِيمُ تَعَظَّمْتَ فِي عَظَمَتِكَ وَالْعَظَمَةُ فِي عَظَمَةِ عَظَمَتِكَ

(Aey Sab Par Galib! Tu Apni Badai Me Mazbut Hai, Aur Badai To Teri Taqat Ki Mazbuti Me Hai. Aye Sab Se Azim ! Tu Apni Shan Wa Azmat Par Fakhar Farmta Hai Aur Asal Shan Wa Shoqat To Tere Waqaar Ki Badai Me Hai.) Khiar Yaha Tak To Sahi Tha Aage Uske Yeh Hai.

:یَـا مُـذِلُّ تَـذَلَّـلْـتَ فِیْ ذِلَّتِكَ وَالـذِّلَّةُ فِـىْ ذِلَّةِ ذِلَّتِكَ يَـا خَـافِـضُ تَـخَـفَّـضْـتَ فِیْ خَفْضَتِكَ وَالْخَفْضُ فِیْ خَفْضِ خَفْضَتِكَ۔

(Aey Mazal Tune Apne Kamzor Hone Me Ajzi Ikhtiyar Ki Aur Zalil Hona To Teri Wuqa'at Ke Haqir Hone Me Hai. Aeyh Aasuda Haal ! Tu Apni Asudagi Me Asuda Hai

Aur Asudagi To Teri Asuda Hali Ki Asudgi Me Hai.) Ab Kahye Ke Yeh Kufr Huwa Ya Nahi? Lekin Wo Kafir Na Hue, Is Waste Ke Unko Shaitan Ne Behka Dia Unko Is Arbi Ibarat Ka Tarjuma Nahi Malum.

(Phir Farmaya) Sufiyah E Kiram Faramte Hai :

"صوفی بے علم مسخرہ شیطان است"

Be Ilm Sufi Shaitan Ka Maskhara Hai.

Bagair Fiqah Ke Abid Banane Wala

Hadees Me Irshad Huwa :

:"اَلْمُتَعَبِّدُ بِغَيْرِ فِقْهٍ كَالْحِمَارِ فِی الطَّاحُوْنِ"

[Kanzul Umaal]

Bagair Fiqah Ke Abid Banane Wala, Abid Na Farmaya Balke Aabid Banane Wala Farmaya Yani Bagair Fiqah Ke Ibadat Ho Hi Nahi Sakti, Abid Banta Hai Wo Esa Hai Jaise Chaki Me Gudha. Ke Mahannat Shaqa Kare Aur Hasil Kuch Nahi.

Deedar E Illahi Ka Dawa Karne Wala

Ek Sahab Aauliyah E Kiram Me Se They. Unhone Ek Sahib Riyazat Wa Mujahid Ka Shohra Suna. Unke Bade Bade Dawe Sunane Me Aye Unko Bulaya Aur Farmaya :" Yeh Kya Dawe Hai Jo Maien Sune? "Arz Ki : Mujhe Deedar E Illahi Roz Hota Hai In Aankho Se , Samdar Par Khuda Ka Ars Bichhta Hai Aur Us Par Khuda Jalwa Farmata Hai. Ab Agar Unko Ilm Hota To Pehle Hi Samj Lete Ke Deedar E Illahi Azwajjal Dunia Me Bahalat E Bedari In Aankho Se Muhal Hai Siwa E Syed Alam ﷺ Ke. (Al Nabsaras Sharha Sharha Ul Aqaid) Aur Huzur Ko Bhi "فَوْقَ السَّمٰوٰتِ وَالْعَرْشِ"

(Dunia Nam Hai Samawat Wa Arz Ka) Deedar Huwa, Khiar Un Buzuargo Ne Ek Alim Sahab Ko Bulaya Aur Un Se Farmaya Ke Wo Hadees Padho Jis Me Huzur E Aqdas ﷺ Ne Farmaya Hai Ke Shaitan Apna Takht Samandar Par Bichhata Hai. Unhone Arz Ki : Beshak Syed Alam ﷺ Ne Farmaya :

"اِنَّ اِبْلِيْسَ لَيَضَعُ عَرْشَهٗ عَلَى الْبَحْرِ"

Shaitan Apna Takht Samandar Par Bichhata Hai.

[Kanzul Umaal]

Unhone Jab Yeh Suna To Samje Ke Ab Tak Main Shaitan Ko Khuda Samjta Raha, Isi Ki Ibadat Karta Raha, Usi Ko Sajde Karta Raha Kapde Phade Aur Jungle Ko Gaye Phir Unka Pata Na Chala.

Shaitaani Lagaam

Syedi Abul Hasan Josqi Radiallahu Ta'la Anho Khalifa Hai Hazrat Syedi Abul Hasan Ali Bin Hayti Radiallahu Ta'la Anho Ke Aur Ap Khalifa Hai Huzur Syedna

Gaus E Azam Radiallahu Ta'la Anho Ke, Aap Ne Apne Ek Murid Ko Ramzna Sharif Me Chile Me Bithhaya, Ek Din Unhone Rona Shuru Kia Aap Tashrif Laye Aur Farmaya :" Kyon Rote Ho?" Arz Kiya :"Hazrat Shab E Qadr Meri Nazaro Me Hai, Shajar Wa Haar Aur Deewar O Dar Sajda Me Hai, Noor Phaila Huwa Hai Sajda Karna Chahta Hun, Ek Lohe Ki Salakh Halq Se Sine Tak Hia Jis Se Main Sajda Nahi Kar Sakta Aus Wajh Se Rota Hun. " Farmaya :" Aey Farzand ! Wo Salaakh Nahi Wo Tir Hai Jo Maine Tere Sine Me Rakha Hai Aur Yeh Shab Shaitan Ka Karishma Hai Shabe Qadr Wagera Kuch Nahi. "Arz Ki :Huzur ! Meir Tashqi Ke Liye Koi Dalil Irshad Ho. Farmaya :"Aha Dono Hath Phaila Kar Tadrija (Ahista Ahista) Sameto. Sametna Shuru Kia Jitna Samete Thy Utni Hi Roshni Mubdal Yeh Zulmat (Yani Roshni Andhere Me Tabdil) Hoti Jati Thi Yaha Tak Ke Dono Hath Mil Gaye Bilkul Andhera Ho Gaya. Aapke Hath Me Se Shor O Gur Hone Laga , Hazrat Mujhe Chorde Main Jata Hun Tab Un Murid Ki Tashqi Hui.

(Phir Farmaya) "Bagair Ilm Ke Sufi Ko Shaitan Kache Tage Ki Lagam Dalta Hai."

Shaitan Ka Takht

Ek Hadees Me Hai : Bad Namaz E Asar Shaitan Samandar Par Jamah Hote Hai. Iblis Ka Takht Bichhta Hai, Shaitaan Ki Kar Guzari Paish Hoti Hai. Koi Kahta Hai Ke Usne Itni Sharbe Pilayi, Koi Kahta Hai : Usne Itne Zina Karaye. Sab Ki Suni Kisi Ne Kaha : Usne Aaj Fulah Talib E Ilm Ko Padne Se Baz Rakha. Sunte Hi Takht Par Se Uchal Pada Aur Us Ko Gale Se Lagaya Aur Kaha : Ant Ant Tune Kam Kiya, Tune Kam Kiya, Aur Shaitan Yeh Kaifiyat Dekh Kar Jal Gaye Ke Unhone Itne Bade Bade Kam Kiye Unko Kuch Na Kaha Aur Uski Itni Sabash Di !Iblis Bola : Tumhe Nahi Malum, Jo Kuch Tumne Kiyah Sab Isika

Sadqa Hai. Agar Ilm Hota To Wo Gunah Na Karte. Batao ! Wo Kon Si Jagah Hia Jaha Sab Se Bada Abid Rahta Hai Magar Wo Alim Nahi Aur Waha Ek Alim Bhi Rahta Hun. Unhone Ek Muqam Ka Naam Liya. Subah Ko Qabl Tuluh E Aftaab Shaitaan Ko Liye Hue Us Muqam Par Pohcha Aur Shaitan Makhfi (Yani Poshida) Rahe Aur Insaan Ki Shaqal Ban Kar Rasta Par Khada Ho Gaya, Abid Sahab Tahjud Ki Namaz Ke Bad Namaz E Fajar Ke Waste Masjid Ki Taraf Tashrif Laye. Raste Me Iblis Khada Hi Tha. Salam Allaykum, Walaikumsalam. Hazrat Mujhe Ek Masla Puchna Hai? Abid Sahab Ne Farmaya : "Jald Puchho Mujhe Namaz Ko Jana Hai." Usne Apni Jeb Se Ek Chhoti Shishi Nikal Kar Pucha : Allah Ta'la Qadir Hai Ke Un "Samwat Wa Arz (Yani Asman Wa Zamin) Ko Is Chhoti Si Shishi Me Dakhil Kar De? Abid Sahab Ne Socha Aur Kaha :" Kaha Asman Wa Zamin Aur Kaha Yeh Chhoti Si Shishi!" Bola :"Bas Yahi Puchna Tha, Tashrif Le Jaiye. "Aur Shaitan Se Kaha :"Dekho Maine Iski Rah Mar Di Usko Allah Ki Qadar Par Hi Imaan Nahi Ibadat Kis Kam Ki."

Tuluh E Aftaab Ke Qarib Alim Sahab Jaldi Jaldi Karte Hue Tashrif Laye Usne Kaha Asalam Allaikum Walaikum Asalam Mujhe Ek Masla Puchhna Hai ? Unhone Farmaya : Pucho !Jaldi Pucho Namaz Ka Waqt Kam Hai. "Usne Wahi Sawal Kia. Farmaya : "Malun To Iblis Malum Hota Hai Are Wo Qadir Hai Ke Yeh Shishi To Boht Badi Hai Ek Sui Ke Nake Ke Andar Agar Chahe To Karodo Asaman Wa Zamin Dakhil Karde."

اِنَّ اللہَ عَلٰی کُلِّ شَیۡءٍ قَدِیۡرٌ

Beshak Allah Har Chiz Par Qadir Hai.

[Baqra Ayat 109]

Alim Sahab Ke Tashrif Le Jane Ke Bad Shayatin Se Bola : Dekha ! Yeh Ilm Hi Ki Barkat Hai.

Aurato Ki Miswaak

Arz: Aurato Ke Liye Miswaak Kaisi Hai?

Irshad: Unke Liye Umul Mominin Hazrat Ayesha Sidiqa Radiallahu Ta'la Anha Ki Sunnat Hai Lekin Agar Wo Na Kare To Harj Nahi. Unke Dant Aur Masude Ba Nisbat Mardo Ke Kamzor Hote Hai Misi (Yani Ek Qism Ka Manjan) Kafi Hai.

Bai'ana Zabt Karna

Arz: Bai'ana Ki Nisbat Kya Hukm Hai?

Irshad: Bai'ana (Yani Kul Raqam Ka Kuch Hisab Jo Takmil E Muamla Se Pehle Bataur E Paishagi Dia Jaye) Ajkal To Yun Hota Hai Ke Agar Kharidar Bad Bainiah Dene Ke Na Le To Bainai Zabt Aur Yeh Qatan Haram Hai.

Marne Ke Bad Masnuai Daant Nikalna

Arz: Marne Ke Bad Masnuai Dant Nikalna Chaiye Ya Nahi?

Irshad: Nikal Lena Chaiye Agar Koi Taklif Na Ho Aur Uske Tute Hue Dant Kafan Me Rakh Diye Jaye.

Farzo Ki Jamaat Me Nafal Padne Wale Ka Khada Hona

Arz: Ek Saf Farz Pad Rahi Hai, Darmiyan Me Ek Shakhs Ba Niyat E Nafal Hai. Unki Namaz Me Koi Kharabi Hai Ya Nahi?

Irshad: Koi Harj Nahi.

Arz: Kya Qateh Saf Nahi?

Irshad: Nahi.

Arz: Halake Uski Namaz Aur Hai Aur Unki Aur !

Irshad: Uski Namaz Aur Nahi Farz Mushtmil Hai Mutlaq Namaz Ko Aur Mutlaq Namaz E Nafal Bhi Hai, Nafal Har Namaz Me Dakhil Hai Han Agar Wo Log Ajki Zohar Pad Rahe Ho Aur Yeh Kal Ki Zohar Ki Niyat Se Imaam Ki Aur. Kal Ki Zohar Aj Ki Zohar Me Dakhil Nahi.

Do Admiyon Ka Jamat Karna

Arz: Ek Shaksh Wuju Kar Raha Tha Aur Do Admi Bewuju They Yeh Khayal Karke Ke Wo Wuju Karke Shamil Ho Jayega. Ek Shakhs Imaam Ban Kar Aage Khada Ho Gaya Aur Dusra Inta Piche Lekin Wuju Karke Shamil Hi Na Huwa. Ab Un Dono Ki Namaz Hui Ya Nahi?

Arz: Namaz To Ho Gayi Lekin Imaam Aur Muqtadi Dono Ne Galti Ki Aur Khilaf E Sunnat Kia, Chahe Tha Imaam Aur Muqtadi Dono Barabar Khade Hote. Jab Wo Wuju Kar Ke Ata Muqtadi Piche Hath Ata Ya Imaam Aage Bad Jata.

(Phir Farmaya) Is Galti Me Awam To Awam Ulma Bi Mubtalah Hai. Halat E Maujuda Ka Aitbaar Hai Gaib Ka Kya Ilm Mumkin Hia Ke Wo Wuzu Karte Hi Mar Jaye Aur Koi Uzar Paish Aa Jaye.

Do Aurto Ke Bich Me Se Nikalna

Arz: Do Aurto Ke Bich (Yani Darmiyan) Me Se Nikalne Ki Mumaniyat Ki Kya Wajh Hai?

Irshad: Do Aurto Ke Bich Me Se Nikalne Ko Mana Farmaya.
[Sunan Abu Dawood]

Aurto Ke Pichhe Chalne Se Manah Farmaya.

(Phir Farmaya) Ek Aurat Tin Mardo Ki Namaz Fasid Karti Hia. Ek Wo Jo Dahini Taraf Ho, Ek Wo Jo Baye Taraf Ho Aur Ek Wo Jo Piche Ho Aur Auratein Kam Se Kam Char Ki Do Dahine Baye Aur Do Wo Jo Unke Piche Hai Aur Tin Arutein Do Dahine Baye Mardo Ki Namaz Fasid Karti Hai Aur Apne Piche Har Saf Me Tin Tin Admiyon Ki Jo Unke Muahzaat (Sidh) Me Ho. Aur Agar Char Aurtein Hai To Do Mardo Ki To Daye Baye Namaz Fasid Karegi Aur Unke Piche Agar Lakh Safein Ho To Sba Ki Namaz Fasid Agar Che Muhazaat Na Ho. Akhir Kuch To

Asar Hai Jo Itni Namzein Fasid Hoti Hai Isi Wajh Se Do Aurto Ke Darmiyan Se Nikalne Se Manah Farmaya.

Jamaat Me Aurat Ka Shamil Hona

Arz: Kuch Mard Aage Hai Unke Piche Aurtein Aur Unke Piche Ek Deewar Hai Us Deewar Ke Piche Jo Log Khade Ho, Unki Namaz Ka Kya Hukm Hai?

Irshad:

Agar Deewar Itni Nichi Hai Ke Sina Ya Sar Dikhai De Jab Bhi Muhazaat Hai Aur Mardo Ki Namaz Fasid.

Arz: Agar Che Aurat Tin Zaifa Ho?

Irshad: Zaifa (Yani Burdhi) Ho Ya Qawiya) (Yani Jawan) Aurto Ko Masjid Me Jana Hi Manah Hai.

Aurato Ke Liye Namaz Ki Behtar Jagah

Hadees Me Irshad Farmaya : "Aurat Ki Namaz Apne Tah Khana Me Behtar Hai Kothhari Me Naamz Padne Se Aur Uski Kothhari Me Namaz Behtar Hai, Dilaan Namaz Padne Se Aur Uski Namaz Dalan Me Behtar Hai Sehan Me Namaz Padne Se.
[Kanzul Umaal]
Phir Farmaya Masjid Aur Jamat Ki Hazri Aurto Ko Mauf Hai Balke Mamnuh Hai.[Dar Mukhtar]

Mard Kaha Khade Ho?

Arz: Ek Saf Mardo Ki Puri Khadi Hai Aur Unke Pichhe Aurtei Hai Ab Aur Mard Bad Me Ane Wale Kaha Khade Ho?

Irshad: Agar Yaha Jagah Nahi To Namaz Batil Hogi, Dusri Masjid Me Pade.

Imaam Koi Ayat Bhul Jaye To !

Arz: Agar Imaam Ne Do Ayatin Padi Aur Bhul Kar Aur Jagah Ki Ek Ayat Padh Di To Namaz Ho Gayi Ya Nahi?

Irshad: Ho Gayi.
[Fatwa E Hindiyah]

Tawaif Ka Rupiyah Masjid Me Lagana

Arz: Randiyon (Yani Tawaif) Ka Rupiyah Masjid Ki Khidmat Me Sarf Kar Sakte Hai Ya Nahi?

Irshad: Nahi , Masjid Ke Liye Mal E Halaal Taib Ho.

Safo Ke Darmiyaan Unchi Deewar Ho To?

Arz: Agar Deewar Us Qadr Unchi Ho Ke Aurto Ke Sar Dikhai Nahi Dete To Ab Imaam Ka Ruku Wa Sujud Bhi Un Logo Par Jo Deewar Ke Piche Hai Makhfi

(Yani Poshida) Ho Jayega To Iqtda (Yani Imaam Ke Piche Namaz) Kyon Kar Sahi Hogi?

Irshad: Awaz Pohchegi.

Qarz Wusul Karne Ke Akhraajat Lena

Arz: Qarz Wasul Karne Me Jo Kharch Ho Wo Muqruz (Yani Qarzdar Se) Le Skata Hai Ya Nahi?

Irshad: Ek Haba (Yani Zara Sa Bhi) Nahi Le Sakta.

Aauliyah E Kiram Ki Shaan

Maulif :
Dusri Bar Ki Hazri Me Jo Inaamat Sarkar Se Paye Unko Bayan Farmate Hue Irshad Farmaya :

"Wo Khud Apne Mehmano Ki Madad Farmate Hai Aur Huzur To Huzur Hai ﷺ Huzur Ki Ummat Ke Aauliyah E Kiram Ki Bhi Yahi Shan Hai."

Hazrat Syedi Ahmad Badwi Kabir Radiallahu Ta'la Anha Jinki Majlis Milad Me Misr Me Hoti Hai. Mazar Mubarak Par Apke Wiladat Ke Din Har Sal Majmah Hota Hia Aur Apka Milad Pada Jata Hia. Imaam Abdul Wahah Sha'arani Quds Sira Bani Iltzami (Yani Pabandi) Ke Sath Har Sal Hazir Hote. Apni Kitab Me Bhi Boht Tarif Likhi Hai, Kai Warqo Me Is Majlis Ke Halat Bayan Kiye Hai. Majlis Tin Din Hoti Hai, Ek Dafa Apko Takhir Ho Gayi, Yeh Humesa Ek Din Pehle Hi Hazir

Ho Jate They. Is Dafa Akhri Din Pohche Jo Aauliyah E Kiram Mazar Mubarak Par Muraqib (Marqa Karne Wale) They, Unhone Farmaya : Kaha They Do Roz Se? Hazrat Mazar Mubarak Se Parda Utha Tuthha Kar Farmate Hai : Abdul Wahab Aya? "Unhone Farmaya Itlah Kaisi? Huzur To Farmte Hai Ke Kitni Hi Maznil Par Koi Shakhs Mere Mazar Par Ane Ka Irada Kare Main Uske Saht Hota Uski Hifazat Karta Hun, Agar Uska Ek Tukra Rasi Ka Jata Rahega Allah Ta'la Mujh Se Sawal Farmayega.

(Phir Farmaya) Un Par Khass Towja Thi Aur Unko Bhi Khas Niyazmandi Thi Isi Wajh Se Hazrat Ko Un Se Khass Mahabbat Thi. Hadees Me Hai : Jo Koi Dariyafat Karna Chaiye Hai Ke Allah Azwajjal Ke Yaha Uski Kis Qadr Qadr Roz Ul Manzilat Hai, Wo Yeh Dekhe Ke Uske Dil Me Allah Azwajla Ki Kis Qadr, Qadr O Manzilat Hai Itni Hi Uski Allah Azwajjal Ke Yaha Hai. Kanzul Umaal

Hazrat Syed Abdul Wahab Rehamtulah Allay Akbira Aauliyah E Kirma Me Se Hai, Hazrat Syed Ahmad Badwi Kabir Rehamtullah Allay Ke Mazar Par Boht Bada Mela Aur Hujum Hota Tha Us Masjmah Me Chale Ate They Ek Tajir Ki Kaniz Par Nigah Padi Fauran Nigah Pher Li Hadees Me Irshd Huwa :

Pehli Nazar Tere Liye Hai Aur Dusri Tujh Par, Yani Pehli Nazar Ka Kuch Gunah Nahi Aur Dusri Ka Mawakhaza Hoga.

Miskat

Khair ! Nigah To Apne Pher Li Magar Apko Pasnd Aayi. Jab Mazar Sharif Par Hazir Hue , Irshad Farmaya :

Abdulw Ahab ! Wo Kaniz Pasnd Hia?Arz Ki : Han ! Apne Shaikh Se Koi Bat Chhupana Na Chaiye, Irshad Farmya : Acha ! Humne Tum Ko Wo Kaniz Hiba Ki. Ab Aap Sakut Me Hai Ke Kaniz To Is Tajir Ki Hai Aur Huzur Hiba Farmate Hai ! Man Wo Tajir Hazir Huwa Usne Wo Kaniz Mazar Aqdas Ki Nazar Ki . Khadim Ko Ishara Huwa, Unhone Apki Nazar Kar Di. Irshad Farmaya : Abdul Wahab ! Ab Der Kahe Ki? Fulah Hujra Me Le Jao Aur Apni Hajat Puri Karo.

Hayat E Ambiyah Aur Hayat E Aauliyah Me Farq

Arz: Ambiyah Allaysallato Sallam Aur Aauliyah E Kiram Ki Hayat BArzakhiyah Me Kya Farq Hai?

Irshad: Ambiyah E Kiram Allaysallam Ki Hayat Haqiqi Hisi Duniawi Hai.
[Sunan Ibne Majah]

Un Par Tasdiq E Illahiyah Ke Liye Mehaz Ek Aan Ko Maut Tari Hoti Hai Phir Fauran Unko Waise Hi Hayat At Farma Di Jati Hai.
[Hashiyah Al Sawi]

Is Hayat Par Wahi Ahkam Duniawiyah Hai. Unka Tark Banta Na Jayega, Unki Azwajh Ko Nikah Haram Niz Awaza E Muthara Par Iddat Nahi, Wo Apni Qabur Me Khate Pite Namaz Padte Hai. Balke Syedi Mohammad Bin Abdul Baqi Zurqani Rehamtullah Allay Farmate Hai Ke Ambiyah E Allaysallam Ki Qabur Muthar Me Azwajh Mutharat Paish Ki Jati Hai Wo Unke Sath Shab Bashi Farmate Hai .
[Zurqani Al Mawahib]

Ulma Shauhda Ki Hayat E Barzakhiyah (Yani Alam E Barzakh Ki Zindagi) Se Afzal Wa Ala Hai Magar Us Par Ahkam E Duniawiyah Jari Nahi. Aur Unka Tark Taqsim Hoga, Unki Azwaaj Iddat Karegi.

Qabar Wala Aane Wale Ko Pehchanta Hai

Aur Hayat E Barzakhiyah Ka Sabut To Awam Ke Liye Bhi Hai. Hadees Me Hai : Mishl Momin Ki Is Tair (Parnd) Ki Tarah Jo Qafs Nachbare) Me Hai Ke Jab Tak Wo Qafs Me Hai Uski Udan (Parwaz) Usi Tak Hia Aur Jab Us Se Azad Huwa To Unki Udana Kitni Hogi.
[Kashf Ul Khafa]

Bad Marne Ke Samah Basr Idrak (Yani Dekhna, Sunana Aur Smajana) Aam Logo Ka Yaha Tak Ke Kufaar Ka Zaid Ho Jata Hai Aur Yeh Tamam Ahl Sunnat Wa Jamat Ka Ijmai Aqeedah Hai.

Aur Ahadees Sahi Se Sabit Hai Jo Khilaf Kare Gumrah Hai Ke Jis Kisi Ki Qabr Par Admi Jata Hai Agar Sahib E Qabar Us Ko Pehchanta Tha To Usko Pehchanta Hai Aur Uski Tasli Pata Hai Uski Awaz Balke Uski Pehchal (Yani Qadmo Ki Ahat) Sunta Hai Aur Agar Nahi Pehchanta Tha To Itna Zaroor Janta Hai Ke Ek Musalman Meri Qabar Par Aya Hai.
[Kanzul Umal]

Agar Kisi Zinda Shakhs Ko Itne Man Mati Me Daba Dia Jaye To Uske Upar Agar Top Bhi Chordhi Jaye Jab Bhi Na Sunega. To Sabit Huwa Ke Marne Ke Bad Samah Wa Basir Wa Idrak Bad Jata Hai.

Bache Ke Zuban Par Shaitan Ka Bolna

Arz: Huzur ! Baz Jagah Bacha Paida Hota Hai Aur Wo Bayan Karta Hia Ke Main Fulah Jagha Paida Huwa Tha Aur Tamaam Nishaniyah Zahir Karta Hai?

Irshad:

”اَلشَّیْطَانُ یَنْطِقُ عَلٰی لِسَانِہٖ“

(Shaitan Uski Zuban Par Bolta Hai.) Uska Shaitan Us Bacha Ke Shaitan Se Puch Raakhta Hai Wahi Bayan Karta Hia Take Log Gumrah Ho Ke Aur Wo Yeh To Awa Gun Ho Gaya, Musalman Ka Humzad Muqid Kar Liya Jata Hai Aur Kafir Ka Bhut Ho Jata Hai.

Farishtein Esaal E Sawab Karte Hai

Jab Kam Ke Waste Log Dunia Me Bheje Jate Hai Unke Sath Kiraman Katibin Aur Shaitan Hote Hai. Jab Insan Mar Jata Hai Kiraman Katibin Arz Karte Hai Aey Rab (Azwajjal) Humara Kam Khatam Ho Gaya, Wo Shakhs Dar E Amaal (Dunia) Se Nikal Gaya, Ijazat De Ke Hum Asmna Par Aaye Aur Teri Ibadat Kare. Rab Azwajjal Irshad Farmata Hai Ke Mere Asman Bhare Hai Ibadat Karne Walo Se Kuch Hajat Tumhari Nahi. Arz Karte Hai : Illahi Azwajjal Hume Zamin Me Jagah De, Irshad Hota Hia : Meri Zaminen Bhari Hai Ibadat Karne Walo Se Tumhari Kuch Hajat Nahi. Arz Karte Hai :"Illahi Azwajjal Phir Hum Kya Kare?
"Irshad Hota Hai : " Mere Bande Ki Qabar Ke Sirhaan E Qiyamat Tak Khade Raho Aur Tasbih Wa Taqdis Karte Raho, Iska Sawab Mere Bande Ko Bakhshte Raho."

شعب الایمان باب فی صبر ال ماصائِب
ج ۸ ص ۱۸۳

Malfuzat E Ala Hazrat Hisa 3

Achi Bato Ka Fayda Aur Buri Bato Ka Nuqsaan

(Phir Farmaya) Achi Batein Mashlan "

"سُبْحٰنَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَر"

Imla Ukhrwi Nafah To Yeh Hai Ke Har Kalma Se Ek Ped (Darkhat) Jannat Me Lagaya Jata Hai.

[Sunan Ibne Majah]

Isi Ko Farmaya Jata Hai :

وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّ خَيْرٌ اَمَلًا

Aur Baqi Rahne Wali Achi Batien Unka Sawab Tumhare Rba Ke Yaha Behtar Aur Wo Ummid Me Sab Se Bhali.

Surah Kahf Ayat 46

Aur Dusri Jagha Farmaya Hai :

وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّ خَيْرٌ مَّرَدًّا

Surah Mariyum Ayat 364

Aur Baqi Rahne Wali Naik Bato Ka Tere Rab Ke Han Sab Se Behtar Sawab Aur Sab Se Bhala Anjaam

Aur Filhaal Un Ka Nagah Yeh Hai Ke Wo Kalmat Mun Se Nikal Kar Hawa Me Mujtmah (Jam) Rahte Hai Qiyamat Tak Tasbih Wa Taqdis Karege Aur Apne

Qayl Ke Waste Magfiirat Mangege. Isi Tarah Kalimat E Kufr Muh Se Nikal Kar Hawa Me Mujtmah Rahte Hai, Qiyamat Tak Tasbih Wa Taqdis Karege Aur Apne Qay Par Lanat Karte Rahege.

Unchi Jagah Par Quran Pak Rakha Ho To Us Taraf Pao Kar Sakte Hai?

Arz: Esi Almari Jo Chhat Se Lagi Hui Hai Uske Uper Ke Darje (Yani Hise) Me Quran Sharif Rakha Hia Ab Uski Taraf Pao Kar Ke So Sakta Hai Ya Nahi?

Irshad: Jab Pao Ke Muhazat (Yai Barabar Muqam Se Boht Buland Hai To Harj Nahi.
[Al Fatwa Hindiyah]

Sharab Bechne Wale Ko Chiz Farokht Karna

Arz: Sharab Pine Wale Ke Hath Koi Chiz Bechna Jaiz Hai Ya Nahi?

Irshad: Agar Sharab Bechane Wala Musalman Hai Aur Uske Pass Siwa E Sharab Ki Amdani Ke Aur Kuch Nahi To Use Koi Chiz Bechna Haram Hai. Aur Agar Kafir Hai Ya Uske Pass Siwa E Uske Aur Bhi Amdani Hai To Jaiz Hai.
(Rad Ul Mohtar)
Kufaar Ke Liye Sharab Aur Khinzir Ese Hai Jaise Humare Liye Sira Ka Aur Bakri

"كَالْخِلِّ والشَّاةِ لَنَا"

[Al Hidaya]

Tawaif Ko Makaan Kiraye Par Dena

Arz: Randi (Yani Tawaif) Ko Makaan Kiraye Par Dena Jaiz Hai Ya Nahi?

Irshad: Uska Is Makan Me Rahna Koi Gunah Nahi, Rahne Ke Waste Makan Kiraye Par Dena Koi Gunah Nahi , Baqi Raha Iska Zina Karna Yeh Uska Fayl Hai Uske Waste Makaan Kiraya Par Nahi Dia Gaya.

Kya Ilaaj Karna Sunnat Hia

Arz: Ilaaj Karna Sunnay Hai Ya Na Karna?

Irshad: Dono Sunnat Hai, Yeh Bhi Irshad Huwa Hai :

تَدَاوَوْا عِبَادَ اللّٰهِ فَاِنَّ اللّٰهَ لَايَضَعُ

دَاءً اِلَّا وَضَعَ لَهُ دَوَاءً

Elaaj Karo Aey Allah Azwajjal Ke Bando ! Ke Jis Ne Marz Utara Hai Usne Har Marz Ki Dawa Bhi Utari Hai.

[Kanzul Umaal]

Ambiyah Allaysallam Ki Adat Karima Aksar Yahi Rahi Hai Ke Unki Ummat Ke Liye Sunnat Ho Aur Akabir Sidiqin Radiallahu A'la Anho Ki Sunnat "Ilaaj Na Karna" Rahi Hai.

Angrezi Dawawai Ka Hukm

Arz: Angrezi Dawaiyah Jaiz Hai Ya Nahi?

Irshad: Unke Yaha Jis Qdar Raqiq (Yani Patli) Dawaiyah Hai Sab Me Umuman Sharab Hoti Hai Sab Najas Haram Hai.

Teer Se Halak Hone Wale Janwar Ka Gosht Khana

Arz: Agar Bismillahe Allakhu Akbar Kah Kar Janwar Ko Teer Mara Aur Uske Pass Pohchane Se Pehle Bagair Zibah Kiye Mar Gaya Ab Uska Khana Kaisa Hai?

Irshad: Jaiz Hai Khawa Kahi Lag Jaye.

(Phir Farmaya)
Agar Takbir Kah Kar Banduq (Yani Goli) Mari Aur Zibah Karne Se Paishtar Mar Gaya To Haram Hai Is Waste Banduq Me Tod Hai Kat Nahi Aur Teer Me Kat Hai.

Kya Ashaab E Kahaf Ka Kuta Jannat Me Jayega?

Arz: Suna Gaya Hai Ke Hazrat Abu Huraira Radiallahu Ta'la Anho Ki Bili Aur Ashab E Kahaf Radiallahu Ta'la Anhum Ka Kuta Jannat Me Jayege Aur Yeh Sahi Hai Ya Nahi?

<u>**Irshad:**</u> Hazrat Abu Huraira Radiallahu Ta'la Anho Ki Bili Ke Liye Sabit Nahi Aur Ashab E Kahaf Radiallahu Ta'la Anho Ka Kuta Bal'alm Ba Aur Ki Shakal Ban Kar Jannat Me Jayega Aur Wo Us Kute Ki Shakl Ho Kar Dozakh Me Padega. Isko Farmaya Gaya Hai :

فَمَثَلُهٗ كَمَثَلِ الْكَلْبِ ۚ اِنْ تَحْمِلْ
عَلَيْهِ يَلْهَثْ اَوْ تَتْرُكْهُ يَلْهَثْ ؕ

To Uska Haal Kute Ki Tarah Hai To Uspar Hamla Kare To Zubaan Nikale Aur Chordh De To Zubaan Nikale.

Humne Usko Apni Ayatien De To Wo Nikal Gaya Unse, Aur Gumraho Me Se Ho Gaya Aur Agar Hum Chahte To Usko Un Ayato Ke Sabab Buland Farma Lete Lekin Wo To Zamin Pakd Gaya Aur Us Se Na Uthha Gaya, Usnen Apno Khawaish Itbah Kia (Yani Pairwi Ki). To Uski Mishl Kute Ki Mishl Hai Agar To Us Par Bhoj Lade To Hanpe Aur Agar Chordh De To Hanpe Yeh Un Logo Ki Mishl Hai Jinhone Humari Ayato Ki Takzib Ki (Jhutlaya)

(Phir Farmaya) Us (Yani Ashab E Kahaf Ke Kute) Ne Mehbooban E Khuda (Azwajjal) Ka Sath Dia Allah Azwajjal Ne Unko Insaan Bana Kar Jannat Ata Farmai Aur Is (Bal'alm Baur) Ne Mehbooban E Khuda Se Adawat (Yani Dushmani) Ki.

Nabi Ke Liye Bad Dua Karne Wale Ka Anjaam

(Ba'ilm Ba'aur) Bani Israil Me Boht Bdal Alim Tha. Mushjaab Ul Adwadat Tha (Yani Uski Dua Qabul Hoti Thi) Logo Ne Usko Boht Sa Mal Dia Ke Musa Allaysallam Ke Liye Bad Dua Kare. Khabis Lalach Me Aa Gaya Aur Bad Dua Karni Chahi Jo Alfaz Musa Allasyallam Ke Liye Kahna Chahta Tha, Apne Liye Nikalte Allah Azwajjal Ne Usko Halak Kar Dia.
[Tafsir Al Tibri]

Suton E Hanana Ki Tadfin

Aur Ustn Hanan Sharif Me Ulma Ka Ikhtaalf Hai Ek Riwayat Aayi Hai Ke Huzur ﷺ Ne Irsad Farmaya :"Agar To Chahe To Tere Baag Ke Andar Tujhe Phir Laga Dia Jaye Tuj Me Phal Phul Aaye Ya Jannat Ka Ek Perd Ho Jannat Ke Log Tujh Se Fayda Uthaye.

(Sunan Ul Darmi)
Usne Arz Kia : "Dunidarul Fana (Yani Fana Hone Wali) Hai. Maine Dar Fanah Par Darul Baq (Akhirat) Ko Ikhtiyar Kia."
[Mashnawi Shairf]

Huzur ﷺ Ne Usko Mimbar Ke Niche Dafan Farma Dia.
Dalail Ul Nabuwat Baiqi

Hazrat Maulana Room Rehamtullah Allay Farmate Hai :

آں ستوں رادفن کرد اندرزمیں　　تاچو مردم حشر یا بد روز دیں

تابدانی ہر کرا یزداں بخواند　　ازہمہ کار جہاں بیکار ماند

(Yani Us Sutun Ko Zamin Me Dafan Kar Dia Gaya Aur Insano Ki Tarah Qayamat Me Uthhaya Jayega , Yeh Isliye Kaha Ke Tu Samj Jaye Ke Khuda Ka Ho Gaya Dunia Ke Kamo Ke Liye Bekar Ho Gaya.

[Mashnawi Sharif]

Imaam Siri Raqato Me Ta'auz Pade Ya Nahi?

Arz: Siritin Me Jab Imaam Alhumduh Sharif Pade To Ta'auz Aur Ameen Kahe Ya Nahi?

Irshad: Ta'auz Na Kare Han Bismillah Pad Kar Shuru Kare Aur Khatma Par Ameen Kahe Aur Agar Muqadtiyon Ke Kano Tak Awaz Pohch Jaye To Wo Bhi Aameen Kahe.

(Rad Ul Mohtar)

Kya Baz Marz Mutadi Hote?

Arz: Huzur ! Baz Marz Mut'adi (Yani Ek Se Dusre Ko Lagane) Bi Hote Hai?

Irshad: Nahi Hadees Me Irshad Huwa :" La Adwah" (Bimari Udkar Nahi Lagti)

[Sahi Bukhari]

Juzami Se Bhagane Ka Hukm Kyun?

Arz: Phir Juzami Se Bhagne Ka Hukm Dia Gaya?

Irshad: Wo Hukm Zaif Ul Imaan (Yani Kamzor Imaan Wale) Ke Waste Hai Ke Agar Wo Uske Pass Bethhe Aur Taqdir E Illahi Azwajjal Se Kuch Ho Jaye To Shatain Behka Dega Ke Yeh Uske Pass Behthane Se Ho Gaya Aur Agar Na Bethhata To Na Hota Taqdir E Illahi Azwajjal Ko Bhul Jayega.

Taun Se Bhagane Ki Mumaniyat

Arz: Phir Taun Se Bhagane Ki Mumaniyat Kyon?

Irshad: Isliye Ke Hadees Me Saaf Irshad Hai :

”اَلْفَارُّ مِنَ الطَّاعُوْنِ كَالْفَارِّ مِنَ الزَّحْفِ“

Taun Se Bhagane Wala Esa Hi Hai Jaisa Jihaad Me Kufaar Ko Pithha De Kar Bhagne Wala.

Is Par Bhi Yeh Irshad Huwa Ke Jaha Taun Ho Waha Bil Zaroorat Na Jao.
[Al Musnad Ul Imaam Ahmad Bin Humble]

Kya Murde Sunte Hai?

Irshad: Umool Mominin Sidiqa Radiallahu Ta'la Anha Ka Inkar E Samah E Muta (Yani Murdo Ke Sunane Ke Inkar) Se Ruju Sabit Hai Ya Nahi?

Irshad: Nahi.

Wo Jo Farma Rahi Hia Haq Farma Rahi Hai Wo Murda Ke Sunane Ka Inkar Farmati Hai Murde Kon Hai Jism, Ruh Murda Nahi Aur Beshak Jism Nahi Sunta, Sunati Ruh Hai. Aur Iski Dalil Yeh Hai Ke Jab Umul Mominin Ke Hzuur Main Syedna Umar E Farooq E Azma Radiallahu Ta'la Anho Ki Hadees Bayan Ki Gayi Ke Huzur Aqdas ﷺ Ne Irshad Farmaya : Tum Un Se Zayda Sunane Wale Nahi.
[Sahi Bukhari]

Umulmominin (Radiallahu Ta'la Anha) Ne Farmay : "Allah Azwajjal Reham Farmaye Ameer Ul Mominin Par Huzur Aqdas ﷺ Ne Yeh Nahi Irshad Farmaya Ke Balke Farmaya : Beshak Wo Jante Hai. Ameer Ul Mominin Ko Sahu Huwa Unhone Farmaya : " To Khud Umul Mominin Murdo Ke Ilm Ka Iqrar Farmati Hai Samha Se Beshak Inkar Farmati Hia Aur Wo Bhi Uske Un Mano Se Jo Urf Me Shaya Hai.

Samha Ke Urfi Mani In Aalat (Yan Kano) Ke Zariye Se Sunana Aur Yah Yaqinan Bad Marne Ke Ruh Ke Liye Nahi Ruh Ko Jism Mishal Dia Jata Hai Us Jism Ke Kano Se Sunati Hai. Phir Umul Mominin Ka Un Ayato Se Istedalal Aur Bhi Usko Zahir Kar Raha Hai :

اِنَّکَ لَا تُسْمِعُ الْمَوْتٰی

Beshak Tumhare Sunaye Nahi Sunte Murde.

[Surah Namal Ayat 80]

Aur

وَ مَاۤ اَنۡتَ بِمُسۡمِعٍ مَّنۡ فِی الۡقُبُوۡرِ
Aur Tum Nahi Suanane Wale Unhe Jo Qabro Me Pade Hai.
[Surah Fatir Ayat 22]
[Sahi Bukhari]

Muta Kon Hai? Ajsam ! Qabur Me Kon Hai? Wahi Ajsam ! To Ajsam Hi Ke Sunane Se Inkar Huwa Aur Wo Yaqinan Haq Hai.

(Phir Farmaya) Khud Umulmominin (Radiallahu Ta'la Anho) Ka Tarz Amal Samah Mota Ko Sabit Kar Raha Hai. Farmati Hia Ke Jab Huzur Aqdas ﷺ Mer Hujre Me Dafan Hue Main Bagair Chadar Ode Hue Be Hijabana Hazir Hoti Aur Kahti "Inma Alkh " Mere Shohar Hi To Hai. Phir Mere Bap Hazrat Abubakar Sidiq Radiallahu Ta'la Anho Dafan Hue Jab Bhi Main Bagair Aitiyat Ke Chali Jati Aur Kahti. Mere Shohar Uar Mere Bap Hi To Hai. Phir Hazrat Umar Dafna Hue (Radiallahu Ta'la Anho) To Main Nihayat Aitiyat Ke Sath Chadar Se Lipati Hui Hazir Hoti Is Tarah Ke Kou Uzu Khula Na Rahe.

Umar Radiallahu Ta'la Anho Ki Sharm Hai.
(Musnad Imaam Ahmad Bin Humble)

To Agar Arwah Ka Smah Basar (Yani Sunana Dekhna) Na Manti To Phir Haya Min Umar Ki Ke Kya Mani.

Hazrat E Syedna Aayesha Radiallahu Ta'la Anha Ka Tin Bato Me Ikhtlaaf

(Phir Farmaya) Tin Bato Me Umul Mominin Radiallahu Ta'la Anha Ka Ikhtlaaf Mash'hur Hai Aur Un Tino Me Galatfehmi. Ek To Yahi Samah Muta Ke Wo Samah Urfi Ka Jismo Ke Waste Inkar Farmati Hai Aur Usko Galatfehmi Se Arwa Ke Samah Par Mamul Kia Jata Hai.

Dusra Mairaj Jasdi (Yani Jism Ke Sath Mairaj Jane) Ke Bare Me Inkar Mash'hur Hai Ke Umul Mominin Radiallahu Ta'la Anha Farmati Hai :

"مَـا فَقَـدْتُ جَسَـدَ رَسُوْلِ اللّٰهِ
صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ"

Maine Rasoolallah ﷺ Ka Jism Aqdas Gum Nahi Paya.
[Al Shifa]

Halake Ab Mairaj Ma'nmi (Yani Khawab Me Mairaj) Ke Bare Me Farma Rahi Hai Jo " Madina Munwara" Me Hui Aur Wo Mairaj "Makka Muazmah" Me Hui Us Waqt Umul Mominin Radiallahu Ta'la Anha Khidmat E Aqdas ﷺ Me Hazir Bhi Na Hui Thi Balke Nikah Se Bhi Mushraf Na Hui Thi Use Is Par Mamul Karna Sarasar Galatfehmi Hai.

Tisra "عِـلْـم مَا فِى الْغَد"،

Ke Bare Me Umul Mominin Radiallahu Ta'la Anha Ka Qaul Hai Ke Jo Yeh Kahe Ke "Huzur Ko Ilm Ma Kan Fi Al Gad Tha" Wo Jootha Hai. Us Se Mutliq Ilm Ka Inkar Nikalna Mehaj Jahalat Hai Ilm Jab Ke Mutlaq Bola Jaye Khususan Ke Gaib Ki Taraf Muzaf Ho To Us Se Murad Ilm E Zati Hota Hai Uski Tasrih Hasiyah Kashaaf Par Peer Syed Sharif Allayrehma Ne Kardi Hia.
Aur Yeh Yaqinan Haq Hai Ke Koi Shakhs Kisi Makhluq Ke Liye Ek Zara Bhi Ilm Zati Mane Yaqinan Kafir Hai.

Ayat E Qurani Par Ek Nawawi Sawal

Arz:

وَلَقَدْ رَاٰهُ نَزْلَةً اُخْرٰی (١٣)

عِنْدَ سِدْرَةِ الْمُنْتَہٰی (١٤)

Aur Unhone To Wo Jalwa Dobar Dekha Sidrtul Muntha Ke Pass
Main Ind Kis Se Zarf Hai.

Irshad: "رَاٰهُ" Ki Zamir Fayl Se Aur Jin Logo Ne Is Se Ruhiyat Jabril Li Hai Wo "رَاٰهُ" Ki Zamir Mafgul Se Mante Hai.
(Phir Farmaya_ Baz Is Puri Surat Ko Jibrail Allaysallam Ke Mutliq Mante Hai Aur Ash Wa Arjh Aur Nazm E Qurani Se Awfaq Wahi Hai Jo Zamur Sahaba E Kiram Wa Tabaeen E Izaam Wa Aima E Ilam Ka Mazhab Hai. Ke Yeh Tamaam Zamire Rab Ul Izzat Jal Jalahu Ki Taraf Rajeh.
(Tafsir Kabir)

Irshad Hota Hai :

فَلِلّٰہِ الْاٰخِرَۃُ وَ الْاُوْلٰی (۲۵)

Ab Wahi Farmai Apne Bande Ko Jo Wahi Farmai
[Surah Najam Ayat 1]

Zahir Ayat Chahti Hai Is Bat Ko Ke Yeh Zamire Allah Azwajjal Ki Taraf Rajeh Ho Warna Ikhtlaf Ho Jayega Ke "Awha" Ki Zaminrein Dono Jagah Jibrail Allaysallam Ki Taraf Rajeh Hogi. Aur Abdihi Ki Zamir Bich Me Allah Azwajjal Ki Taraf. Phir Aage Mabudan E Batil (Yani Jhoote Khudao) Ka Muqabala Farmaya Jata Hai :

اَفَرَءَیۡتُمُ اللّٰتَ وَ الْعُزّٰی (۱۹)
وَمَنٰوۃَ الثَّالِثَۃَ الْاُخْرٰی (۲۰)

To Kya Tumne Dekha Laat Wa Azai Aur Us Tisri Munaat Ko.

اِنْ ہِیَ اِلَّاۤ اَسْمَآءٌ سَمَّیۡتُمُوۡہَاۤ اَنۡتُمْ وَ اٰبَآؤُکُمۡ مَّاۤ اَنۡزَلَ اللہُ بِہَا مِنۡ سُلْطٰنٍ ؕ اِنۡ یَّتَّبِعُوۡنَ اِلَّا الظَّنَّ

Wo To Nahi Hai Magar Kuch Nam Ke Tumne Aur Tumhare Bap Dada Ne Rakh Liye Hai Allah (Azwajjal) Ne Unki Koi Sanad Nahi Utari Wo To Nire Gumaa Ke Pichhe Hai.
[Surah Najal Ayat 23]

To Farmaya Jata Hai Ke Tum Apne Mabud Ko Bagair Dekhe Pujte Ho Aur Yeh Apne Rab Ko Dekh Kar Uski Ibadat Karte Hai.

(Phir Farmaya) Huzur Aqdas ﷺ Ka Ke Usme Kya Kamaal Ke Jibrail Ko Dekh Le. Jibrail Allaysalam Ka Kamal Hai Ke Huzur Aqdas ﷺ Ki Ziyarat Se Mushraf Ho.

Imaam Ahmad Bin Humble Radiallahu Ta'la Anho In Zamar Ko Jibrail Allaysallam Ki Taraf Phera Karte Ek Maratba Khalwat Me Lete Hue Thye Ek Sahib Ne Pucha?

"هَلْ رَأَىٰ مُحَمَّدٌ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ رَبَّهٗ" (Kya Hzur Aqdas ﷺ Ne Apne Rab Ko Dekha.) Yeh Sunte Hi Bethh Gaye Aur Farmane Lage : "رَاٰهُ رَاٰهُ حَتّٰى اِنْقَطَعَ نَفَسُهٗ" Huzur ﷺ Ne Apne Rab (Azwajjal) Ko Dekha Dekha, Farmate Rahe Yaha Tak Ke Sans Khatam Ho Gayi.
(Sharah Shifa Qazi Ayaz)

Us Waqt Ke Awam Ke Zahan Me Yeh Masla Nahi Aa Sakta Tha Isliye Awam Me Us Ke Ma'ni Wo Farmate Thye Aur Jab Khalwat (Alhidagi) Main Puchha To Chunke Koi Andesha (Yani Tardud) Na Tha Isliye Saf Saf Farma Dia.

(Phir Farmaya) Yeh Waqiah Esa Hai Ke Rab Ul Izzat Jala Jalahu Ko Iski Tasrih Khud Nahi Manzur Surah Wa Najam Sharif Me Koi Lafz Tasrih Ka Nahi Khud Huzur Aqdas ﷺ Jis Hadees Me Is Waqiah Ko Bayan Farmaya Wo Dono Ma'ni Ko Muhatmal Farmate Hai : "نُوْرٌ اَنّٰى اَرَاهُ" "اَنّٰى" Ke Ma'ni Kaif Ke Bhi Hai To Mani Yeh Hoge "Noor Hai Usko Kyon Kar Dekho "Aur اَنّٰى اَيْنَمَا Ka Muradif Hai To Ma'ni Yeh Hai "Noor Hai Jaha Dekho Usko.
Khalwat Nashini Ka Hukm

Maulif : Molvi Abdul Karim Sahab Razwi Chatudi Ne Uzla Nashini (Yani Khalwat Nashini) Ke Mutliq Kuch Arz Kia Us Par

Irshad Farmaya : Admi Tin Qism Ke Hai 1 Mufid 2 Mustfid 3 Munfarid.

Mufid Wo Hai Ke Dusro Ko Fayda Pohchaye, Mustfid Wo Ke Khud Dusre Se Fayda Hasil Kare, Munfarid Wo Ke Dusre Se Fayda Lene Ki Use Hajat Na Ho Aur Na Dusre Ko Dfayda Pohcha Sakta, Ho. Mufid Aur Mustfid Ko Uzlat Guzini Haram Aur Munfarid Ko Jaiz Balke Wajib. Imaam Ibne Sirin Ka Waqiah Bayan Farma Kar Irshad Farmaya : "Wo Log Jo Pahad Par Goshanashini Ho Kar Bethh Gaye They Wo Khud Fayda Hasil Kiye Hue They Aur Dusro Ko Bhi Fayda Pohchane Ki Unme Qabiliyat Na Thi Uar Ko Gosha Nashini Jaiz Thi Aur Imaam Ibne Sirin Pa Uzalat Haram Thi."

Nisbat Ki Baharein

(Phir Farmaya) Imaam Ibne Hajar Makki Rehmatullah Allay Ne Likha Hai Ke Ek Alim Sahab Ki Wafat Hui Unko Kisi Ne Khawab Me Dekha , Pucha : Aap Ke Sath Kya Mamla Huwa? Farmaya :" Jannat Ata Ki Gai Na Ilm Ke Sabab Balke Huzur Aqdas صلى الله عليه وسلم Ke Sath Is Nisbat Ke Sabab Jo Kute Ko Rai (Yani Nigeban) Ke Sath Hoti Hia Ke Har Waqt Bhok Bhonk Kar Bhedo Ko Bhardiyeh Se Hoshiyar Karta Rahta Hai."

Mane Na Mane ! Yeh In Ka Kam. Sarkar Ne Farmaya Ke Bhunke Is Qadr Nisbat Kafi Hai. Laakh Riyaazaein Mujhahide Is Nisbat Par Qurbaan Jisko Yeh Nisbat Hasil Hai Ke Usko Kisi Mujahide Kisi Riyazat Ki Zaroorat Nahi.

Riyazat Ki Haqiqat

(Phir Farmaya) Aur Isi Me Riyazat Kya Thodi Hai Jo Shakhs Uzlat Nashin Ho Gaya ! Na Us Ke Qalb Ko Koi Taklif Pohch Sakti Hai, Na Iski Aankho Ko Na Uske Kano Ko ! Is Se Kahe Jisne Auwkhuli Main Sardiyah Hia Aur Charo Taraf Se Mausal Ki Mar Pad Rahi Hai. Kai Hazar Ki Tadad Me Wo Log Hoge Jinhone Na Mujhko Kabhi Dekha Na Maine Kabhi Unko Dekha Aur Rozana Subah Ko Uthh Kar Pehle Mujhe Koste (Burabhala Kahte) Hoge Aur Phir Aur Kam Karte Hoge Aur Ba Hamd E Ta'la Lakho Ki Tadad Me Wo Log Bhi Nikalege Jinhone Na Mujh Ko Dekha Aur Na Maine Unko Dekha Aur Rozana Subah Uth Kar Namaz Ke Bad Mere Liye Dua Karte Hoge.

(Phir Farmaya) Galiyah Jo Chhapte Hai Akhbaro Me Aur Ishteharo Me, Wo Akhbar Aur Ishtehar To Radi Me Jal Kar Khakstar (Yani Rakh) Ho Jate Hai Lekin Wo Chatkiya Jo Unke Dilo Me Li Gayi Hai Wo Qabro Me Sath Jayegi Aur In Sha Allah Ta'la Hashr Me Ruswa Karegi.

Haq Goyi Karn Walo Ko Bura Bhala Bhi Kaha Jata Hai

Sidiq Wa Farooq Radiallahu Ta'la Anhuma Ke Wisal Ko Tera So Baras Se Zaid Hue Us Waqt Tabre (Yani Bura Bhala Kahe Jane) Se Unhe Najat Nahi , Yeh Kyon Isliye Ke Gashiya Uthhaya Haq Ka Apne Kandho Par Aur Dor Mitaya Ahl Batil Ka

'رَحِمَ اللّٰہُ عُمَرَ تَرَکَہُ الْحَقُّ لَیْسَ لَہٗ مِنْ صَدِیْقٍ'

Allah Rehm Kare Umar Par Ke Haq Goyi Ne Use Esa Kar Dia Ke Uska Koi Dost Na Raha.

[Kitab Ul Tamhid Ul Ibnn Abdullah Jild 5]

Arz: Yeh Dua Karna Ke Allah Wahabiyon Ko Hidayat Kare Jaiz Hai Ya Nahi?

Irshad: Wahabiyah Ke Liye Dua Fuzul Hai

ثُمَّ لَا يَعُودُونَ

Unke Liye Aa Chuka Hai Wahabi Kabhi Laut Kar Na Ayega Aur Jo Hidayat Pa Jaye Wo Wahabi Na Tha Ho Chala Tha Kufar Waha Jakar Kahege Hume Wapas Dunia Me Bhej Ke Tujh Par Imaan Aye Farmaya Hai,

وَلَوْ رُدُّوْا لَعَادُوْا لِمَا نُهُوْا عَنْهُ وَ اِنَّهُمْ لَكٰذِبُوْنَ

[Inam Ayat 28]

Agar Unhe Phir Bheja Jaye To Wahi Karege Jis Se Pehle Manah Kia Gaya Tha.

Sabr Aur Shukar

Maulif : Panch Shamba (Yani Jumerat) Ke Din Bad Asar Hasb E Mamul Khat Banane Ke Waste Hajaam Hazir Huwa Uske Hatho Me Badu Thi, Napasnd Farma Kar Dhone Ke Liye Irshad Farmaya : (Phir Farmaya) Yeh Bhi Bezaroori Wa Nashukari Hai, Syedna Isa Allaysalalm Ek Martaba Logo Ke Sath Tashrif Le Jaa Rahe They Aur Rasta Nihayat Latif Khushboo Ayi Tamaam Logo Ne Qasdan Use Sunga Aur Aapne Nak Band Karli. Aage Chal Kar Ek Nihayat Tez Badbu Aai Sab Ne Naak Band Kar Li Magar Aap Khole Rahe Logo Ne Sabab

Pucha, Irshad Farmaya : " Wo Naimat Thi Maine Khauf Kia Ke Shayd Main Uska Shukar Ada Na Kar Saku Aur Yeh Bala Thi Is Par Me Sabar Kia."

Darhi Chadana Kaisa Hai?

Irshad: "Nisai" Sharif Me Hai :

مَنْ عَقَدَ لِحْيَتَهُ فَإِنَّ مُحَمَّدًا صَلَّى
اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ بَرِیٌّ مِنْهُ

Jo Shakhs Darhi Chadaye, Mohammad ﷺ Us Se Bezar Hai.

Binai Tez Karne Ka Tariqa

Arz: Huzur ! Meir Aankho Ki Roshni Boht Ka Hai?

Irshad: 1 Ayat Kursi Sharif Yad Kar Lijiye Har Namaz Ke Bad Ek Bar Pade Namaz Panjgana Ki Pabandi Rakhe Aur Aurtein Ke Jin Dino Me Unhe Namaz Ka Hukm Nahi Wo Bhi Panch Waqt Ayat Ul Kursi Is Niyat Se Ke Allah Azwajjal Ki Tarif Hai Is Niayt Se Ke Kalamullah Hai Pad Liya Kare Aur Jab Is Kalma Par Pochache

وَلَا يَئُودُهُ حِفْظُهُمَا

Dono Hatho Ki Ungliyah Ankho Par Rakh Kar Uska Kalma Ko 11 Bar Kahe Phir Dono Hatho Ki Ungliyah Par Dam Kar Ke Aankho Par Pher Ley.

2 بسم اللہ الرحمن الرحیم. Noor Noor Noor Noor Noor

Safed Chini Ki Tashtari (Plate) Par Use Isi Tarah Likhe Ke Waw Aur Mim Ke Sar Khule Rahe Aur Zam Zam Sharif Aur Na Mile To Aab Bara (Barish Ka Pani) Aur Na Mile To Aaj Jari Aur Na Mile To Aab Taza Se Dho Kar 256 Bar Is Par Ya Noor Pad Kar Dam Kare Awal Wa Akhir Tin Tin Bar Yeh Durood Sharif

"اَللّٰھُمَّ یَا نُوْرُ یَا نُوْرَ النُّوْرِ صَلِّ عَلٰی نُوْرِكَ الْمُنِیْرِ وَاٰلِهٖ وَبَارِكْ وَسَلِّمْ"

Yeh Pani Aankho Par Lagaye Aur Baqi Pi Le. 3 Thhilya Ke Tawizo Ka Chil Kare.

(Phir Farmaya) Yeh Amal Ese Qawi Ul Tasihri (Yani Zarbardast Asar Wale) Hai Ke Agar Sidq E I'atiqad (Yani Sacha Yaqin) Ho Ot In Sha Allah Ta'la Gayi Hui Aankhe Waps Aa Jaye.

Bacha Huwa Paani Phenkana

Maulif : Ek Sahab Ne Paani Pi Kar Bacha Huwa Pani Phenk Dia Us Par

Irshad Farmaya :Phenkana Na Chaiye. Kisi Bartan Me Dal Dete, Is Waqt To Pani Ifrat (Yani Kashrat) Se Hai, Is Ek Gunt Pani Ki Qadr Nahi. Jungle Me Jaha Pani Na Ho Waha Iski Qadr Malum Ho Sakti Hai Ke Agar Ek Gunt Pani Mil Jaye To Ek Insann Ki Jaan Bach Jaye.

Sari Saltnat Ki Qimat Ek Glass

Hazrat Khalifa Haroon Rashid Rehamtullah Allay Ulma Dost They. Darbar Me Ulma Ka Majmuah Har Waqt Laga Rahta Tha. Ek Martaba Pani Pine Ke Waste Mangaya, Muh Tak Le Gaye They, Peena Chahte They Ke Ek Alim Sahab Ne Farmaya : 'Ameer Ul Mominin ! Zara Thheriyeh ! Main Ek Bat Puchhna Chahta

Hun. "Fauran Khalifa Ne Hath Rok Liya. Unhone Farmaya :" Agar Aap Jungle Me Ho Aur Pani Muysar Na Ho Aur Pyaas Ki Siddat Ho To Itna Pani Kis Qadr Qimat De Kar Kharidege? Farmaya " Wallah Adhi Saltnat De Kar." Farmaya "Bas Pi Lijiye !" Jab Khalifa Ne Pi Liya, Unhone Farmaya :" Ab Agar Yeh Pani Nikalna Chahe Aur Na Nikal Sake To Kis Qadr Qimat De Kar Uska Nikalna Mol (Kharid) Lege, Kaha : Wallah ! Puri Saltnat De Kar. Irshad Farmaya : "Bas Apki Saltnat Ki Yeh Haqiqat Hai Ke Ek Martaba Ek Chulu Pani Par Adhi Bik Jaye Aur Dusri Bar Puri Is Par Jitna Chahe Takbur Kar Lijiye.!"
[Tarikh Ul Khulfa]

Sabz Rang Ka Juta Pehanana Kaisa?

Arz: Sabz Rang Ka Juta Pehanana Kaisa Hai?

Irshad: Jaiz Hai.

Kya Gaus E Pak Ka Chehra Mubarak Sakar ﷺ Ke Rukh E Anwar Ke Mushaba Tha?

Arz: Huzur Gaus E Azam Radiallahu Ta'la Anho Ki Shakal Mubarak Shakal e Aqdas (Yani Sarkar ﷺ) Se Milti Thi Ya Nahi?

Irshad: Nahi.

Ek Sher Ka Matlab

Arz: Phir Is Sher Ka Kya Matlab Hai?
Naqsa Shah E Madina Saf Ata Hai Nazar
Jab Taswur Me Jamate Hai Sarpa Gaus Ka

Irshad: Iske Yeh Mana Hai Ke Jamaal E Gausiyat Aina Hai Jamal E Aqdas Ka, Us Me Wo Shuba Mubarak Dikhai Degi.

(Phir Farmaya) Imaam Hasan Radiallahu Ta'la Anho Ki Shakl Mubarak Sar Se Sina Tak Huzur Aqdas ﷺ Se Musha Thi Aur Imaam Husain Radiallahu Ta'la Ano Ki Sine Se Nakhun Pa (Yani Pao Ke Nakhun) Tak.
[Sunan Tirmizi]

Hazrat Imaam Mehdi Radiallahu Ta'la Anho Sar Se Pao Tak Huzur Aqdas ﷺ Se Mushaba Hoge.

Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Ka Andaz E Adab

Ek Sahabi Hazrat Abis Ibn Rabiah Radiallahu Ta'la Anho Ki Shabaahit (Yani Surat) Kuch Kuch Sarkar ﷺ Se Milti Thi Jab Wo Tashrif Late Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Takht Se Sar O Qad (Taziman Sidhe) Khade Ho Jate.

Jaise Mere Sarkar Hai Waisa Nahi ﷺ Koi

(Phir Farmaya) Aur Yeh To Zahiri Shabhhat Hai Warna Fi Ul Haqiqat Wo Zaat E Aqdas ﷺ To Shabiah Se Munza Aur Pak Banai Gayi Hai Koi Un Ke Fazail Me Sharik Nahi. Imaam Mohammad Busiri Qaseda Burda Sharif Me Arz Karte Hai :

مُنَزَّهٌ عَنْ شَرِيْكٍ فِي مَحَاسِنِهٖ

فَجَوْهَرُ الْحُسْنِ فِيْهِ غَيْرُ مُنْقَسِمٖ

Sare Jahan Me Apki Khushbu Me Koi Sharik Nahi, Apki Zat E Muqadasa Me Husn Ka Johar Taqsim Na Hoga.
[Qaseeda Burda Sharif]

Ahl Sunnat Ki Istalah Me Johar Us Juz Ko Kahte Hai Jiski Taqsim Muhal Ho. Yani Huzur ﷺ Ke Husn Me Se Kisi Ko Hisa Nahi Mila.
Jumuah Padana Kis Ka Haq Hai?

Arz: Jumuah Padana Kis Ka Haq Hai?

Irshad: Sultan Ul Islam Ya Uske Nayab Ya Uske Mazun (Ijazat Yafta) Ka.
[Fatwa E Hindiyah]

Arz: Jaha Sultan E Islam Na Ho Waha Kya Alim E Deen Uska Qayam Muqam Mana Jayega?

Irshad: Waha Alim E Deen Hi Sultan Ul Islam Hai Wo Ho Ya Uska Nayab Ya Uska Mazun.

Qa'ade Me Bhul Kar Al Alhumduh Sharif Pad Le To?

Arz: Bajaye Alhiyat Ke Alhumduh Sharif Pad Gaya Ab Kya Kare?

Irshad: Siwa E Qiyam Ke Tilawat E Quran Na Ruku Me Jaiz Hai Na Sujud Me Qaida Me Bhul Kar Pad Gaya To Sajda E Sau Kare.

Mehaj Zuban Se Kalma E Kufar Bakne Wale Ka Hukm

Arz: Jis Tarah Imaan Ka Taluq Qalb Se Hai Ke Bagair Tasdiq Talbi (Yani Dil Ki Gawahi Ke Bagair) Zubani Kalma Goyi (Yani Mehaz Zuban Se Kalma Padna) Kar Amad Nahi. Isi Tarah Sirf Kalma Kufar Bakne Se Bhi Kufr Na Hona Chaiye Jab Tak Ke Dil Se Iska Iqrar Na Kare !

Irshad: Zuban Se Bila Ikra Uska Klma E Kufr Bakna Sarahtan Is Bat Par Dalalat Karta Hai Ke Uske Dil Me Imaan Nahi , Imaan Hota To Bila Ikra Ese Lafz Na Bakta

اِلَّا مَنْ اُكْرِهَ وَ قَلْبُهٗ مُطْمَىٕنٌّۢ بِالْاِیْمَانِ

Siwa Uske Jo Majbur Kia Jaye Aur Uska Dil Imaan Par Jama Ho Huwa Ho.
[Surah Nahal Ayat 106]

Farmaya Gaya Hai : Sirf Surat E Ikra Istshna Hai. Hadees Me Imaan Ki Tarif Aayi Hai Ke Dubara Kafir Hone Ko Aag Me Dale Jane Se Badar Jane.

[Sahi Bukhari]

Agar Esa Janata Hargiz Bila Ikra Na Bakta.

Namaz Ke Sajda Me Sajda E Shukr Ki Niyat Krna

Arz: Sajda E Shukar Ki Niyat Namaz Ke Sajda Me Karli To Kuch Harj To Nahi?

Irshad: Koi Harj Nahi Aur Betar Yeh Hai Ke Namaz Se Alhida Kare.

Sajda E Shukar Ka Sharai Hukm

Arz: Noorul Iza Me Hai :
Imaam E Azam Ke Nazdik Sajda E Shukar Makruh Hai.

Noorul Iza

Irshad: Is Me Imaam Se Tin Qaul Manqul Hia , Ek To Yahi Ke Makruh Hai, Aur Ek Lais Bashnain (Sajda E Shukr Kuch Nahi Hai.) Aur Sahi Yeh Yeh Ke Musthab Hai. (Rad Ul Mohtar,)

Tuluh Ya Aftaab Par Gurub Ke Waqt Namaz E Janaaz Padna

Arz: Janaza Ki Namaz Tuluh Ya Gurub Ke Waqt Pad Sakta Hai?

Irshad: Janaza Agar Aya Khas Tuluh Ya Gurub Ke Waqt Ya Namaz E Asar Ke Bad To Pad Sakta Hai Aur Agar Pehle Se Laya Ho Aur Rakha Hai To Jab Tak Aftaab Buland Na Ho Ya Gurub Na Ho Le Na Pade.
[Hasiyah Al Tahtawi]

Marne Ke Liye Khushi Se Tayar Rahiye

Arz: Ek Martaba Irshad E Ali Huwa Tha Ke Marne Ke Liye Khushi Se Tayar Rahe Huzur Jo Mujrim (Yani Gunahgar) Hai Wo Kaise Khush Ho Sakta Hai?

Irshad: Gunah Chrodhe Tauba Kare Aur Khushi Se Maut Ke Liye Tayar Rahe, Yeh Matlab Nahi Ke Gunah Karta Rahe Aur Maut Ke Liye Khush Rahe, Yeh Kaise Ho Sakta Hai !

Tauba Karne Wale Se Allah Azwajjal Khush Hota Hai

(Phir Farmaya) Allah Azwajjal Ka Banda Jab Tauba Ata Hai Rab Azwajjal Ke Huzur To Wo Us Se Zayda Khush Hota Hai Jitna Wo Shakhs Jis Ki Untani Mah Zad E Rah Ke (Yani Saman Safar Ke Sath) Gam Gayi Is Ke Mil Jane Par Khushi Ho.

Zina Ki Tauba

Arz: Huzur ! Agar Koi Shakhs Ese Muqam Par Zina Kare Jaha Iqamat E Hudud (Yani Sharai Sazao Ka Bazabta Nizam) Na Ho Waha Tauba Karne Se Maufi Ho Jayegi Ya Nahi?

Irshad: Jis Gunah Me Sirf "Huqullah" (Yani Allah Ka Haq) Ho" Wo Huqul Ibad" (Yani Banda Ka Haq) Na Ho Wo Tauba Se Mauf Ho Jayega Aur Baz Wo Hai Jin Me "Huqub Ul Ibada " Bhi Shamil Hai To Jab Tak Us Se Mauf Na Kare To Sir Tauba Se Mauf Na Hoge.

Zina Ki Maufi Kis Kis Se Mange?

Arz: Zina Me Wo Kon Kon Hai Jinka Haq Shamil Hota Hai?

Irshad: Baz Waqt Aurat Ka Bhi Haq Hota Hai Ke Jab Us Se Jabran (Yani Jarbdasti) Zina Kia Jaye Aur Uska Bap, Bhai, Shohar Jis Jis Ko Is Khabar Se Aar (Yani Sharm) Lahaq Hogi Un Sab Ka Haq Hai. Ulma Me Ikhtlaaf Hai Baz Ne Kaha Saf Lafzo Me Un Se Maufi Mange Ke "Maine Yeh Kam Kia Hai, Maufi Chahta Hun." Aur Baz Ne Kaha :" Yun Kah Sakta Hai Ke Jo Chhote Se Chhota Aur Bade Se Bada Tumhara Haq Mere Zime Hai Mauf Kar Do Lekin Yeh Qaul Marjuh Hai Aur Mufti Ko Jaiz Nahi Ke Qaul E Marjuh Par Fatwa De Aur Na Qazi Hukm De Sakta Hai. Fuqah E Kiram Tasrih Farmate Hai

Qaul E Marjuh Par Fatwa Dena Jahalat Aur Ijma Ki Mukhalifat Hai.

اَلْحُكْمُ وَالْفُتْيَا بِالْقَوْلِ الْمَرْجُوْحِ جَهْلٌ وَخَرْقُ الْاِجْمَاع

[Dar Mukhtar]

Maufi Mangane Ka Ajeeb Waqiah

(Phir Farmaya) Is Barih Me Uzar Yani 1857 Ki Jung E Azadi) Se Pehle Ek Sahab Ajeeb Shan Se Tauba Ki Ka Na Esa Kahi Dekhan Na Suna ! Kisi Aurat Ke Sath Un Se Guanh Sarzad (Yani Waqeh) Huwa Bad Ko Nadim E(Yani Sharminda) Hue Ek Garda Qad E Adam (Yani Adami Ke Barbar) Akele Makan Me Aakr Khuda Aur Us Aurat Ke Shohar Ko Waha Lakar Us Gade Me Kode, Talwar Usko Di, Us Waqt Kaha :" Yeh Khata Mujh Se Sarzad Hui Hai Khawa Qatal Kar Ke Mujh Ko Isi Garde Me Dafan Kar De Kisi Ko Khabar Bhi Na Hogi Ya (Phir) Allah Azwajjal Ke Waste Mauf Kar De. "Us Ki Zuban Se Kuch Na Nikala Aur Mauf Hi Karna Pada.

Makaan Rahan Rakhna

Arz: Agarqar Zadaar Hai Aur Maiyad Puri Ho Chuki Hai Aur Dar Yeh Hai Ke Qarz Khawa Qaid Kara Dega Ya Makaan Koi Leta Nahi Hai , Esi Halat Me Dakhli Raham Karna Jaiz Hai Ya Nahi?

Irshad: Agar Hajat Sahi Hai Aur Sache Dil Se Bachna Chahta Hai Aur Koi Nahi Leta To Ijazat Hai.

(Phir Farmaya) Magar Esi Surat Boht Kam Ho Gayi Das Ka Mal No Main Farokht Karega Har Koi Lega Aru Rahan Me Yeh Halat Hoti Hai Ke Hazar Ka Mal Char So Me.

Khilaal Karna Sunnat Hai

Arz: Khilaal Karna Sunnat Hai?

Irshad: Han Tanke Se Karna Sunnat Hai.
Kya Jhoot Bolne , Gaibat Karne Se Wuju Toot Jayega?

Arz: Wuju Ki Halat Me Jhoot Bola Ya Gibat Ki Ya Fahsh Baka To Wuju Me Koi Kharabi Nahi Ati?

Irshad: Musthab Yeh Hai Ke Phir Wuju Kar Le Agar Namaz Isi Wuju Se Padli Khilaaf E Musthab Kia.
[Al Bahr Ul Iaraiq]

Duwa Me Afyun Shami Ho To !

Arz: Agar Dawa Me Afyun Is Qadr Padi Ho Ke Nasha Na Laye To Jaiz Hai Ya Nahi?

Irshad: Han Agar Esi Surat Ho Ke Uska Koi Ashar Waqeh Na Hota Ho Aur Uski Adat Na Pade Aur Ainda Bhi Koi Bat Zahir Na Ho To Jaiz Hai.

Ek Ishkaal Aur Uska Jawaaab

Arz: Hadees Sharif Me Aya Hai :

نَهٰى رَسُوْلُ اللّٰهِ عَنْ كُلِّ مُسْكِرٍ وَّ مُفْتِرٍ

Rasoolallah ﷺ Ne Nasha Laane Wali Aur Fatur Paida Karne Wali Har Chiz Manah Farmai Hai.
[Sunana Abi Dawood]

Aur Affino (Aqal Ko Kharab Karne Wali) Hai To Chaiye Ke Haram Ho !

Irshad: Han Agar Had E Taftir Ko Pohchegi To Haram Hai.

Sharab Agar Nasha Na Laye To Jaiz Hai?

Arz: To Huzur Sharab Ka Bhi Jab Tak Had E Iskar (Yani Nashe Ki Had) Ko Na Pohche Yahi Hukm Hona Chaiye !

Irshad: Wo To Haram L'aina (Yani Bal Zaat Haram) Hai Mishl Peshab Ke Najas (Yani Napak) Hai Apni Apni Najasat Ke Sabab Haram Hai Na (Ke) Iskar (Yani Nashe) Ke Sabab. Agar (Iska) Ek Qatra Koye Me Pardh Jaye Sara Kunwa Najas Ho Jayega.
[Rad Ul Mohtar Dar Mukhtar]

Imaam Zamin Ka Paisa

Arz: Imaam Zamin Ka Jo Pesa Badha Jata Hai Uski Asal Hai?

Irshad: Kuch Nahi.

Imaam E Zamin Kis Ka Laqa Hai?
Huzur ! Yeh Kis Sahab Ka Laqab Hai?

Irshad: Han Imaam Ali Raza Radiallahu Ta'la Anho Ka.

Gard O Gubaar Ki Wajh Se Pani Beh Nikle To !

Arz: Agar Miti Ankh Me Pad Jaye Aur Pani Nikle To Naqiz E Wuju (Yani Wuju Tdne Wali) Hai Ya Nahi?

Irshad: Yeh Wo Pani Nahi Jis Se Wuju Tute, Han Dukhti Aankh Se Agar Pani Nikle Naqiz E Wuju Hai.
[Fatwa E Hindiyah]

Nabi Ki Wilayat Uski Nabuwat Se Afzal Hai

Huzur ! Yeh Mash'hur Hai
"اَلْوِلَایَۃُ اَفْضَلُ مِنَ النُّبُوَّۃِ"،
(Wilayat Nabuwat Se Afzal Hai)

Irshad: Yu Nahi Balke Yu Hai
"وِلَایَۃُ النَّبِیِّ اَفْضَلُ مِنْ نُبُوَّتِہٖ"
Nabi Ki Wilayat Uski Nabuwat Se Afzal Hai.

[Mirqat Ul Mafatih Sharah Mishkat]

Wilayat Ki Tawajh Illah Hai Aur Nabuwat Ki Tawjah Illal Khalq Hai.

Wali Ki Wilayat Nabi Ki Wilayat Ke Karodwe Hise Ko Bhi Nahi Pohchati

Arz: Huzur ! Wali Ki Wilayat Bhi Mutwajah IlIlah Hoti Hai.

Irshad: Han Magar Uski Tawjah Il Illah Nabi Ki Tawja IlIlah Khalq Ke Karodwe Hise Ko Nahi Pohchati.

Urs Ka Din Khass Karne Me Hikmat

Arz: Huzur Buzuragaan E Deen Ke Arais Ki Ta'aeen (Yani Urs Ka Din Muqrar Karne) Me Bhi Koi Maslehat Hai?

Irshad: Han Aauliyah E Kiram Ki Arwa E Taiba Ko Unke Wisaal Sharif Ke Din Qabur Karima Ki Taraf Tawja Zayda Hoti Hai Chunache Wo Waqt Jo Khass Wisal Ka Hai Akhaz Barkaat Ke Liye Zayda Munasib Hota Hai.

Urs Me Najaiz Kam Ho To Sahib E Mazar Ko Taklif Hoti Hai

Arz: Huzur ! Buzurgaan E Deen Ke Arais Me Jo Fayl Afhal Najaiz Hote Hai Un Se Un Hazrat Ko Taklif Hoti Hai?

Irshad: Bila Shuba Aur Yahi Wajh Hai Ke Un Hazrat Ne Bhi Tawja Kam Farma Di Warna Pehle Jis Qadr Fayuz Hote They Wo Ab Kaha !

Mazar Sharif Par Pa'anti Ki Taraf Se Hazir Hona

Arz: Yeh Hukm Jo Farmaya Gaya Hai Ke Mazar Sharif Par Pa'anti Ki Taraf (Pao Ki Janib) Se Hazir Ho , Warna Sahib E Qabr Ko Sar Utha Kar Dekhna Padega To Kya Alam E Barzakh Me Bhi Aauliyah E Kiram Ko Sar Uthhane Ki Zaroorat Padti Hai?

Irshad: Han Awam Ko Balke Aama Aauliya E Kiram Ko Bhi Iski Zaroorat Hai Aur Yeh To Shan E Nabuwat Me Se Hai Ke Age Piche Yaksa Dekhna.

Sarkar ﷺ Aage Pichhe Yaksa Dekhte They

Baz Sahaba E Kiram Radiallahu Ta'la Anhum Ne Jo Nay Musalm Hue They, Namaz Me Huzur Aqdas ﷺ Par Sabqat Ki, Bad Namaz Ke Huzur ﷺ Ne Irshad Farmaya :

هَلْ تَـرَوْنَ قِبْلَتِيْ هَاهُنَااِنِّيْ اَرٰى

مِنْ خَلْفِيْ كَمَا اَرٰى مِنْ اَمَامِيْ

Kya Tum Dekhte Ho Ke Mera Muh Qibla Ko Hai Main Esa Hi Apne Piche Dekhta Hun Jaisa Aage.

[Sahi Bukhari]

Hindu Ke Phodo Ka Elaaj

Maulif :
Hazrat Khawaza Gareeb Nawaz Radiallahu Ta'la Anho Ke Tazkira Par Farmaya Ke Hazrat Khawza (Radialahu Ta'la Anho) Ke Mazar Se Boht Kuch Fayuz Wa Barkat Hasil Hote Hai, Maulana Barkaat Ahmad Sahab Marhum Jo Mere Peer Bhai Aur Mere Walid Majid Rehamtullah Alay Ke Shagirdh They Unhone Mujh Se Bayan Kia Ke Maine Apni Aankho Se Dekha Ke Ek Hindu Jis Ke Sar Pair Tak Phode They, Allah Azwajjal Hi Janta Hai Ke Kis Qadr They, Thik Doper Ko Ata Aur Dargah Sharif Ke Samne Garm Kankriyon Aur Patharo Par Lautata Aur Kahta "Khawza Agan (Yani Aey Khawza Gareeb Nawaz Radiallahu Ta'la Anho Jalan) Lagi Hai."Tisre Roz Maine Dekha Ke Bilkul Acha Ho Gaya.

5 Rupe 1 Gante Me, Ek Hi Shakhs Se

(Phir Farmaya) Bhagalpur Se Ek Sahab Har Sal Ajmer Shairf Hazir Huwa Karte. Ek Wahabi Rayees Se Mulaqat Thi. Usne Kaha : Miyan Har Sal Kaha Jaya Karte Ho Bekar Itna Rupiya Sarf Karte Ho ! Unhone Kaha : Chalo Aur Insaf Ki Ankh Se Dekho Phir Tum Ko Ikhtiyar Hai. Khair Ek Sal Wo Sath Me Aya Dekha Ke Ek Faqir Sonta(Yani Moti Lakdi) Liye Roza Sharif Ka Tawaf Kar Raha (Yani Chakar Laga Raha) Hai Aur Yeh Sada Kaga Raha Hai :" Khawza ! Panch Rupiyah Luga Ur Ek Gante Ke Andar Luga Aur Ek Hi Shakhsse Luga. "Jab Us Wahabi Ko Khayal Huwa Ke Ab Boht Wqt Guzar Gaya Ek Ganta Ho Gaya Hoga Aur Ab Tak Use Kisi Ne Kuch Na Dia , Jeb Se Panch Rupiya Nikal Kar Unke Hath Par Rakhe Aur Kaha :" Lo Miyah ! Tum Khawaza Se Mang Rahe They, Bhala Khawza Kya Dege ! Lo Hum Dete Hai." Faqir Ne Wo Rupiyah To Jeb Me Rakhe Aur Ek Chakar Laga Kar Zor Se Khaa :"Khawza Tore Balhari Jao (Yani

Aey Khawza Gareeb Nawaz Radiallahu Ta'la Anho Tujh Par Qurbaan Jao) Dilwaye Bhi To Kaise Khabis Munkir Se !"

(Phir Farmaya) Yama Se Hazrat Syed Ahmad Bin Alwun Radiallahu Ta'la Anho Ka Bhi Mazar Sharif Esa Hi Mash'hur Hai.

Qurb E Qayamat Ki Alamat

Arz: Huzur Qurb E Qayamat Ki Alamat Ahadees Sahi Se Sabit Hai?

Irshad: Unke Bare Me Sahi Hadees Bhi Ayi Hai Aur Hasan O Zaeef Wa Mauju Bhi Magar Dajal Ka Khurj Imaam Mehdi Radiallahu Ta'la Anho Ka Zahoor Hazrat Isa Allasylalm Ka Nuzul , Aftaab Ka Magrib Se Tulu, Yeh Sab Ahadees Mutwatir Se Sabit Hai. Jis Roz Aftaab Magrib Se Nikalega Wahi Waqt Dar E Tauba (Yani Tauba Ka Darwaza) Band Hone Ka Hoga.

Unhe Ayam (Yani Dino) Me "Daba Tul Araz (Yani Ek Janwar Hai) Kabba Muazmah Ke Qurb Me Zamin Se Nikalega Aur Gode Ki Tarah Phuriri Lekar Gayab Ho Jayega, Phir Dubara Niklega Aur Isi Tarah Phurari Lekar Gayab Ho Jayega, Tisri Martaba Jab Nikelga, To Dahine Hath Me Hazrat Musa Allasyallam Ka Asa Hoga. Aur Baye Hath Me Syedna Sulemaan Allaysallam Ki Angushtari (Anugthi) Hogi Jo Ilm E Illahi Azwajjal Me Musalman Hoga Uski Peshani Par Asa Se Noorani Nishan Kar Dega Aur Jo Kafir Hoga Angushtari Se Kala Daga Laga Dega.

Hadees Sharif Me Aya Hai : Ek Dastarkhawan Unpar Cjhand Admi Bethhe Hoge Khana Khate Hoge Yeh Kahega Ke Wo Kafir Hai Wo Kahega Ke Yeh Musalmaan.
(Jameh Tirmizi)

Phir Na Koi Musalman Kafir Ho Sakega Aur Na Kafir Musalmaan.

Qayamat Ki Tin Qisme

(Phir Farmaya) Qayamat Tin Qism Ki Hai :

Qayamat E Sugra : Yeh Maut Hai. "Jo Mar Gaya Uski Qayamat Ho Gayi.

Dusri Qayamat Wusti ; Wo Yeh Ke Qran (Yani Ek Zmana) Ke Tamam Log Fana Ho Jaye Aur Dusre Qarn Ke Naye Log Paida Ho Jayege.

Tisri Qayamat E Kubra : Wo Yeh Ke Asmna O Zamin Sab Fana Ho Jayege.

Qayamat Se Pehle Yahud Wa Nasara Bhami Adwat

Arz: Quran Sharif Me Aya Hai :

وَ اِنْ مِّنْ اَہْلِ الْکِتٰبِ اِلَّا لَیُؤْمِنَنَّ بِہٖ قَبْلَ مَوْتِہٖ ۚ وَیَوْمَ الْقِیٰمَۃِ یَکُوْنُ عَلَیْہِمْ شَہِیْدًا ﴿۱۵۹﴾

Koi Kitab Esa Nahi Jo Uski Maut Se Pehle Us Par Imaan Na Laye Aur Qayamat Ke Din Wo Un Par Gawa Hoga.

Aur Yeh Bhi Aya Hai :

وَاَلْقَيْنَا بَيْنَهُمُ الْعَدٰوَةَ وَالْبَغْضَآءَ اِلٰى يَوْمِ الْقِيٰمَةِ

Aur Unme Humne Qayamat Tak Apas Me Dushmani Aur Ber Dal Dia

[Surah Maida Ayat 64]

Jab Sab Yahud O Nasara Qabl Qayamat Imaan Le Ayege To Adwat (Yani Dushmani) Kis Tarah Hogi.

Irshad:

Kitabiyon Se Koi Esa Na Hoga Jo Isa Alaysallam Ke Zamana Me Unki Wafat Se Pehle Un Par Imaan Na Laye.

[Makhuz Tafsir Al Tibri]

Phir Zamnaa Badlega, Khair Se Shar Ki Tarf, Islam Se Kufr Ki Tarfa, Yahud O Nasara Baqi Na Rahe Hoge, Sab Musalman Ho Gaye Hoge Lekin Jo Unki Nasle Hogi Un Me Yahud Bhi Hoge Nasara Bhi Hoge, Hinud (Yani Hindu) Bhi Hoge Garz Sab Tarah Ke Kafir Hoge , Un Ke Apas Me Qayamat Tak Dushmani Wa Adawat Hogi.

Ek Ayat Ki Tafsir

Arz : Yeh Aya E Kiram Aam Hai Ya Khass?

وَ اِنْ مِّنْ اَہْلِ الْکِتٰبِ اِلَّا لَیُؤْمِنَنَّ بِہٖ قَبْلَ مَوْتِہٖ ۚ وَیَوْمَ الْقِیٰمَۃِ یَکُوْنُ عَلَیْہِمْ شَہِیْدًا (۱۵۹)ۚ

Tarjumah -

Koi Kitabi Esa Nahi Jo Uski Maut Se Pehle Us Par Imaan Na Laye Aur Qayamat Ke Din Wo Un Par Gawah Hoga.
[Surah Nisa Ayat 159]

Irshad: Is Ayat Ki Do Tafsire Hai :

Agar Mawtihi Ki Zamir Isa Allaysallam Ki Taraf Pheri Jaye To Yeh Ayat Un Sab Ko Waste Hogi Jo Un Ke Zamana Me Hoge. Ab Pehle Jo Hai Wo Kufr Par Marte Hai Isi Tarah Jo Bad Me Hoge Wo Bhi Kufr Par Marege, Han ! Aap Ke Zamna Me Jo Kitab Hoge , Un Me Se Wo Jo Talwar Se Bach Rahe Hoge Koi Esa Na Hoga Jo Ap Par Imaan Na Laya.

Aur Dusri Tafsir Yeh Hai Ke Mawtihi Ki Zamir Kitabi Ki Tarf Phirti Hai Ab Yeh Ayat Aam Hogi Koi Kitab Nahi Marta Magar Marte Waqt Jab Us Ko Azaab Dikhaya Jata Hai, Parde Uthha Diye Jate Hai To Kahta Hai Ke Main Imaan Laya Us Isa Allaysallam Par Jisne Basharat (Yani Khush Khabri) Di Thi Ahmad ﷺ Ki Lekin Yeh Ese Waqt Ka Imaan Hoga Jab Nafah Na Dega, Imaan Yas (Yani Na Ummidi Ka Imaan) Bekar Hai. Jab Nar (Yani Jahannum Ki Aag) Samne Malaika E Azaab (Yani Azaab Ke Farishtein) Samne Us Waqt Ka Imaan Mufid Nahi.
(Tafsir Tibri)

Jab Firon Dubne Laga Bola

اٰمَنْتُ اَنَّہٗ لَاۤ اِلٰہَ اِلَّا الَّذِیۡۤ اٰمَنَتْ بِہٖ بَنُوۡۤا اِسْرَآءِیۡلَ وَ اَنَا مِنَ الْمُسْلِمِیۡنَ

Main Imaan Laya Ke Koi Sacha Mabod Nahi Siwa Us Ke Jis Par Bani Israil Imaan Laye.

Farmaya Gaya :

آٰلْـٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ

Ab Imaan Lata Hai Aur Uske Pehle Nafarman Tha

[Surah Yunas]

Kafir Ki Tauba Yaas Maqbul Nahi

Arz: Huzur Quran Sharif Me Aya Hai :

وَلَيْسَتِ التَّوْبَةُ لِلَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ ۚ حَتّٰۤى اِذَا حَضَرَ اَحَدَهُمُ الْمَوْتُ قَالَ اِنِّىْ تُبْتُ الْـٰٔنَ

Tarjumah

Aur Unki Jo Kafir Mare.

(Phir Farmaya) Musalman Ki Tauba Yas (Yani Na Ummidi Ki Tauba) Ke Maqbul Hone Me Ikhtlaaf Hai Aur Sahi Yeh Hai Ke Maqbul Hai Aur Kufaar Ki Tauba Yas Yaqinan Mardud Wa Namaqbul Hai.

Hazrat Isa Allasyallam Asamaan Par Tashrif Farma Hai

Arz: (Quran Pak Me Hai)

وَلَكُمْ فِى الْاَرْضِ مُسْتَقَرٌّ وَّمَتٰعٌ اِلٰى حِيْنٍ

Tarjuma E Kanzul Imaan

Aur Tumhe Ek Waqt Tak Zamin Me Thherana Aur Bartana Hai.

[Parah 1 Surah Baqra Ayat 36]

Is Se Yeh Sabit Hota Hai Ke Bani Adam Se Koi Shakhs Zamin Ke Siwa Kahi Na Jayega Aur Khitab Tamam Bani Adam (Yani Insan) Ko Aam Hai To Chaiye Ke Isa Allasyallam Bhi Asmna Par Tashrif Farma Na Ho.

Irshad: Beshak Yeh Aam Hai Aur Uske Mani Yeh Hai Ke Har Shakhs Ko Zamin Par Qarar (Yani Thheharna) Hai Isa Allaysallam Ko Bhi Qarar Zamin Hi Oar Hai Zamin Se Koi Juda Na Hoga Aur Agar Yeh Mana Liye Jaye Ke Zamin Se Koi Kisi Waqt Juda Na Hoga To Mairaj Jasdi (Yani Huzur ﷺ Ke Jism Ke Sath Mairaj Jane) Se Bhi Inkar Karna Padega Aur Chaiye Ke Samandar Par Chalna Muhal Ho Ke Us Waqt Bhi Zamin Par Qarar Nahi Hota Lekin Har Shakhs Janta Hia Ke Samandar Par Thodi Der Ke Waste Chalna Jana Zamin Par Qarar Hone Ke Munafi Nahi.

Hazaar Baras Ka Ek Din

Arz: Lekin Isa Allassallam To Kitni Sadiyon Se Asman Par Tashrif Farma Hai Un Ka Mustqar (Yani Thheharna) To Asman Hi Par Ho Gaya.

Irshad: Wo Ese Alam Me Hai Jaha Hazar Baras Ka Ek Din Hai.

وَ اِنَّ یَوْمًا عِنْدَ رَبِّکَ کَاَلْفِ سَنَۃٍ مِّمَّا تَعُدُّوْنَ

Tarjumah

Aur Beshak Tumhare Rab Ke Yaha Ek Din Esa Hai Jaise Tum Logo Ki Ginti Me Hazar Baras.

To Shayad Ek Din Guzra Hoga, Dusre Din Ke Kuch Hise Me Utar Ayege.

Syedna Sidiq E Akbar Radiallahu Ta'la Anho Ki Taraf Mansub Ek Munajaat Ka Hukm

Arz: Ek Munajaat Hazrat Sidiq E Akbar Ki Tarf Mansub Hia Usme Yeh Alfaaz Hai

(اِبْنُ مُوسٰی اِبْنُ عِیْسٰی اِبْنُ یَحْیٰی اِبْنُ نُوح)۔

Irshad: Yeh Nisbat Jhoot Hai Aur Uska Wird Bhi Acha Nahi. Koi Shakhs Sidiq Takhlis Rakhta Hoga Jis Ko Arbi Ibarat Bhi Likhna Na Ati Thi.

Tafsir Ka Ek Sawaal

Arz Quran Azim Farmat Hai :
Tarjuma

یٰعِیْسٰی اِنِّیْ مُتَوَفِّیْکَ وَرَافِعُکَ اِلَیَّ وَمُطَہِّرُکَ مِنَ الَّذِیْنَ کَفَرُوْا

Aey Isa Main Tujhe Puri Umar Tak Pohchauga Aur Tujhe Apni Tarf Uthhaoga Aur Tuje Kafiro Se Pak Karuga.

"تَوَفّٰی"

Ke Kya Mani Hai?

Irshad: Allah Ta'la Farmata Hai :

اَللّٰہُ یَتَوَفَّی الْاَنْفُسَ حِیْنَ مَوْتِہَا وَ الَّتِیْ لَمْ تَمُتْ فِیْ مَنَامِہَا

Allah (Azwajjal) Le Leta Hai Jano Ko Unki Maut Ke Waqt Aur Un Jano Ko Jo Nahi Mare Unke Sone Ke Waqt.
[Surah Al Zamar Ayat 42]

Ek Lafz E “تَوَفّٰی” Ka Mani Dono Ke Waste Farmaya Gaya. “تَوَفّٰی” Manaam (Yani Nind) Ko Bhi Shamil Hai Aur Maut Ko Bhi.

Tafsir Tibri

To Ab Mani Yeh Hoge Ke Isa Allsayalam Me Tum Ko Sula Dene Wala Ho Aur Uthhane Wala Hun Apni Tafa Aur Paak Karne Wala Hun Tum Ko Kafiro Se Aur Farz Kia Jaye “تَوَفّٰی” Ke Mani Agar Maut Hi Ke Hai To Yeh Kaha Se Nikala Ke Tum Ko Wafat Dene Wala Hun Tumko Phir Se Uthhane Wala Hon Apni Taraf "Fa" Nahi "ثم" Nahi "و" Hai Aur Wo Tartib Par Dalalat Nahi Karta Sirf Jamah Ke Liye Ata Hia Aur "ک" Khitab Jo Raqfik Me Hai Wo Na Sirf Ruh Se Khitab Hai Aur Na Sirf Jism Se , Balke Ruh Mah Al Jasd (Yani Jism Ke Saht Ruh) Mukhatib Hai Agar Sirf Ruh Murad Hoti To Raf'auq Na Farmaya Jata Balke Rafeh Rohik.

Isi Tarah Ulma E Kiram Ne Mairaj Jasdi Ko Farmaya Hai Ke Farmaya Gaya Hai "اَسْرٰی بِعَبْدِہٖ" Abad Ruh Mah Al Jasad Ka Naam Hai Agar Mairan Ruhi Hoti To "اَسْرٰی بِرُوحِ عَبْدِہٖ" Farmaya Jata.

Tafsir Tibri

Mutwali Ki Ijazat Ke Bagair Masjid Me Waiz Kahna

Arz: Bagair Ijazat E Mutwali Ke Masjid Me Waiz Kah Sakta Ai Ya Nahi? Khususan Is Halat Me Jab Mutwali Ka Hukm Ho Kar Bagair Meri Jazat Ke Koi Waiz Na Kahe.

Irshad: Mutwali Agar Alim E Deen Hai Aur Yeh Rok Is Wajh Se Hai Ke Pehle Wo Waiz (Yani Bayan Karne Wale) Ke Aaqaid Janch (Yani Malum Kar) Le Sunni Sahi Ul Aqeeedah Paye To Waiz Ki Ijazat De, Esi Halat Me Bagair Uski Ijazat Ke Waiz Kahna Jaiz Nahi Aur Agar Esa Nahi To Mutwali Rokne Ka Mujaz Nahi (Yani Ikhtiyar Nahi Rakhta).

Apni Zindafgi Me Apne Liye Esal E Sawb Karna

Arz: Zaid Apni Zindagi Me Apne Liye Esal E Sawab Kar Sakta Hai Ya Nahi?

Irshad: Han Kar Sakta Hai.

Mohtjo Ko Chhupa Kar De. Yeh Aam Riwaj Hai Ke Khana Pakaya Jata Hai Uar Tamaam Agniyah Aur Baradari Ko Dawat Hoti Hai Esa Na Karna Chaiye.

Sadqa Chhupa Kar Dena Afzal Hai

(Phir Farmaya) Chhupa Kar Dena Mohtaajo Ko Ala Wa Afzal Hai, Hadees Me Farmaya :

صَـدَقَةُ السِرِّ تُطْفِئُ غَضَبَ الرَّبِّ
و تُدْفِعُ مَيْتَةَ السُّوْءِ

Chhupa Kar Sadqa Dena Rab Ul Jalzala Ke Gazab Ko Thhanda Karta Hai Aur Buri Maut Se Bachata Hai.
[Al Majam Ul Kabir]

Zindagi Me Sadqa Karna Maut Ke Bad Sadqa Karne Se Afzal Hai

(Phir Farmaya) Zindagi Me Apne Waste Sadqa Karna Bad Maut Ke Sadqa Se Afzal Hai, Hadees Me Hai Ke Ek Shakhs Ne Nabi Karim ﷺ Se Afzal Sadqa Bare Me Puchha To Irshad Farmaya :

اَنْ تَصَدَّقَ وَاَنْتَ صَحِيْحٌ حَرِيْصٌ تَأْمُلُ الْغِنٰى وَتَخْشَى الْفَقْرَ وَلَا تُمْهِلْ حَتّٰى اِذَا بَلَغَتِ الْحُلْقُوْمَ قُلْتَ لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا اِلَّا وَقَدْ كَانَ لِفُلَانٍ

Afzal Sadqa Yeh Hai Ke To Tasdiq (Yani Sadqa) Kare Is Hal Me Ke Tu Tandurasat Ho Aur Mal Par Haris, Khaish Mand Se Daulat Ki Tamana Rakhta Ho. Aur Mohtaji Se Darta Hun. Yan Na Ho Ke Jab Dam Gale Me Utke Us Waqt Kahe Ke Fulah Ko Itna Fulah Ko Itna Ke Ab To Fulah Ke Liye Hi Ho Chuka. [Sahi Bukhari]

Qabrsatan Me Jaane Ka Tariqa

Arz: Hukm Yeh Hai Ke Qabr Ki Panti Se Hazir O Qabarstan Me Jab Ke Qabur Ka Ikhtlaat Hai Kyon Kar Hoga?

Irshad: Yeh Sab Se Pehle Qabarstan Ki Panti Janib Se Aaye Aur Isi Panti Kinare Par Khada Ho Kar Salam Kahe Aur Jo Kuch Chahe Aam Esaal E Sawab Kare Kisi Ko Sar Uthhane Ki Hajat Na Hogi Aur Agar Kisi Khas Ke Pass Jana Hai To Ese Rasta Se Jaye Jo Us Qabar Ki Panti Ki Janib Ko Auya Ho Bashart Ke Koi Qabr Darmiyan Me Na Pade Warna Najaiz Hoga.

Fuqah E Kiram Farmate Hai Ziyarat Ke Waste Qabr Ko Phand (Yani Phalang) Kar Jana Haram Hai.

[Daur E Mukhtar]

Qabrstaan Me Nange Pao Jana

Arz: Huzur ! Yeh Hukm Hai Ke Qabrstan Me Agar Dafan Karne Jae To Jute Utar Le Aur Ahl Qabur Ke Waste Istgfaar Karta Chale Agar Rasta Me Baul Ke Kante Wagera Pade Ho To Kya Kare?

Irshaad: Shariat Muthar Ka Aam Qaida Hai Ke Kisi Kaam Ko Mana Farmati Hai Kisi Maslehat Se Aur Jab Banda Ko Zaroorat Paish Aa Jati Hai Fauran Api Mumaniat Uthhal Lete Hai Khamar (Yani Sharab) Wa Khinzir Se Bad Kar Kon Si Chiz Haram Farmai Gayi !Magar Sath Hi Muztar (Yani Iztarari Halat Wale) Ka Istsna Farma Dia Jungle Me Hai Pyass Ki Shidat Hai Sharab Maujud Hai Pani Kahi Nahi Hai Na Koi Chiz Nahi Hai Na Koi Aur Chiz Hai Jis Se Pyaas Bhuj Sake Ab Agar Sharab Na Piye To Pyass Ki Wajh Se Marjyega Ya Niwala Atka Aur Siwa E Sharab Ke Koi Esi Chiz Nahi Jis Se Niwala Utar Jaye Agar Na Piya To Dum Gut Kar Mar Jayega, Esi Halat Me Agar Us Ne Sharab Na Pi Uar Mar Gaya To Gunahgar Huwa, Haram Maut Mara Ya Masla Bhuk Ke Ki Shidat Hai Ab Agar Kuch Na Khaye To Mar Ajyega Aur Siwa E Khinzir Ke Gosht Ke Kuch Maujud Nahi Afar Usne Na Khaya Aur Mar Gaya To Gunahgar Hoga Haram Maut Marega.

Hazrat Isa Allaysallam Ki Shubah

Tarjumah

Aur Yeh Hai Ke Unhone Use Qatal Kia Aur Na Use Suli Di Balke Unke Liye Shhuba Ka Ek Bana Dia Gaya.

Uske Kya Mani Hai Shubah Bana Di Gayi Un Ke Waste Shuba Dal Dia Gaya.

Irshad: Isa Allaysallam Ko Shuba Unhi Me Se Ek Kafir Dal Kar Shuba (Yani Shak) Dal Dia Gaya. Jab Us Khubis Par Syedna Isa Alaysallam Ki Shuba Aa Gayi Unhi Asmna Par Uthha Liya Gaya. Ab Wo Kahta Hai Main Tumhara Wajhi Ho Sab Kahte Hum Tujh Ko Jante Hai To Wahi Makaar Hai Jisne Logo Me Fitna Dal Dia Yaha Tak Ke Use Qatal Kar Dia.

Hashiyah , Muhi Al Deen Shiakh Zaid Al Baizawi

Aage Farmata Hai :

وَ اِنَّ الَّذِیۡنَ اخۡتَلَفُوۡا فِیۡہِ لَفِیۡ شَکٍّ مِّنۡہُ ؕ مَا لَہُمۡ بِہٖ مِنۡ عِلۡمٍ اِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوۡہُ یَقِیۡنًۢا

بَلۡ رَّفَعَہُ اللّٰہُ اِلَیۡہِ ؕ وَکَانَ اللّٰہُ عَزِیۡزًا حَکِیۡمًا (۱۵۸)

Aur Beshak Wo Log Jinhone Isa Ke Barra Me Ikhtlaaf Kia Unki Taraf Se Shak Me Pade Hai Aur Unko Koi Ilm Nahi Siwa E Waham Ki Pairawi Ke Aur Unhone Isa Ko Qatal Nahi Kia. Balke Allah Ta'la Ne Unko Apni Taraf Uthha Liya Aur Allah (Azwajjal) Galib Hikmat Wala Hai.

Yahud O Nasara Jo Ikhtlaaf Karte Hai Koi Baat Yaqin Se Nahi Kahte. Apne Awwham Ke Mutbeh (Yani Pairwi Karn Wale) Hai Us Waqt Ke Nasra Yahi Kar Rahe Hai Iswa E Muhmlaat (Yani Lagubaato) Ke Unke Pass Aur Kya Hai Aur Unhi Par Kya Mukhhsar Aam Kufaar Ko Yahi Farmaya :

اِنۡ یَّتَّبِعُوۡنَ اِلَّا الظَّنَّ وَمَا تَہۡوَی الۡاَنۡفُسُ

Wo Siwa E Apni Khawaish Nafsani Aur Zan Ke Kisi Aur Ka Itebah Nahi Karte.

[Surah Najam Aya 23]

Balke Tamaam Kufaar Islam Ki Haqaniyat (Yani Sachai) Par Yaqin Rakhte Chale Aaye Hai Inadan (Yani Dushmani Ki Wajh Se) Iske Munkir Hai.

Ek Ayat Ki Tawil

Arz:

وَ وَجَدَکَ عَآئِلًا فَاَغْنٰیؕ(۸)

Tarjuma

Aur Tumhe Hajat Mand Paya Phir Gani Kar Dia.

Is Ke Mani Yeh Kah Sakte Hai Ke Aapko Kashir Ummat Wala Paya Ke Shafa'at Ka Wada Farma Kar Aapko Be Parwa Kar Dia?

Irshad: Kah Sakte Hai Taaweel Ke Darje Hogi.

Tawil Ka Jawaz

Arz:

Taweel Kaha Tak Jaiz Hai?

Irshad: Jaha Tak Lafz Muhtmal (Yani Ahtmal Rakhta) Ho. (Phir Farmaya)

وَ لَلْاٰخِرَةُ خَیْرٌ لَّکَ مِنَ الْاُوْلٰیؕ(۴)

Tarjumah E Kanzul Imaan :

Aur Beshak Pichhli Tumhare Liye Se Behtar Hai.

[Surah Zuha Ayat 4]

Ki Tafsir Yahi Hai Ke Akhirat Apke Waste Dunai Se Behtar Hai Aur Main Humesha Uski Yahi Taaweel Karta Hun

”وَالسَّاعَةُ الْاٰخِرَةُ خَیْرٌ لَّكَ مِنَ السَّاعَةِ الْاُوْلٰى“

Jo Sa'at Ati Hai Wo Guzar Jane Wali Sa'at Se Aapke Liye Afzal Hai.

Lakdi Ka Juta

Arz: Khadau (Yani Lakdi Ka Juta) Pehanana Kaisa?

Irshad: Sahi Riwayat Se Sabit Hai Ke Huzur Gaus E Azam Radiallahu Ta'la Bad E Wuju Khadawe Pehana Karte.
[Bahjatul Asarar]

Khutbe Me Khulfa E Rashidin Radiallahu Ta'la Anhum Ka Zikr Khair

Arz: Khutba Me Khulafa E Rashidin Radiallahu Ta'la Anho Ka Zikr Zamana E Awam Me Na Tha?

Irshad: Zamana E Awal Me Sabit Hai Farooq E Azam Radiallahu Ta'la Anho Ke Zaman E Khilafat Me Abu Musa Ash'hari Radiallahu Ta'la Anho Ne Apka Zikr

Khutba Me Kia, Bad Apke Zikr Syedna Abu Bkar Sidiq Radiallahu Ta'la Anho Ka Zikr Kia. Uski Khabar Farooq E Azam Radiallahu Ta'la Anho Ko Pohchi Sakht Naraz Hue Ke Tumne Abubakar Sidiq Radiallahu Ta'la Anho Ka Zikr Mere Bad Kyon Kia? Mujh Se Pehle Chaiye Tha. Zikr Karne Par Narazi Na Farmai.

Khutbe Me Syedna Gaus E Azam Radiallahu Ta'la Anho Ka Zikr E Mubaarak

Arz: Khutba Me Sarkar Huzur Gaus E Azam Radiallahu Ta'la Anho Ka Zikr Kaisa Hai?

Irshad: Jaiz Wa Musthan Hai Aur Mere To Akshar Khutbo Me Huzur Ka Zikr Hota Hai, Han Ilzam (Baqaidagi) Se Nahi.

Khutbe Me Alim E Deen Ke Liye Dua Karna

Arz: Jab Ke Alim E Deen Haqiqtan Sultaan E Islam Hai Aur " " Se Ulma E Deen Hi Murad Hai To Jis Jagah Badshah E Islam Na Ho Waha Khutba Me Alim E Deen Ka Naam Lekar Uske Waste Dua Karna Kaisa Hai?

Irshad: Jiaz Hai. Jis Tarh Sultan E Islam Dia Ka Musthaq Hai Usi Tarah Alim E Deen Bhi.

Syedzade Ko Saza Dena

Arz: Syed Ke Ladke Ko Uska Ustad Tadeban (Yani Adab Sikhane Ke Liye) Mar Sakt Hai Ya Nahi?

Irshad: Qazi Jo Hudud E Illahiyah (Yani Allah Ki Muqrar Karda Sazaye) Qayam Karne Par Majbur Hai, Uske Samne Agar Kisi Syed Par Had Sabit Hui To Bawjud Eyh Ke Us Par Had Lagana Farz Hai Aur Wo Had Lagayega Lekin Usko Hukm Hai Ke Saza Dene Ki Niyat Na Kare Balke Dil Me Yeh Niyat Rakhe Ke Shahzade Ke Pair Me Kichad Lag Gayi Hai Use Saaf Kar Raha Hun To Qazi Jis Par Saza Dena Farz Hai Usko To Yeh Hukm Hai

Tabah Ma'alam Cha Rasd
Phir Ma'alim Ko Kaise Haq Pohchta Hai !

Shaban Me Nikah Karna Kaisa?

Arz: Shaban Me Nikah Karna Kaisa Hai?

Irshad: Koi Harj Nahi , Han Yeh Aya Hai (Do Eido Ke Darmiyan Nikah Nahi)
[Rad Ul Mohtar]

Us Se Murad Yhe Hai Ke Jumuah Ke Din Agar Eid Pad Jaye To Zahir Hai Ke Jumuah Wa Eidein Ke Darmiyan Fursar Kaha Ho Sakti Hai.

Syedna Umar E Farooq Radiallahu Ta'la Anho Ka Qabul E Islam

Arz: Hazrat Umar E Farooq E Azam Radiallahu Ta'la Anho Kyon Kar Islam Laye?

Irshad: Hazrat Farooq E Azam Radiallahu Ta'la Anho Us Waqt Imaan Laye Jab Kul Mard O Aur 39 Musalman They. Aap Chaliswe Musalman Hai, Isi Waste Aapka Naam Mutmim Ul Arbiyin " Yani Chalis Musalmano Ke Pura Karane Wale. Jab Aap Musalmaan Hue To Yeh Ayat Nazil Hui :

يٰٓاَيُّهَا النَّبِىُّ حَسْبُكَ اللهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ (۶۴)

Aey Nabi (ﷺ) Tujko Kafi Hai Allah (Azwajjal) Aur Is Qadr Log Jo Ab Tak Musalm Ho Gaye.

[Surah Al Infaal Ayat 64]

Kufaar Ne Jab Suna To Kaha Aj Hum Aur Musalman Adho Adh Ho Gaye. Jibrail Allaysallam Hazir Hue Arz Kia Ya Rasoolallah ﷺ Hzur Ko Khushkhabari Ho Ke Aaj Asmano Par Umar (Radiallahu Ta'la Anho) Ke Islam Lane Par Shadi Rachai Gayi (Yani Jashna Manaya Gaya) Hai.
[Sunan Ibne Majah]

Aur Aap Ke Islam Lane Ka Waqiayh Hai Yeh Hai Kufar Humesha Sarkar ﷺ Ki Iza Rasani (Yani Taklif Pohchane Ne) Ki Fikar Me Rahte Aya Karima Nazil Hui :

وَاللهُ يَعْصِمُكَ مِنَ النَّاسِ

Allah (Azwajjal) Tumahra Hafiz Wa Nasir Hai Koi Tumahra Kuch Nahi Kar Sakta

[Surah Maida Ayat 67]

Us Waqt Tak Yeh Bhi Musalman Na Hue Thy Abu Jahal Laeen Ne Elaan Kar Dia Ke Jo Shakhs Usko Is Qadr Inaam Duga Unko Josh Aya Talwar Nangi Karli Aur Qasam Khai Ke Usko Niyam Me Na Karege Jab Tak Ke Mazallah Azwajjal Apne Irade Ko Pura Na Kar Lege. Mayrij Me Hai Ke Unhone To Yeh Qasam Khai Aur Idhar Rabul Izzat Ne Qasam Yad Farmai Ke Yeh Talwar Niyam Me Na Hogi Ta Wa Qatika Kufaar Ko Isi Se Qatal Na Kare.

Ja Rahe They Rasta Me Abdullah Bin Naeem Sahabi (Radiallahu Ta'la Anho) Mile, Dekha Nihayat Gusa Ki Halat Me Surkh Aankhein, Nangi Talwar Liye Hai. Pucha : Kaha Ja Rahe Ho? Unhone Apna Irada Zahir Kia. Abdullah Bin Naeem Radiallahu Ta'la Anho Ne Kaha : Bani Hashim Ke Hamlo Se Kaise Bachoge? Unhone Kaha : Shyad Tu Bhi Musalman Ho Gaya Hai Tujhi Se Shuru Karu. Abdullah Bin Naeem Radiallahu Ta'la Anho Ne Farmaya : "Meri Kaha Fikr Karte Ho Apne Ghar Me To Jakar Dekho Tumhare Behan Behnoyi Dono Musalman Ho Gaye Hai. Unko Gaiz (Yani Sakht Gusa) Aya Sidhe Behan Ke Makaan Par Gaye Darwaza Band Paya Andar Se Padne Ki Awaz Aa Rahi Thi Unki Behan Ko Hazrat Khabab Radiallahu Ta'la "Surah Taha" Sharif Sikha Rahe They. Awaz Ajnabi, Kalam Ajnabi, Khair Awaz Di. Behann Sahifa Ko Kisi Gosha Me Chhupa Dia. Aur Hazrat Khabab Radiallahu Ta'la Anho Ek Kothhari Me Chhup Gaye. Darwaza Khola Gaya Ate Hi Behan Se Pucha : To Deen Se Phir Gayi? Islam Me Rafziyon Ka Saiqa (Yani Haq Bat Chupana) Kaha ! Saaf Kah Dia Maine Sacha Deen E Islam Qabul Kia. Khair Unhone Talwar Se To Nahi Mara Magar Hath Se Marna Shuru Kia Yaha Tak Ke Khun Behane Laga. Jab Aap Ki Behan Ne Dekha Ke Chhorte Hi Nahi To Kaha :'Aey Umar Tum Mar Hi Dalo Magar Deen E Islam Hum Se Chhotega." Jab Unhone Khun Behta Huwa Dekha To Gusa Faro (Yani) Kam Huwa Apni Behan Ko Chordh Dia.

Thodi Der Ke Bad Kaha Ke Maine Nay Kalam Ki Awaz Suni Thi Wo Mujhe Dikao. Apki Behanm Ne Kaha : Tum Mushrik Ho Us Ko Chhu Nahi Sakte. Unhone Zabrdasti Karke Mang Liya, Do Tin Ayatein Padi Fauran Unke Muh Se Nikla :"Wallah E Mahaza Kalamul Bashar" (Khuda Ki Qasam Yeh Kalam Bashar Ka Nahi) Yeh Sun Kar Hazrat Khabab Radiallahu Ta'la Anho Fauran Kothhari Se Nikal Aye Aur Kaha :"'Aey Umar Tumhe Khushkhabari Ho Kal Hi Huzur Aqdas ﷺ Ne Dua Farmai :

Illahi Islam Ko Izzat De Abu Jahal Ya Umar Ke Zariyah Se.

Al Humdullillah Azwajjal Ke Huzur Ki Dua Tumhare Haq Me Qabul Hui. Unhone Farmaya :'Huzur Kaha Tashrif Farma Hai? Hazrat Khabab Radiallahu Ta'la Anho Ne Farmaya : Dara Raqam Me Unhone Kaha : Mujhe Le Chalo Khabab Radiallahu Ta'la Anho Dar E Daulat Par Lekar Hazir Hue Yaha Musalman Bakhauf Khufaar Chhup Kr Namaz Padte They. Darwaza Par Awaz Di. Andar Se Awaaz Aai : Kon? Unhone Kaha :"Umar." Muslimin Khaif Hue (Yani Kamzor Musalm Dare) Do Tin Awazein Di Magar Jawab Na Dia Gaya Jab Unhone Ne Sakhti Se Awaz Di. Syedna Ameer Hamza Radiallahu Ta'la Anho Ne Farmaya : Korda (Darwaza) Khol Dia Jaye Agar Khair Ke Liye Aya Hai Fabha Aur Agar Irada Shar Se Aya Hai To Wallah ! Usi Ki Talwar Se Uska Sar Qalam Kar Duga. Darwaza Khula Yeh Adnar Gaye Huzur Aqdas ﷺ Khade Ho Gaye Aur Unke Shana Par Hath Rakh Kar Famraya :" Umar ! Kya Wo Waqt Nhi Ya Ke Tu Musalma Ho?" Farmate Hai : Mujhe Yeh Malum Huwa Ke Ek Azim Ul Shan Pahad Mere Uper Rakh Dia Gaya. Yeh Azmat E Nabuwat Thi Fauran Arz Kia : Ashhadu An La Ilaaha Illaho Wahadahu La Sharikalahu Wa Ashhadu An Mohammadan Abduhu Wa Raoolhu." Yeh Dekhte Hi Musalmano Ne Khush Ho Kar Baawaz Buland Takbir Kahi Jin Se Pahad Gunj Uthhe. Unhone (Yani Hazrat

Umar Farooq E Azam Radiallahu Ta'la Anho) Ne Musalmaan Hote Hi Arz Kia : "Ya Rasoolallah ﷺ Kufar Alal Elan Khulamkhula Apne Mabudan E Batil Ki Partish Kare Uar Hum Musalmaan Chhup Kar Apne Sache Khuda Ki Ibadat Kare ! Hum Masjid Ul Haram Me Namaz Padega. Huzur Aqdas ﷺ Musalmano Ko Lekar Bar Amad Hue. (Yani Bahar Tashrif Laye) Masjid E Haram Sharif Me Azan Kahi Gayi , Do Safe Hue, Ek Me Hazrat Hamza Radiallahu Ta'la Anho Hue Aur Dusri Me Umar Radiallahu Ta'la Anho, Jis Kafir Ne Dekha Chapka (Yani Khamoshi Se) Apne Ghar Me Gus Gaya.

Tarikh Kulfa

Jab Za'fa E Muslimin (Yani Kamzor Musalmano) Ne Hijrat Ki To Kufar Se Chhup Chhup Kar Chale Gaye. Unhone Jab Hijrat Farmai To Ek Ek Majamh E Kufaar (Yani Kafiro Ke Hujum) Main Nangi Shamshir Le Jakar Farmaya :'Jisne Mujhe Jana Usne Jana Aur Jisne Na Jana Ho Wo Ab Jaan Le , Pehchan Le Ke Main Hun Umar, Jise Apni Aurat Bewa Aur Apne Bache Yatim Karna Ho Wo Mere Samne Aye. ! Main Ab Hijrat Karta Hun. Phir Yeh Na Kahna Ke Umar Bhag Gaya. Tamaam Kufaar Sar Jukaaye Bethhe Rahe Kisi Ne Chu Bhi Na Ki.
[Kanzul Umaal]

(Phir Farmaya) Syedna Umar E Farooq E Azam Radiallahu Ta'la Anho Par Qadam E Musa Allaysallam Aur Syedna Abubakr Sidiq Radiallahu Ta'la Anho Zair E Qadam Hazrat Ibrahim Allaysallam Hai, Isi Waste Unki Shiddat Aur Unki Reham Dili Darja E Kamaal Par Thi.

Syedna Abu Zar Gafaari Radiallahu Ta'la Anho Kisi Nabi Ke Zair Qadam They?

Arz: Hazrat Abu Zar Gafaari Radiallahu Ta'la Anho Kis Nabi Ke Zair E Qadam They?

Irshad: Ek Laakh 24 Hazrat Sahabi Hai, Kis Kis Tarh Kis Kis Ke Zair E Qadam Batao ! Naam Bhi To Sab Ke Nahi Malum,, Wo Sahaba Radiallahu Ta'la Anho Jin Ke Nam Malum Hai Sat Hazar Hai. Hajjat Ul Wada (Yani Radsoolallah ﷺ Ke Akhir Hajj Mubarak) Me Ek Lakh 24 Hazar They.

Kya Hazrat Ali, Huzur ﷺ Ki Nazir Hai?

Arz: Huzur ! Yeh Bhi Hadees Me Aya Hai Ke Ala Mera Nazir Hai.

Irshad: ذال Se Ya ظال Se ? Agar ذال Se Hai To Tamam Ulma Huzur ﷺ Ki Niyabat (Yani Nayb Hone) Me Nazir (Yani Darane Wale) Hai Magar Yeh Koi Hadees Nahi , Han Yeh Aya Hai :

إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ

Beshak Ulma Ambiyah Ke Waris Hai.
[Sunan Ibne Majah]

Aur Agar Zahir Se Nzir Liya To Yeh Sarih Kalma E Kufr Hai Hadees Me Kaha Aa Sakta Hai? Wo Zaat To Allah Ta'la Ne Bemishal Wa Be Nazir Banai Huzur

Aqdas ﷺ Ka Nazir Muhal Bil Zat Hai Taht E Qudrat Hi Nahi Sakta Na Awalin Me Na Akhirin Me Na Ambiyah Me Na Mursalin Me.

Hazrat Syedna Ahmad Zaruq Radiallahu Ta'la Anho Ka Farmaan

Arz: Hazrat Syedi Ahmad Zaruq Radiallahu Ta'la Anho Ne Farmaya Hai : Jab Kisi Ko Koi Taklif Pohche Ya Zaruq Kah Kar Nida Kare Main Fauran Uski Madad Karuga.

Irshad: Magar Maine Kabhi Is Qism Ki Madad Na Talab Ki Jab Kabhi Maine Iste'anat Ki (Yani Madad Mangi)" Ya Gaus" Hi Kaha

Ek Darwaza Pakadiye Aur Mazbuti Se Pakadiye.

Hazrat Mehboob Illahi Rehamtullah Allay Ki Mazar Par Hazri

(Phir Farmaya) Meri Ummat Ka Tiswa Sal Tha Ke Hazrat Mehboob Illahi (Rehamtullah Allay) Ki Dargah Me Hazir Huwa. Ihata Main Mazamir Wagera Ka Shor Macha Tha. Tabiyat Munsir (Yai Pareshan) Hoti Thi. Maine Arz Kia :' Huzur ! Main Apke Darbar Me Hazir Huwa Hun, Is Shor Wa Shagab Se Mujhe Niijaat Mile. "Jaise Hi Pehla Qadam Roza Mubarak Me Rakha Ke Malum Huwa Sab Ek Dum Chup Ho Gaye. Main Samja Ke Waqai Sab Log Khamosh Ho Gaye , Qadam Dargah Sharif (Yani Mazar Sharif) Se Bahar Nikala Phir Wahi Shor O Gul Tha. Phir Andar Qadam Rakha Phir Wahi Khamoshi. Malum Huaw Ke Yeh Sab Hazrat Ka Tasruf (Yani Karamat) Hai Yeh Bain (Yani Khuli) Karamat Dekh

Kar Madad Mangani Chahi, Bajaye Hazrat Mehboob Illahi Radiallahu Ta'la Anho Ke Naam E Mubarak Ke "Ya Gaus "Zuban Se Nikla.

Wahi Maine "Aksir E Azam" Qasdida Bhi Tasnif Kia.

(Phir Farmaya) Iradat Sharat Aham Hia Bait Me, Bas Murshid Ki Zara Si Tawja (Yani Inayat Darkar Hai Aur Dsuri Taraf (Yani Murid Ki Taraf Se) Agar Iradat (Yani Aitqaad) Nahi To Kuch Nahi Ho Sakta.

Mujhe Mera Peer Kafi Hai

Ek Sahab Huzur Syedna Gaus E Azam Radiallahu Tala Anho Ke Gulamo Me Se They. Unhone Khawab Me Dekha Ke Ek Tela Par Ya Qt Ki Kursi Bichi Hai. Is Par Hazrat Syedna Maruf Kharki Radiallahu Ta'la Anho Tashrif Farma Hia Aur Niche Ek Makhluq Jamah Hia Har Ek Apni Apni Chhati,. (Yani Raq'a) Deta Hai, Hazrat Usko Bargah E Rabul Izzat (Azwajjal) Me Paish Karte Hai. Yeh Chupke Khade Rahe. Jab Hazrat Ne Boht Der Tak Unhe Dekha Aur Unhone Kuch Na Kaha To Khud Farmaya (Lao Ke Main Tumhari Arz Paish Karu) Unhone Arz Kia :" (Kya Mere Shaikh Ko Mazul Kar Dia Gaya) Farmaya : (Khuda Ki Qasam ! Unko Mazul Nahi Kia Gaya Aur Na Kabi Unko Mazul Karege) Unhone Arz Ki :" To Bas Mera Shaikh Kafi Hai." Aankh Khuli. Hazir Hue, Darbar Me Gaus E Sarkar Gausiyat Ke Ke Waqiah Arz Kare. Qabl Uske Kuch Arz Kare. Qabl Uske Kuch Arz Kare. Huzur Ne

<u>**Irshad Farmaya:**</u>(Lau Ke Tumhari Arz Paish Karo) Farmaya Irdat (Yani Aitqad) Yeh Hai.

[Bahjtul Asrar]

Dunia Ke Tamam Dilwar Wa Bahadur Isi Silsila Se Munsalik Hai

Kamil Murid

(Phir Farmaya) Jab Tak Murid Yeh Aitqaad (Yani Yaqin) Na Rakhe Ke Mera Shaikh Tamam Auliyah E Zamana Se Mere Liye Behtar Hai, Nafah Na Payega. Ali Bin Haiti (Radiallahu Ta'lla Anho) Ney Jo Huzur Gaus E Azam Radiallahu Ta'la Anho Ke Khas Khalifa Hai, Ek Bar Bimar Pade To Huzur Ardiallahu Ta'la Anho Unki Iyadat Ko Gaye. Unke Khass Murdi They Hazrat Ali Jausqi Radiallahu Ta'la Anho. Yeh Khana Laye Khayal Karte Hai Ke Rotiyah Kis Ke Samne Pehle Rakhe? Apne Shiakh Ke Samne Rakhta Hun To Huzur Gaus E Azam Radiallahu Ta'la Ki Shan Ke Khilaf Hai Aur Agar Gaus E Azam Radiallahu Ta'la Anho Ke Samne Rakhta Hun To Iradat Taqaza Nahi Karti. Unhone Is Tarha Rotiyah Gumai Ke Dono Ke Huzur Ek Sath Ja Giri. Huzur Gaus E Azam Radiallahu Ta'la Anho Ne Farmaya :" Yeh Murid Tumhara Boht Ba Adab Hai. "Ali Bin Haiti Radiallahu Ta'la Anho Ne Arz Kia :"Boht Tarqiyah Kar Chuka Hai Ab Isko Huzur Apni Khidmat Me Le. "Ali Josqi (Radiallahu Ta'la Anho) Yeh Sunte Hi Ek Kona Me Gaye Aur Rona Shuru Kia. Huzur Ne Farmaya :" Isko Apne Hi Pass Rahne Do Jis Pistaan Ka Bhela Huwa Hai Us Se Doodh Piyega Dusre Ko Nahi Chahta.
[Bahjtul Asrar]

(Phir Farmaya) Apne Tamaam Hawaij (Yani Hajato) Me Apne Shaikh Hi Ki Taraf Ruju Kare.

Ek Hadees Ke Ma'ni

Arz: Is Hadees Ke Kya Mani Hai?

"لَوْ كَانَ مُوْسٰی حَیًّا مَا وَسِعَهٗ اِلَّا اتِّبَاعِیْ"

Irshad: Agar Musa Allaysalalm Tashrif Laye Aur Tum Mujhe Chordh Kar Unka Itebah (Yani Pairwi) Karo, Gumrah Ho Jaoge Halake

Nabi Nabi Me Bahaishiyat Nabuwat Ke Kuch Farq Nahi Wajh Yeh Ke Huzur Aqdas ﷺNasikh Jamih Adyaan E Sabqa (Yani Pichle Tamaam Mazahib Ko Mansukh Karne Wale) Hai Bot Ahkam E Shariat Mauswi Aur Shariat Iswai Ke Humari Shariat Me Mansukh Hue To Agar Un Ahakm Ko Chordh Kar Inki Pairwi Ki Jaye Jaqninan Gumrahi Hai.

Pure Musalmano Ho Jao

Abdullah Bin Salam Radiallahu Ta'la Anho Yahud Musharf Ba Islam Hue Aur Namaz Me Taurait Sharif Bhi Padne Ki Ijazat Chahi Aya E Karima Nazil Hui :

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِى السِّلْمِ كَاۤفَّةً ۪ وَّ لَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِؕ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ(٢٠٨)

Aey Musalmano Agar Musalm Hote Ho To Pure Musalmaan Ho Jao. Shaitaan Ke Fareb Me Na Pardo Beshak Wo Tumhara Khuda Dushman Hai.
[Surah Baqra Ayat 208]

Murshid Ke Samne Khamosh Rahna Afzal Hai

Arz: Shaikh Ke Huzur Chapka (Yani Khamosh) Rahna Afzal Hai Ya Nahi?

Irshad: Bekar Bato Se To Har Waqt Parhez Chaiye Aur Shaikh Ke Samne Khamosh Rahna Afzal Hai, Zaroori Masail Puchne Me Harj Nahi. Aauliyah E Kiram Farmate Hai : Shaikh Ke Huzur Bethh Kar Zikr Bhi Na Kare Ke Zikr Main

Dusri Tarf Mashgul Hoga Aur Yeh Haqiqatan Mumaniyat Zikr Nahi Balke Zikr (Yani Kamal Zikr) Hai Ke Wo Jo Karega Bala Tawsul (Bagair Wasila Ke) Hoga Ur Shiakh Ki Tauwja Se Jo Zikr Hoga Wo Bawsta (Yani Wasila Ke Sath) Hoga Yeh Us Se Bad Darja Afzal Hai.

(Phir Farmaya) Asal Ka Hasan Aqeedat Hai, Ye Nahi To Kuch Nafah Nahi Aur Sirf Husn E Aqeedat Hai To Khair Itisal (Yani Qurb) To Hai. (Phir Farmaya) Parnala Ki Mishl Tum Ko Faiz Pohchega. Husn E Aqeedat Hona Chaiye.

Ek Riwayat Ke Bare Me Sawaal

Arz: Huzur ! Kya Yeh Sahi Hai Ke Sarkar E Do Alam ﷺ Ki Wafat E Aqdas Ke Waqt Maula Ali Radiallahu Ta'la Anho Ne Arz Kiya : 'Sabr Behtar Hai Magar Aap Par Aur Rona Bura Hai Magar Aap Par."

Irshad: Yeh Alfaaz Nazar Se Na Guzre Boht Mumkin Hai Ke Esa Huwa Ho.

Arz: Agar Is Ko Sahi Mana Jaye To Uske Kya Mani Hoge?

Irshad: Yani Zahir Hai Sabr Hota Hai Mutna Hi (Yani Intehai) Ranj Par Aur Sarkar E Do Alam ﷺ Ki Judai Ka Ranj Har Musalmaan Ko Gair Mutnahi (Yani Be Inteha) Ha To Gair Mutnahi Pr Sabr Kyon Kar Hoga.

Gum Taza Karna

Arz: Lekin Humare Ulma E Kiram Gum Taza Karne Ko Haram Famrte Hai?

Irshad: Gum Taza Karna Apni Taraf Se Hota Hai Aur Yaha To Jo Ranj Hai Wo Apne Ikhityar Me Nahi.

Aziz Ki Maut Par Sabr

Arz: To Agar Be Ikhtiyari Me Apne Aziz Ki Maut Par Sabar Na Kare To Jiaz Hoga?

Irshad: Beikhtiyari Bana Lete Hai Warna Agar Tabiyat Ko Roka Jaye To Yaqin Hai Ke Sabr Ho Sakta Hai.

Awal Sadme Se Sabar

Huzur E Aqdas ﷺ Tashrif Le Jaa Rahe They Rah Me Mulahija Farmaya Ke Ek Aurat Apne Ladke Ki Maut Par Nawha Kar Rahi Hai. Huzur ﷺ Ne Mana Farmaya Aur Irshad Farmayab: "Sabar Kar." Wo Apne Haal Me Esi Bekhabar Thi Ke Usko Na Malum Huwa Ke Kon Farma Rahe Hai. Jawab Be Huda Dia Ke Aap Tashrif Le Jaye , Mujhe Mere Haal Pad Chordh De. Huzur ﷺ Tashrif Le Gaye Bad Ko Logo Ne Us Se Kaha Ke Huzur ﷺ Ne Manah Farmaya Tha. Wo Gabrayi Aur Fauran Darbar Me Hazir Hue Aur Arz Kia : Ya Rasoolallah ﷺ! Mujhe Malum Na Huwa Ke Huzur Manah Farma Rahe Hai , Ab Main Sabr Karti Hon. Irshad Farmaya :

"اَلصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُوْلٰى"

(Sabr Pehli Hi Bar Karti To Sawab Milta Phir To Sabar Aa Hi Jata Hai)

[Sahi Muslim]

Nafs Bache Ki Tarah Hai

Is Se Malum Huwa Ke Agar Admi Sabar Kare T Ho Sakta Hai. Imaam Mohammad Busiri Rehamtullah Allay Farmate Hia Nafs Bache Ki Mishl Hai Ke Agar Usko Doodh Pilaye Jao Jawan Ho Jayega Aur Pita Rahega Aur Agar Churdha Do Chordh Dega.
(Qaseda Burda Shairf)

Maine Khud Dekha Gao Me Ek Ladki 18 Ya 20 Baras Ki Thi, Ma Uski Zaiga Thi Uska Doodh Us Waqt Tak Na Churdhaya Tha Ma Har Chand Manah Karti, Wo Zor Awar Thi Aur Sine Par Chardh Kar Doodh Pine Lagti.

Kya Nafs Aur Ruh Main Farq Hai?

Arz: Huzur Nafs Aur Ruh Me Farq E Imtiyazi Malum Hota Hai.

Irshad: Asal Me Tin Chizein Alhida Alhida Hai, Nafs, Ruh Qalb,(Yani Dil) Ruh Bamanzala Badhshah Ke Hai Aur Nafs Wa Qalb Us Ke Do Wazir Hai. Nafs Usko Humesha Shar Ki Taraf Le Jata Hai Aur Qalb Jab Tak Saf Hai Khair Ki Taraf Bulata Hai. Aur Mazallah Azwajjal Kashrat Ma'asi (Yani Gunaho Ki Zayadati) Aur Khususan Kashart Biddat Se Andha Kar Dia Jta Hai. Ab Us Me Haq Ke Dekhne, Gaur Karne Ki Qalbiyat Nahi Rahti Magar Abhi Haq Sunane Ki Isti'adad (Yani Qabliyat) Baqi Rahti Hai Aur Phir Mazallah Azwajjal Andha Kar Dia Jata Hai. Ab Wo Na Haq Sun Sakta Hia Aur Na Dekh Sakta Hai, Bilkul Chhopat (Yani Wiran) Ho Kar Rah Jata Hai.

Qalb Kise Kahte Hai?

(Phir Farmaya) Qalb (Yani Dil) Haqiqtan Is Maz'aga Gosht (Yani Gosht Ke Lothade) Ka Nam Nahi Balke Wo Ek Latifa Gaibiyah Hai Jiska Markaz Yeh Magza Gosht Baye Janib. Aur Nafs Ka Markaz Zar Naaf Hai Isi Waste Shafiah Sine Par Hath Bandhte Hai Ke Nafs Jo Waswase Uthhe Wo Qalb Tak Na Pohcha Paye Aur Hanfiyah Zair Naf Bandte Hai.

که سر چشمه باید گرفتن به میل   چوں پر شد نشاید گرفتن به پیل

Chasma Ubhalte Hi Sur Macho Se Uska Muh Band Kia Ja Sakta Hai
Magar Jab Urdh Pade To Phir Hathi Se Bhi Band Nahi Kia Ja Sakta

گربه کشتن روز اول باید

Yani Ibtedai Me Burai Ka Khatma Kar Dena Chaiye.

Isi Waste Yeh Tahrir Kia Gyaa Hai Ke Agar Hath Sakhti Se Bandhe Jaye To Waswase Na Paida Ho.

Musibatzada Ko Dekh Kar Padi Jane Wali Dua

Arz: Kisi Shakhs Ko Esa Bala Me Mubtlah Dekhe Jo Bazahir Insan Ki Taraf Se Pohchati Hai Us Waqt Bhi Yeh Dua Pad Ksata Hai ?

اَلْحَمْدُ لِلّٰهِ الَّذِیْ عَافَانِیْ مِمَّا ابْتَلَاکَ بِهٖ
وَفَضَّلَنِیْ عَلٰی کَثِیْرٍ مِّمَّنْ خَلَقَ تَفْضِیْلاً

Allah Ka Shukr Hai Usne Mujhe Us Se Afiyat Bakhashi Jis Me Tujhe Mubtalah Kia Aur Boht Sari Makhluq Par Mujhe Usne Fazilat Ata Farmai.
[Jamaeh Tirmizi]

Irshad: Harbala Me Mubtalah Ko Dekh Kar Pad Sakta Hai Khawza Bala Insaani Ho Ya Asmnai.

(Phir Farmaya) Main To Kafir Ka Murda Bhi Dekh Kar Padta Hun Ke Jis Bala Me Wo Mubtalah Huwa Yani Maut Alal Kufr (Yani Kufr Par Mara) Us Se Khuda Ne Humko Najaat Di Us Par Shukr Karna Chaiye.

Kafir Ke Janaze Par Shaitan Ka Raqs

(Phir Farmaya) Hadees Me Hai Kafir Ke Janaza Ke Aage Shaitan Aag Ke Shole Udata Huwa, Shor Machata , Nachta Huwa Chalta Hai Ke Admi Kufar Par Mara.

Wast Ka Mani

Araz : Huzur ! Wasta Ke Mani Afzal Ke Bhi Ate Hai Jaise

جَعَلْنٰكُمْ اُمَّةً وَّسَطًا

Ke Humne Tumhe Kia Sab Ummato Me Afzal.

Irshad:

Han Wast Ke Liye Afzaliyat Lazim Hai Ayat Ke Mani Yeh Hai "Humne Tumko Behtarin Ummat Banaya. "Hadees Me Irshad Huwa :

اَنْتُمْ تَتِمُّوْنَ سَبْعِيْنَ اُمَّةً وَاَنْتُمْ خَيْرُهَا

Tum Se Pehle 69 Ummatien Guzari Aur Tum Sab Me Behtar Ho.

[Mustdark Al Sahihain]

Sab Se Pichhali Ummat

Shab E Mairaj Rabul Izzat Jalajalhu Ne Huzur Aqdas ﷺ Se Irshad Farmaya :

هــل غــمّك اَنْ جــعــلتُكَ

اٰخِرَالنَّبِيِّيْنَ

Kya Tumhe Is Bat Ka Gum Huwa Ke Maine Tumhe Sab Se Pichhala Nabi Kia?

Arz Ki "Nahi." Irshad Farmaya Ke Tumhari Ummat Ko Is Bat Ka Gum Huwa Ke Maine Unhe Sab Se Pichhli Ummat Kia?Arz:"Nahi Aey Rab Azwajjal Mere !" Irshad Famraya :"Maine Unhe Isliye Sab Se Pichhali Ummat Kia Ke Sab Ummato Ko Un Ke Samne Ruswa Karo Aur Unhe Kisi Ke Samne Ruswa Na Karo."
[Al Khasais Ul Kubra]

Daman E Rehamat Ki Wusa'at

(Phir Farmaya) Ek Aankh Ke Liye Karodo Aankho Ka Aijaz Kia (Yani Martaba Dia) Jata Hai. Roz E Qayamat Ko Munadi (Yani Nida Dene Wala) Pukarega Jab Is Ummat Ki Bari Ayegi Nida Karega :"Kaha Hai Ummat E Mohammad ﷺ?" Aur Daman E Rehmat Wasih Kia Jayega Us Me Sab Ko Le Liya Jayega Kisi Ko Un Ke Hisab Ka Pata Bhi Na Chalega.

Ummat Ka Hisaab Aur Bakhshisha

Ek Hadees Main Hai Nabi Karim ﷺ Ne Arz Ki : Aey Rab Azwajjal Meri Ummat Ka Hisab Mujhe De De. Irshad Farmaya :" Aey Mohammad ﷺ ! Teri Ummat Mere Bande Hai Khud Hisab Luga Aur Khud Hi Hi Bakhsh Duga."
Kanzul Umaal

Sakaar ﷺ Ka Sadqa

Roz E Qayamat Daman E Rehmat Me Tamaam Ummat Ko Jamah Farmaya Jayega Aur Irshad Farmaya Jayega : Maine Apne Haquq Mauf Kiye Tum Apas Me Ek Dusre Ke Huquq Mauf Karo Aur Jannat Ko Chale Jao.
Al Mahjam Ul Aausat

Sab Sadqa Hai Sarkar Ka ﷺ .

Pehli Manzil

(Phir Farmaya) Bandagi Hona Sacha Hai Marte Waqt Mohammad Rasoolallah ﷺ Pad Kar Jan Nikal Jaye Phir To Sab Aasan Hai. Yahi Ek Pehli Manzil Hia Jo Tamaam Manzilo Se Sakht Tar Hai Allah Azwajjal Asan Farmaye.

حَسْبُنَا اللہُ وَنِعْمَ الْوَکِیْلُ

Allah Humko Bas Hai Aur Kya Acha Karsaaz.

Apne Bhai Ka Hath Pakad Aur Jannat Me Chala Jaa

(Phir Farmaya) Qayamat Ke Din Bawajud Un Rehamto Aur Meharbaniyo Ke Hum Main Baz Wo Log Hoge Jo Us Waqt Bhi Bukhal Karege. Hadees Me Hai : Ek Shakhs Ko Jannat Ka Hukm Hoga Wo Jana Chahega Ke Uska Haq Dar Khada Hoga. Arz Karega : Aey Rab Azwajjal ! Mera Haq Mere Us Bhai Se Dila. Hukm Hoga : Uski Nekiyah Use De Kar Haq Pura Karo. Nekiya Khatam Ho Jayegi Aur Uska Haq Baqi Rahega. (Farmaya) Tin Paise Jo Kisi Ke Apne Uper Ate Hoge Un Ke Badme 700 Ba Jamaat Namaze Li Jayegi.

Haqdaar Phir Khada Hoga Arz Karega : Aey Rab Azwajjal ! Mera Haq Mere Us Bhai Se Dilwa Hukm Hoga Uski Badiyah (Yani Buraiya) Us Par Rakh Kar Haq Pura Karo. Uski Badiyah Bhi Khatam Ho Jayegi Aur Abhi Haq Baqi Hai Phir Wo Khada Hoga Aur Arz Karega : Aey Rab Azwajjal ! Mera Haq Mere Us Bhai Se Dilwa. Irshad Hoga : Uski Tamaam Nekiya Tujhe Mil Gayi Teri Tamaam Buraiya Us Par Rakh Di Gayi.

فَاللّٰهُ خَيْرٌ حٰفِظًا ۪ وَّهُوَ اَرْحَمُ الرّٰحِمِيْنَ

To Allah Sab Se Behtar Nigehbaan Aur Wo Har Meharbaan Se Bad Kar Meharbaan.

[Surah Yusuf Ayat 64]

Us Ke Pass Kiya Hai Jo Tu Lega. Arz Karega : Aey Rab Mere ! Mera Haq Abhi Baqi Hai Wo Us Dilwa.

Tab Farishto Ko Hukm Hoga Ke Jannat Se Ek Makaan Khub Arasta Kar Ke Arsat (Yani Maidan E Meshat) Me Laya Jaye Sab Log Usk Nihayat Shoq Se Dekhne Lagege. Rabul Izzat Jaljallahu Irshad Farmayega : Main Is Makaan Ko Behjta Hun Koi Hai Jo Isko Kharide Haqdar Arz Karega : Aey Rab Mere ! Iski

Qimat Kis Ke Pas Hogi?Irshad Farmayega : Wa Lekin Tere Pass Iski Qimat Hai. Arz Karega : Aey Rab Mere ! Wo Kya Chiz Hai? Irshad Farmayega : Apne Bhai Ka Haq Mauf Farma De Aur Uska Hath Pakad Kar Jannat Me Chala Ja.

(Targib Wal Tarhib)

Huquq Ul Ibaadt Ke Ma'ani

(Phir Farmaya) Khuda Ne Wada Farma Liya Hai Ke Haquq Ul Ibaadt Ko Mauf Na Karuga Warn Bande Ka Bhi Wahi Malik Bande Ke Haquq Ka Bhi Wahi Malik Wo Chahe To Tamaam Bando Ke Tamaam Huquq Mauf Kar De Magar Chunke Usne Wada Farmaya Hai Isliye Is Taur Par Apne Habib ﷺ Ke Gulamo Se Haquq Ul Ibaadat Mauf Karega.

Chand Dekhne Ka Sidha Hisab

Arz: Qawaid Ruhiyat E Hilaal (Yani Chand Dekhne Ke Usul) Yaqini Hai Ya Takhmini?

Irshad:
Takhmini Hai, Sab Me Pehla Hiyat Ka Imaam Jo Gina Jata Hai Batlimus Hai Usne Mujsati Likhi, Usme Tamaam Aflak Ke Ahwal , Sitaro Ka Tulu Wa Gurub, Unka Apas Me Nazari Fasla, Yaha Tak Ke Shwabit (Yani Sitaro) Ka Bhi Tuluh Wa Gurub Likha Hai Ke Fulah Siitara Aftaab Se Itne Bu'ad (Duri) Par Hoga To Nahi Aur Hilaal (Yani Chand) Ko Chordh Gaya Wo Us Ke Qbau (Yani Bas) Ka Na Tha. Mutkhirin Ne Uska Qaida (Usul) Ijaad Kia Hai 8 Warq Kamil (Mahir Fan) Par Iske Amal Ate Hia Aur Uske Bad Kabhi Yaqini Jawab Ata Hai Aur Kabhi Is

Qadr Amal E Kashir Ke Bad Bhi Mashkuk (Mushtba). Sidha Hisab Jo Humare Aqa Wa Maula ﷺ Ne Sikha Hai Wo Kabhi Toot Sakta Hia Na Tutega.

إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسُبُ الشَّهْرُ هٰكَذَا

وَهٰكَذَا وَهٰكَذَا فَإِنْ غُمَّ عَلَيْكُمْ فَعُدُّوا ثَلٰثِيْنَ

Hum Ummat E Umia Hai Na Likhte Hai Na Hisab Karte Hai Mahina 29 Ka Hai Ya 30 Ka To Agar Tumhe Shuba Pad Jaye To 30 Ki Ginti Puri Karlo.

Ala Hazrat (Rehamtulah Alay) Ka San E Wafaat

Maulif Wiladat Ki Tarikho Ka Zikr Tha Aur Is Par

Irshad Farmaya:Ba Humde Ta'la Meri Wiladat Ki Tarikh Is Ayat Karima Me Hai:

اُولٰٓئِکَ کَتَبَ فِیْ قُلُوْبِہِمُ الْاِیْمٰنَ وَ اَیَّدَہُمْ بِرُوْحٍ مِّنْہُ

Yeh Wo Log Hai Ke Dilo Me Allah Azwajjal Ne Imaan Naqsh Farma Dia Hai Aur Apni Taraf Se Ruh Ul Quds Ke Zariyeh Se Unki Madad Farmai Hai.

[Surah Mujadalt]

Aur Uska Sadr (Yani Ayat Ka Ibtedai Hisa) Hai.

لَا تَجِدُ قَوْمًا یُّؤْمِنُوْنَ بِاللّٰہِ وَ الْیَوْمِ الْاٰخِرِ یُوَآدُّوْنَ مَنْ حَآدَّ اللّٰہَ وَ رَسُوْلَہٗ وَ لَوْ کَانُوْۤا اٰبَآءَہُمْ اَوْ اَبْنَآءَہُمْ اَوْ اِخْوٰنَہُمْ اَوْ عَشِیْرَتَہُمْ

Na Payege. Aap Un Logo Ko Allah Azwajjal Rasool Azwajjal Wa ﷺ Aur Yaum Akhir Par Imaan Rakhte Hai Ke Wo Allah Wa Rasool Ke Mukhalifo Se Dosti Rakhi Agar Che Wo Un Ke Baap Ya Unki Aulad Ya Un Ke Bhai Ya Unke Kitne Qabile Hi Ke Kyon Na Ho.

[Surah Majadalat Ayat 22]

Iske Musil Farmaya : اُولٰٓئِکَ کَتَبَ فِیْ قُلُوْبِہِمُ الْاِیْمٰنَ Ba Humd Illah E Ta'la Bachpan Se Mujhe Nafrat Hai Adullah Se Aur Mere Bacho Ko Bhi Ba Fazl E Ta'la Adwat E Aadullah (Yani Allah Ke Dushmano Se Dushmani) Guti Me Pial Di Gai Hai Aur Ba Fazal E Ta'la Yeh Wada Bhi Pura Hoga.

Khuda Ek Par Ho To Ke Par Mohammad ﷺ Agar Qalb Apna Dupara Karo Me
اُولٰٓئِکَ کَتَبَ فِیْ قُلُوْبِہِمُ الْاِیْمٰنَ
Ba Humde Ta'la Agar Qalb Ke Du Tukde Kiye Jaye To Khuda Ki Qasam Ek Par Likha Hoga La Ila Illaho Dursre Par Likha Hoga : Mohammadur Rasoolallah ﷺ

Aur Humde Ta'la Har Bad Mazhab Par Humesha Fatehwa Zafar (Yani Kamyabi Wada) Hasil Hui Rab Ul Izzat Jaljallahu Ne Ruh Ul Quds Se Taid (Yani Madad) Farmai Allah (Azwajjal) Pura Farmaye.

وَ یُدْخِلُہُمْ جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِہَا الْاَنْہٰرُ خٰلِدِیْنَ فِیْہَاؕ رَضِیَ اللّٰہُ عَنْہُمْ وَ رَضُوْا عَنْہُؕ اُولٰٓئِکَ حِزْبُ اللّٰہِؕ اَلَاۤ اِنَّ حِزْبَ اللّٰہِ ہُمُ الْمُفْلِحُوْنَ

Aur Unhe Bago Me Le Jayega Jin Ke Niche Nehre Bahi Un Me Humesa Rahe Allah Un Se Razi Aur Wo Allah Se Razi Yeh Allah Ki Jamaat Hai Sunta Hia Allah Ki Jamaat Kamyab Hai.

[Para 28 Surah Majadalat Ayat 22]

Jad Amjad Ki Barkat
Rehamtullah Allay

(Phir Farmaya) Yeh Sb Barkat Hai Hazrat Jad Amjad (Yani Hazrat Maulana Raza Ali Khan Radiallahu Ta'la Anho) Ki. Quran Aizim Me Khizar Allaysallam Ke

Waqiah Me Hai Ke Do Yatim Bache Ek Makaan Me Rahte They Uski Diwar Girne Wali Thi Aur Uske Niche Unka Khazana Tha Khizr Allaysalam Ne Us Diwar Ko Sidha Kar Dia Us Waqiah Ko Famraya Jata Hai :

وَكَانَ اَبُوْہُمَا صٰلِحًا

Unka Baap Saleh Tha.

Uski Barkat Se Yeh Rehmat Ki Gayi. Ulma Farmate Hai : Wo Baat Unki Satwi Pusht (Yani Nasal) Me Tha.

Al Jameh Ul Akhaam Ul Quran Fil Qautbi

Saleh (Yani Parhezgaar) Baap Ki Yeh Barkat Hoti Hai Yaha To Abhi Tisre Hi Pusht Hai Dekhe Kab Tak Barkat Is Silsile Me Rahe.

Jad E Amjad Ki Ala Hazrat Se Mahabbat

(Phir Farmaya) Hazrat Jad E Amjad (Yani Hazrat Maulana Raza Ali Khan Radiallahu Ta'la Anho) Ko Ba Humde Ta'la Mere Sath Is Waqt Tak Wahi Mahbbat Hai Jo Pehle Thi. Mere Hazrat Jade Amjad Radiallahu Ta'la Anho Ke Ek Haqiqi Bhatije Thye, Unhone Koi Daqiah Mere Burai Me Apne Nazdik Dekh Uthha Na Rakha (Yani Burai Karne Me Koi Kasr Na Chordhi) Ek Roz Maine Khawab Dekha Ke Hazrat Jade Amjad Radiallahu Ta'la Anho Palang Par Tashrif Farma Hai Aur Wo Sahib E Painti Bethhe Hai Aur Har Chand Bat Karna Chahte Hia, Hazrat Jawaab Nahi Dete Aur Mutwajah Nahi Hote. Itne Me Main Hazir Huwa. Hazrat Muje Dekh Kar Fauran Qad (Yani Takrima Side) Khade Ho Gaye

Aur Farmaya : Aage Maulana Tashrif Laye. Bawajud Yeh Ke Main Un Ki Pao Ki Juti Ki Khaak Magar Hazrat Ne Mujhko Nihayat Tazim Se Apne Pass Bithhaya Aur Jab Tak Main Bethha Raha Hazrat Barabar Meri Taraf Mutwajah Rahe. Do Roz Hue They Ke Laknow Se Khamir Aya Tha. Hazrat Huqa Mulahija Farma Rahe They, Mujhe Khwab Main Khamir Yad Aya Main Uthha Aur Arz Kia : Main Laknow Ka Khamir Bharta Hun. Sunte Hi Gabrah Gaye Aur Fauran Khade Ho Gaye, Farmane Lage : Maulana Ap Taklif Na Farmaye , Maulna Aap Taklif Na Farmaye Aur Mujhe Bithha Liya. Meri Mahabbat Ke Sabab Apne Haqiqi Bhatije Se Kalam Na Farmaya.

Sharf E Bait:

(Phir Farmaya) Main Rota Huwa Doper Ko So Gaya, Dekha Hazrat Jade Amjad Radiallahu Ta'la Anho Tashrif Laye Aur Ek Sandqchi Ata Farmai Aur Farmaya : Anqarib Ane Wala Hai Wo Sakhs Jo Tumhare Dard E Dil Ki Dawa Karega. Ya Tisre Roz Hazrat Maulana Abdul Qadir Sahab Rehamtullah Allay Badayu Se Tashrif Laye Aur Apne Sath Mahrehara Sharif Le Gaye Wahah Jakar Sharf E Bait Hasil Kia.

Muqdama Jeet Gaye

(Phir Farmaya) Ek Martaba Jaidad Ka Jagda Tha Aur Wo Bhi Esa Ke Zahiri Rizq Ke Band Hone Ke Asbaab They. Isi Dauran (Yani Inhi Dino) Maine Khawab Dekha Ke Hazrat Jade Amjad Radiallahu Ta'la Anho Arbi Gode Par Sawar, Tamaam Aza Nihayat Roshan, Arbi Libas Main Tashrif Laye. Main Isi Thatak Me Khada Tha Hazrat Qarib Aakar Gorde Se Utare Aur Farmaya :"Bashar Ul Deen Wakil Ke Yaha Jana Hai. "Aankh Khuli Maine Kaha :"Muqdama Fatah Ho Gaya" Chunache Subah Hi Ko Muqdama Main Fatehyabi (Kamyabi) Ho Gayi.

Roza Na Chordhna

8 ,10 Baras Hue, Rajab Ke Mahine Me Hazrat Walid Majid (Yani Al Mutkalmin Maulana Naqi Ali Khan Rehamtullah Allay) Ko Khawab Me Dekha, Farmte Hai : "Ahmad Raza ! Ab Ki Ramzan Main Tumhe Bimari Ho Gayi Aur Zayda Hogi Roza Na Chordhna, "Yaha Ba Humdeta'la Jab Se Roze Faraz Hue Kabhi Na Safar, Na Marz, Kisi Halt Me Roza Nahi Chorda. Khair Ramzan Sharif Me Bimar Huwa Aur Boht Bimar Huwa Magar Ba Humde Ta'la Roze Na Chhorde.

Zamin Ki Kharidari

Gao Me Ek Zamin Meri Zamin Ke Mutsil Ek Sahab Ki Thi. Wo Ek So Khawar Ke Hath Bechna Chahte They. Unse Kaha Gaya , Mukhalifat Ki Wajh Se Unhone Na Mana. Walid Majid Khawab Me Tashrif Laye Aur Farmaya : Mujhe Nahi Dete, Sud Khawar Ko Dete Hai Aur Milegi Mujhi Ko, Chunache Esa Hi Huwa.

52 Baras Se Madine Me

Ek Bar Bimar Huwa Aur Shidat Ka Dard Huwa Aankh Lag Gayi. Khawab Me Hazrat Walid Majid (Rehamtullah Allay) Aur Molvi Barkat Ahmad Sahab Marhum Jo Walid Majid Se Pada Karte. Tashrif Laye. Molvi Barkat Ahmad Sahab Rehamtullah Allay Ne Puch :"Mijaz Kaisa Hai?" Maine Kaha :" Dard Ki Shidat Hai , Dua Kijiye Ke Imaan Par Khatama Ho Jaye." Yeh Kaha Hi Tha Ke Walid Majid Ka Chehra Surkh Ho Gaya Aur Farmaya :" Abhi To B52 Baras Madina Taiba Me." Ab Uske Do Mahine Ho Sakte Hai Ke 52 Baras Ki Umar Me

Madina Taiba Ki Hazri Hogi. Chunache Dusri Hazri Me Meri Umar 52 Baras Ki Thi Ya Yeh Ke Us Wqt Se 2 Bars Ke Bad Madina Taiba Ki Hazri Hogi Aur Khdua Azwajjal Se Umid Hia. Ke Esa Hi Kare.

Aameen

Israr Karke Khana Khilaana

Ek Martaba Khana Na Khaya Tha. Kai Roz Se Walidain Karimain Ko Khawab Me Dekha. Walida Majida Ne Kuch Na Farmay, Walid Majid Ne Farmya :"Tumhare Na Khane Se Humko Taklif Hoti Hai." Majburan Phir Subha Se Khana Shuru Kar Dia.

11 Darje Tak Pohcha Dia

Ek Bar Maine Dekha Ke Hazrat Walid Majid Ke Sath Ek Sawari Hai, Boht Nafis Aur Unchi Bhi Thi. Walid Majid Ne Kamar Pakad Kar Swar Kia Aur Farmaya :" 11 Darje Tak Humne Pohcha Dia Aage Allah Azwajal Malik Hai. "Mere Khayal Me Us Se Murad Gulami Hai Sarkar Gaus E Azam Radiallahu Ta'la Anho Ki.

Khawab Me Madad

Ek Sahab Mere Chacha Hote They. Gao Ka Kam Wahi Karte They. Ek Bar Hazrat Walid Majid Un Se Naraz Ho Gaye, Farma Dia Ke Ab Se Yeh Gao Ka Kam Na Kare. Bad Main Mujhe Farusta Nahi Hui Aur Gao Ke Kam Par Mu'atmad Admi (Yani Ba Aitmadmi) Darkar Tha Aur Un Se Bad Kar Kon Mu'atmad Ho Sakta Tha Magar Hazrat Walid Majid Ki Mumaniyat Thi, Sakht

Fikr Thi. Ek Roz Shab Ko Tashrif Laye Aur Unka Hath Lekar Mere Hath Me De Dia. Main Samj Gyaa Ke Hazrat Ki Ijazat Hai Ke Unhi Ko Gao Ka Kaam De Du. Chunache Subah Hi Ko Maine Unhe Gao Ko Bheja Dia.

Murgi Ke Juthhe Ka Hukm

Arz: Muragi Agar Pani Me Chonch Dal De Napak Ho Jayega?

Irshad: Napak Na Hoga Makruh Hai.
[Rad Ul Mohtar]

Awbal Dia Jaye Karahat Zail Ho Jayegi.

Sajda Saw Kab Wajib Hoga?

Arz Mutshaba Tin Bar Lauta Magar Na Nikala To Sajda Saw Lazim Hia?

Irshad: Kyon! Agar Tin Bar Subhan Allah Ke Qadr Ruka To Sajda E Saw Wajib Hoga.

Rad Ul Mohtar (Sirf) Lotane Se Na Hoga Agar Che 10 Hazar Bar.

Napak Paani Ubalne Se Paak Ho Jayega?

Arz: Napak Pani Garm Kia Itna Ke Ubal Gaya Pak Hoga Ya Nahi?

Irshad: Nahi Ke Pak Pani Ne Na Ubala.

Kya Kute Ke Baal Napak Hai?

Arz: Kute Ka Rawa (Yani Jiske Ke Barik Bal) To Napak Nahi?

Irshad: Sahi Yeh Hai Ke Kute Ka Sirf Luhab Najas Hai.

Lekin Bil Zaroorat Palna Na Chaiye Ke Rehmat Ka Farishta Nahi Ata. Hadees Sahi Hai Ke Jibrail Allasyalalm Kal Kisi Waqt Hazri Ka Wada Kar Ke Chale Gaye. Dusre Din Intzar Raha Magar Wada Me Der Hui Aur Jibrail Allasyallam Hazir Na Hue. Sarkar Bahar Tashrif Laye , Mulahija Farmaya Ke Jibrail Allasyallam Dard E Daulat Par Hazir Hai. Farmaya :'Kyon?' Arz Kia :

Rehmat Ke Farishtein Ghar Me Nahi Ate Jisme Kutte Ho Ya Taswir Ho.
[Sunan Abi Dawood]

Andar Tashrif Laye Sab Taraf Talash Kia Kuch Na Tha, Palang Ke Niche Ek Kute Ka Pila Nikala Use Nikala To Hazir Hue.

Khilafat E Rashida

Khilafat E Rashida Kis Kis Ki Khilafat Thi?

Irshad: Abu Bakar Sidiq, Farooq E Azam, Ushman Gani, Maula Ali ,Imaam E Hasan, Ameer Muawiyah Umar Bin Abdul Aziz Radiallahu Ta'la Anho Ki Khilafat

Rashida Thi Aur Ab Syedna Imaam Mehdi Radiallahu Ta'la Anho Ki Khilafat Khilafat E Rashida Hogi.

Alamgardi Ko Syed Sahab Kahna

Arz: Baz Aligardi Ko Syed Sahab Kahte Hai?

Irshad: Wo To Ek Khabis Murtada Tha Hadees Me Irshad Farmaya :

:لَا تَقُولُوا لِلْمُنَافِقِ سَيِّدًا فَإِنَّهُ إِنْ يَكُ سَيِّدَكُمْ فَقَدْ أَسْخَطْتُمْ

Munafiq Ko Syed Na Kaho Ke Agar Wo Tumhara Syed Huwa To Yaqinan Tumne Apne Rab Azwajjal Ko Gazab Dila Dia.
[Sunan Abi Dawood]

Alim Ki Ziyarat Ka Sawaab

Arz: Huzur ! Yeh Sahi Hai (Ke) Alim Ki Ziyarat Sawab Hai?

Irshad: Haan Hadees Me Warid Huwa :

Kabba Muazmah Ko Dekhna Ibadat Hai, Quran Azim Ko Dekhna Ibadat Hai , Alim Ke Chehare Ko Dekhna Ibadat Hai.
[Kanzul Umaal]

Dil Me Talaq Dena

Arz: Dil Me Agar Alfaz Talaaq Bole To Talaq Ho Gayi?

Irshad: Nahi, Jab Tak Itni Awaz Se Na Kahe Ke Agar Koi Maneh (Yani Rukawat) Na Ho To Khud Apne Us Ke Kan Sun Le.
[Al Fatwa E Hindiyah]

Shadishuda Kafir Ka Islam Lane Ke Bad Nikah

Arz: Kafira Agar Islam Laye Aur Shohar Wali Ho To Kya Kare?

Irshad: Tin Haiz Tak Intzar Kare Agar Us Ke Andar Shohar Islam Le Aya, Yeh Uske Nikah Me Hai Warna Dusre Se Nikah Kar Sakti Hai.
Daur Mukhtar

Mirgi Ki Bimari

Arz: Huzur ! Yeh Sarah Kia Koi Bala Hai?

Irshad: Han Aur Boht Khabis Bala Hia Aur Usi Ko Umul Sibyan Kahte Hai, Agar Bacho Ko Ho Warna Sarah (Mirgi). Tajurba Se Sabit Huwa Hai Agar 25 Bars Ke Andar Hogi To Ummid Hai Ke Jati Rahegi Aur Agar 25 Baras Ke Bad Ya 25 Bars Wale Ko Hui To Ab Na Jayegi. Han Kisi Wali Ki Karamat Ya Tawiz Se Jati Rahe To Yeh Amir Akhir (Yai Dusri Bat) Hai. Yeh Fil Haqiqat Ek Shaitan Hai Jo Insaan Ko Satata Hai.

Darbar E Risaalat Main Mirgi Ka Elaaj

Huzur Aqdas ﷺ Ke Darbaar Me Ek Aurat Apne Bete Ko Layi Arz Ki : "Subah Wa Sham Yeh Musrah Ho Jata Hai, " Huzur Ne Usko Qarib Kia Aur Uske Sine Par Hath Mar Kar Farmaya :

": أُخْـرُجْ عَـدُوَّ اللّٰهِ ،اَنَـا رَسُـوْلُ اللّٰهِ "

Nikal Aey Khuda Ke Dushman ! Main Allah (Azwajjal) Ka Rasool Hun. Usi Waqt Use Qay Aai Ek Siya Chiz Jo Chalti Thi Uske Pet Se Nikli Aur Gayab Ho Gayi Aur Wo Ladka Hosh Me Ho Gaya.

Gaus E Azam Radiallahu Ta'la Anho Ne Mirgi Ka Elaaj Farmaya

Huzur Gaus E Azam Radiallahu Ta'la Anho Ke Zamnae Me Ek Shakhs Ko Mirgi Ho Gayi. Huzur Ne Farmaya :" Us Ke Kana Me Kah Do Gaus E Azam Radiallahu Ta'la Anho) Ka Hukm Hai Ke Bagdad Me Se Nikal Ja." Chunache Usi Waqt Wo Acha Ho Gaya Aur Ab Tak Bagdad E Muqdas Me Mirgi Nahi Hoti.

Bacho Ko Mirgi Ke Marz Se Bachane Ka Nuskha

(Phir Farmaya) Bacha Paida Hone Ke Bad Jo Azan Me Der Ki Jati Hai, Us Se Aksar Yeh Marz Ho Jata Hia Aur Agar Bacha Paida Hone Ke Bad Pehla Kam Yeh Kia Jaye Ke Nahla Kar Azan Wa Iqamat Bacha Ke Kan Me Kah Di Jaye To In Sha Allah Umar Bhar Mehfuzi Hai.
(Shoaib Ul Imaan)

Garamofon Se Ayat E Sajda Sunane Par Sajda E Tilawat Ka Hukm

Arz: Garamofone Ka Kya Hukm Hai?

Irshad: Baz Bato Me Asal Ka Hukm Hai, Baz Me Nahi. Garamofone Me Agar Quran Azim Ho Uska Sunana Farz Nahi Balke Najiaz Aur Ayat E Sajda Us Se Agar Suni Sajda Wajib Nahi, Halake Yun Istmiah Quran (Yani Quran Ka Gaur Se Sunana) Hai Aur Ayat Sajda Par Sajda Wajib Aur Gaane Me Asal Ka Hukm Hai, Agar Asal Jaiz Yeh Bhi Jaiz Agar Asal Haram Yeh Bhi Haram Maslan Aurat Wa Mard Ki Awaz Na Ho Mazamir (Yani Saz, Dhol) Ki Awaz Na Ho Ashar E Khilaf E Sharah Na Ho To Jaiz Hai Warna Nahi Aur Quran Azim Ka Sunana To Jud (Yani Bekhudi Ki Kaifiyat) Hai Ke Ibadat Hai Aur Agar Amuman Fone Se Sunana Lahu Hai Ke Wo Mauzu Hi Isliye Hai Agarche Koi Niyat E Lahu Na Kare Magar Asal Wajeh (Yani Banawat) Ki Tabdil Koi Nahi Kar Sakta. Phir Jo Masla Is Me Bhara Hota Hai , Is Me Aksar Isprt Ka Mel Hota Hai Aur Isprt Sharab Hai Aur Sharab Najas Hai To Usme Quran E Azim Ka Bharna Hi Haram Huwa.

Janwaro Ko Khilane Palaane Ka Sawab

Janwaro Ko Khilane Se Sawab Milta Hai Ya Nahi?

Irshad: Han Hadees Me Irshad Huwa : Har Tar Jigar Me Ajar Hai.
[Sunan Ul Baiqi]

Yani Har Jandar Ko Aram Pohchane Me Sawab Hai.

Thanvi Ko Sayed Kahna Kaisa?

Arz: Thanvi Ko Log Syed Kahte Hai Aur Wo Maneh Nahi Hota (Yani Unhe Kahne Se Nahi Rokta) Halake Wo Wo Qaum Ka Jhaja Hai.

Irshad: Hadees Me Hai :

مَـنِ ادَّعٰی اِلٰی غَیْرِ اَبِیْہِ فَعَلَیْہِ لَعْنَۃُ اللّٰہِ وَالْمَلٰئِکَۃِ وَالنَّاسِ اَجْمَعِیْنَ لَا یَقْبَلُ اللّٰہُ مِنْہُ صَرفًا وَّلَا عَدْلًا:

Jo Shakhs Apna Baap Chordh Kar Dusre Ko Baap Banaye Us Par Allah (Azwajjal) Aur Tamaam Farishto Aur Tamaam Admiyon Ki Laanat, Allah (Azwajjal) Na Uska Farz Qabul Karega Na Nafal.
(Kanzul Umaal)

Dusri Hadees Me Irshad Huwa : Us Par Jannat Haram Hai.
[Sahi Bukhari]

Tisri Hadees Me Farmaya Us Par Allah (Azwajjal) Ki Pe Dar Pe Qayamat Tak Laanat Hai.
[Kanzul Umaal]

Ayam E Baiz Main Roza Rakhne Ki Fazilat

Arz: Ayam E Baiz Me Roza Rakhne Se Mahina Bhar Ka Sawab Milta Hai?

Irshad: Han. Pehli Dusri Ya Tisri Ya Tera, 14, 15 , 27 ,28 ,29 Un Me Se Jis Me Roza Rakhe Sab Ka Sawab Barabar Hai. 1,2,3 Liyali Hilaal (Yani Chand Ki Ratein) Aur 13,14,15 Liyali Baiz (Safed Ratein) Aur 27,28,29 Liyali Sud (Siya Ratein)

Huzur Aqdas ﷺ Ke Naam Pal Chumane Wale Ki Bakhshish

Arz: Huzur ! Ek Riwayat Hai Ke Bani Israil Me Ek Shakhs 200 Baras Tak Fisq Wa Fujur Me Mubtlah Raha Aur Bad E Intqal Uski Magfirat Farma Di Gyai, Is Wajh Se Ke Usne Taurait Sharif Me Nam Pak Huzur Aqdas ﷺ Ka Dekha Kar Chum Liya Tha.
[Hilyatul Aauliyah]

Irshad: Han Shai Hai Aunka Naam Mustah Tha.

Rab Azwajjal Ke Karam Ki Ki Inteha Nahi

(Phir Farmaya) Uske Karam Ki Koi Inteha Nahi Uski Rehmat Chahe To Karodo Baras Ke Gunah Dho De, Gulami Hona Chaiye, Sarkar ﷺ Ki. Ek Naiki Se Mauf Farma De Balke Un Gunaho Ko Naikiyon Se Badal De Aur Agar Adal Farmaye To Karodo Baras Ki Nekiyah Ek Sagira Ke Awaz Rad Farma De. Hadees Me Irshad Huwa Ke Koi Shakhs Bagair Allah Azwajjal Ke Rehmat Ke Apne Amal Se Jannat Me Nahi Ja Sakta. Sahaba Ne Kia : "Aap Bhi Nahi Ya Rasoolallah ﷺ Irshad Famraya : Aur Main Bhi Jab Tak Ke Mera Rab (Azwajjal) Rehamt Na Farmaye.

(Yani Mere Rab Ne Mujhe Apni Rehmat Me Dhanp Liya Hai. Maulif)
[Sahi Bukhari]

Haq E Magfirat

Gunah Na Sahi, Istehaqaaq(Yani Haq Talab Karna) Kis Bat Ka Hai ! Dunia Hi Ka Qaida Dekhe Agar Ajir (Yani Mazdur) Hai Mazduri Karega Ujrat Payega Aur Agar Abad (Yani Gulam) Hai Mamluk (Yani Zarkharid) Hai Kitni Hi Khidmat Kare, Kuch Na Payega. Hum Sab To Usi Ki Makhluq Wa Mamluk Hai. Uski Rehmat Hi Rehmat Hai Aap Hi Bando Ko Taufiq Di Aap Hi Unoo Asbabdiye Aap Hi Asan Farmaya Aur Faramata Hai : "Badla Hai Unke Naik Amlu Ka." Kya Acha Banda Hai !

Sabar Kaha Se Karta?

Ayub Alaysallam Kitne Arsa Tak Bala (Yani Musiba) Me Mubtalah Rahe Aur Sabar Bhi Kaisa Jamil Farmaya ! Jab Us Se Najat Mili Arz Kia : Illahi (Azwajjal) Maine Kaisa Sabr Kia?Irshad Huwa :"Aur Taufiq Kis Ghar Se Laya. "Ayub Allasyallam Ne Apne Sar Par Khak Udai Arz Kia :' Beshak Agar Tu Taufiq Na Ata Farmata To Main Sabar Kaha Se Karta !"

Kya Adam Allayasllam Rasool Bhi They?

Irshad: Adam Allaysalalm Rasool Bhi They?

Irshad: Han

Umadtul Qari Sarah Sahi Bukhari

Awal Ul Rasool Kon

Arz: Nuh Allaysallam Ko Awal Ul Rasool Kaha Jata Hai Yeh Kis Wajh Se?

Irshad: Kafiro Ki Taraf Jo Rasool Bheje Gaye Hai Un Me Se Awal Hazrat Nuh Allaysallam Hai. Aap Se Pehle Jo Nabi Tashrif Laye Wo Musalmano Ki Taraf Bheje Jate They.

Tafsir Khazaan

Kalbe Ali Ke Mani

Arz: Kalb E Ali Ke Kya Mani Hai?

Irshad: Ali (Radiallahu Ta'la Anho) Ki Sarkar Ka Kuta.

Kya Kisi Ne "Kalb" Naam Rakha

Arz: Aauliyah E Kiram Me Bhi Kisi Ka Naam Kalb Huwa Hai?

Irshad: Salf Salehin Sahaba Tabaeen Me Kalb Kalb Kalaab Naam Hue.
[Tahzeeb Ul Tahzeeb]

Khandan E Salariyah Se Bait

Arz: Khandaan Salariyah Bhi Koi Khandan Bait Hai.

Irshad: Nahi. Hazrat Syedi Salar Ma'asood Gazi Rehamtullah Allay Mujahid They. Shaheed Hue Hai To Kya Har Shaheed Se Bait Ka Silsila Shuru Ho Jayega?

Samandar Ke Pas Hote Hue Nahar Ki Tamana

(Phir Tbazikar Hazrat Syedi Ahmad Kabir Rifai Radiallahu Ta'la Anho Farmaya) Ke Aap Ajala Akabir Aauliyah Se Hai. Hazrat Ke Ek Murid Bargah E Gausiyat Me Hazir They. Arz Ki : Mujhe Apne Shaikh Ki Ziyarat Ka Shoq Hia Huzur Ne Ek Shisha Samne Rakh Dia. Usme Shaikh Ki Shakl Nazar Aai Ke Danto Me Ungli Dabaye Farma Rahe Hai Jo Behar (Samandar) Ke Pass Ho Wo Jadul (Yani Naha) Ko Cha Hai !
[Bahjtul Asara]

Kya Mujadeed E Alfsani Ne Khud Ko Gaus E Azam Se Afzal Kaha Hai?

Arz: Kya Hazrat Mujadeed E Alfsani (Rehmatullah Allay) Ne Kahi Huzur Gaus E Azam Radiallahu Ta'la Anho Par Apni Tafzil (Yani Fazilat) Bhi Likhi Hai?

Irshad:

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

Wo Ek Giroh Hai Ke Guzar Gaya Un Ke Liye Unki Kamai Aur Tumhare Liye Tumhari Kama Aur Un Ke Kamo Ki Tum Se Purshis Na Hogi.

(Phir Farmaya) Maktubat Ki Awal Do Jildo Me To Ese Alfaz Milege Jin Me Huzur Gaus E Azam Radiallahu Ta'la Anho Ki To Kya Ginti ! Tisri Jild Me Farmate Hai :" Jo Kuch Fuyuz Wa Barkat Ka Majmah Hai Wo Sab Sarkar Gausiyat Se Mile Hai.

Chand ki Roshni Ke Noor Se Mutfad Hai.

[Maktubat Imaam Rabani Jild 2]

Isi Me Likha Hai Kya Tum Yeh Samjte Ho Ke Jo Kuch Maine Agli Jildo Me Khaa Saw Se (Yani Bedari Ki Halat Me) Kaha ! Nahi Balke Zayda Sukr (Yani Bekhudi Ki Kaifiyat) Hai.

Ab Agar Mujjadid (Mujadid E Alfsaani Se Nisbat Rakhne Wala) Unke Qaul Se Istdalaal Kare Us Ko Do Jane , Hum To Ese Shaikh Ke Gulam Hi Jisne Jo Bataya Saw Se (Yani Bedari Ki Halat Me) Bataya, Khuda Ke Farmane Se Kaha. Tamaam Jahan Ke Shayukh (Yani Buzurago) Ne Jo Zubaani Dawe Kiye Hai Zahir Kar Dia Hai Ke Humara Sukr (Yani Bekhudi Ki Kaifiyat) Hai Aur Esi Galtiyah Do Jaho (Dp Sabab) Se Hoti Hai Ya Na Waqfi Ya Sukr.

Gaus E Azam Waqt Ke Badshah Hai

(Phir Farmaya) Sukr To Yahi Hai Ke Aur Nawaqfi Yeh Hai Ke Maslan Huzur Gaus E Azam Radiallahu Ta'la Anho Ke Zamana Me Ek Buzurag Syedi Abdul Rehman Tafsunji (Radiallahu Ta'la Anho) Ne Ek Roz Bar Sar Mimbar Farmaya :

"اَنَا بَیْنَ الْاَوْلِیَاءِ کَالْکُرْکِیِّ بَیْنَ
الطُّیُوْرِ اَطْوَلُ عُنُقًا"

Main Auliyah Me Esa Hun Jaise Parindo Me Kalng Sab Me Unchi Gardan Wala.

Wahi Huzur Gaus E Azam Radiallahu Ta'la Anho Ke Ek Murid Hazrat Syedi Ahmad Radiallahu Ta'la Anho Bhi Tashrif Farma They Unhe Nagawar Huwa Ke Huzur Par Apne Apko Tafsil (Yani Fazilat) Di. Gaddi Phenk Kar Khade H Gaye Aur Farmaya :"Main Apse Kushti Ladna Chahta Hun. "Hazrat Syedi Abdul Rehman (Radiallahu Ta'la Anho) Ne Unko Sar Se Pair Tak Dekha Phir Sar Se Pair Dekha. Garz Isi Tarh Kai Bar Nazar Dali Aur Khamosh Ho Gaye Logo Ne Hazrat Se Sabab Pucha Farmaya :" Maine Dekha Uske Jism Ko Ke Koi Rongta Rehamt E Illahi Se Khali Nahi Hai" Aur Un Se Famraya :" Gaddi Pehan Lo." Unhone Kaha ;" Faqir Jis Kapde Ko Utar Phenk Deta Hai Wo Dubara Nahi Pehanta" Bara Roz Ke Rasta Par Unka Makaan Tha Apni Zauja Muqdasa Ko Awaz Di :"Fatimah (Rehamtullah Allha) Mere Kapde Do" Unhone Wahi Se Hath Bada Kar Kapde Diye Aur Inhone Hath Bada Kar Pehan Liye. Hazrat Syedi Abdul Rehman (Radiallahu Ta'la Anho) Ne Dariyafat Kiya Ke Murdi Ho? Farmaya :" Gulam Hon Sarkar Gaus E Azam Radiallahu Ta'la Anho Ka."

Unhon E(Abdul Rehman Tafsunji Radiallahu Ta'la Anho) Ne Apne Do Murido Ko Bagdad Bheja Ke Huzur (Radiallahu Ta'la Anho) Se Jakar Arz Karo ! Bara Baras Se Qurb E Illahi Me Hazir Hota Hun Aapko Na Jate Dekha Na Ate. Idhar Se Yeh Dono Murid Chale Hai Ke Udhar Guas E Azam Radiallahu Ta'la Anho Ne Apne Do Murido Se Irshad Farmaya :"Tafsunj Jao!" Rasta Me Shaikh Abdul Rehman Radiallahu Ta'lla Anho Ke Do Admi Milege Unko Wapas Le Jao Aur Shaikh Abdul Rehman (Radiallahu Ta'la Anho) Ko Jawab Do Ke Wo Jo Sehan Me Hai Kyon Kar Dekh Sakta Hai Usko J Dilana Me Hai? Aur Wo Jo Dalan Me Hai Use Kyon Kar Dekh Sakta Hai? Jo Kothhari Me Hai Aur Wo Jo Kothhari Me Hai Use Kyon Kar Dekha Sakta Hai Jo Nihanahna Khas (Yani Khas Poshida Jagah) Me Ho? Main Niha Nakhna Tha Khas Me Ho Aur Alamat Yeh Hai Ke Fulah Shab Bara Hazar Aauliyah Ko Khal'at Ata Hue They. Yad Karo Ke Tumko Jo Khal'at Mila Tha Wo Sabz Tha Aur Us Par Sone Se " قُلْ هُوَ اللّٰه Likhi Thi. Yeh Sun Kar Shaikh Abdul Rehman (Radiallahu Ta'la Anho) Ne Sar Jhuka Liya Aur Farmaya :

صَدَقَ الشَّيْخُ عَبْدُ الْقَادِرِ وَهُوَ سُلْطَانُ الْوَقْت

Shaikh Abdul Qadir Ne Sach Farmaya Aur Wo Badhshah E Waqt Hai.

Nilami Me Lawaris Janwar Kharidna

Arz: Kanji House Ki Lawaris Gaye Bakri Wagera Ka Nilam Kharidna Kaisa Hai?

Irshad: Haram Hai.

Haq Mehar Ada Na Karne Ki Niyat Se Nikah Karne Ki Waid

Arz: Jo Shakhs Har Qabul Karte Waqt Yeh Khayal Kare Ke Kon Ada Karta Hai Aur Us Waqt To Qabul Kar Lu Phir Dekha Jayega Ese Logo Ka Kya Hukm Hai?

Irshad: Hadees Me Irshad Farmaya : Ese Mard Wa Aurat Qayamat Ke Roz Zani Wa Zaniya Uthege.
[Kanzul Umaal]

Kufaar Ke Samne Bad Mazhabo Ka Rad

Arz: Ek Jalsa Me Ariyahh Wa Isai Aur Deobandi Qadiyani Wagera Jo Islam Ka Nam Lete Hai Wo Bhi Ho Waha Deobandiyon Ka Rad Na Chaiye?

Irshad: Kyun ! Kya Un Se Mawafiqat Ki Jayegi? Hasha ! (Yani Hargiz Nahi) Yeh Muhaal (Yani Namumkin) Hai Islam Par Us Me Koi Aitraz Nahi.

Kya Islam Me Ikhtlaaf Hai?

Arz: Aariyah Wagera Kahege Ke Islam Hi Me Ikhlaaf Ho Gaya.

Irshad: Hasha ! (Yani Hargiz Nahi) Islam Me Ikhtlaaf Nahi Islam Wahid Hai. Yeh Log Islam Se Nikal Gaye Murtad H Gaye Murtden Ki Muwafiqat Badtar Hai Kafir Asli Ki Mawafiqat Se.

Wahi Se Murad

Arz:

اِذْ اَوْحَیْنَاۤ اِلٰی اُمِّکَ مَا یُوْحٰۤی (۳۸)

Jab Humne Teri Ma Ko Ilham Kia Jo Ilham Karna Tha.

Is Wahi Se Murad Kya Hai?
Irshad Ka Bayan Aage Farma Dia :

اَنِ اقْذِفِیْہِ فِی التَّابُوْتِ فَاقْذِفِیْہِ فِی الْیَمِّ فَلْیُلْقِہِ الْیَمُّ بِالسَّاحِلِ یَاْخُذْہُ عَدُوٌّ لِّیْ وَعَدُوٌّ لَّہٗ ؕ وَ اَلْقَیْتُ عَلَیْکَ مَحَبَّۃً مِّنِّیْ ۚ۬ وَلِتُصْنَعَ عَلٰی عَیْنِیْ (۳۹)

Ke Is Bache Ko Sanduq Me Rakhkar Dariya Me Dal De To Dariyah Use Kinare Par Dale K Use Wo Uthhale Jo Mera Dushman Aur Uska Dushman Aur Maine Tujh Par Apni Taraf Ki Mahabbat Dali Aur Isliye Ke Tu Meri Nigah Ke Samne Taya Ho.

[Surah Ta'ha Ayat 39]

Kya Gair E Ambiyah Par Bhi Wahi Ati Hai?

Arz: Is Se Malum Hota Hai Ke Gair E Ambiyah Par Bhi Wahi Ati Hai?

Irshad: Yaha Wahi Se Murad Wahi Ilham Hai. Dusri Jaga Farmata Hai :

وَ اَوْحٰی رَبُّکَ اِلَی النَّحْلِ

Aur Tumhare Rab Ne Shehad Ki Makhi Ko Ilham Kia.

Is Se Bhi Ilham Murad Hai. Wahi Shariat Wo Khass Hai Ambiyah Allaysallam Ke Waste, Gair Ko Nahi Aa Sakti.

(Phir Farmaya) Wahi Ishara Se Bat Batane Ko Bhi Kahte Hai Ke Farmta Hai :

فَاَوْحٰى اِلَيْهِمْ اَنْ سَبِّحُوْا بُكْرَةً وَّ عَشِيًّا

Zakriyah Allaysallam Ne Irshare Se Farmaya Ke Khuda Ki Tasbih Subah Wa Sham Karo.

Maujizat Ki Riwayat Ka Mutwatir Hona

Arz: Khane Me Barkat Aur Pani Wagera Me Angistaan Mubarak (Yani Ba Barkat Ungliyah) Se Pani Ka Jari Hona Mutwatir Hai?

Irshad: Han. Yeh Aur Is Qism Ke Waqeh (Yani Waqiat) Mutwatir Bil Mani Hai Sad Han Martaba Angushtan E Mubaarak (Yani Babarkat Ungliyon) Se Pani Jari Huwa Taksir Ta'am (Yani Khane Ki Ziyadati) Ke Sadha Waqeh (Yani Boht Se Waqiat) Hai. Jis Se Yeh Maujiza E Mutwatir Bil Ma'ni Ho Gaye.

Sutun E Hananah Ki Riwayat

Arz: Sutun Hanana Ka Waqiah Bhi Mutawatir Hai?

Irshad: Is Me Ikhtlaaf Hai Baz Ne Mutwatir Likha Hai.
Aur Ho To Koi Ajab (Yani Tajub) Nahi. Tatbih (Yani Justju) Esi Chiz Hai Jis Se Boht Pata Chal Jata Hai. Yeh Masla Ke "Sajda Gair E Khuda Ko Haram Hai"

Isme Sirf Do Hadeesien Mujhe Yad Thi. Ijmah Se Iski Hurmat E Qatiah Maine Sabit Ki. Quran Azim Me Kahi Iska Zikr Nahi Tatbih Iska Kya To 40 Hadeesin Nikli Ke Mutwatir Ki Had Se Bhi Bad Gayi.

Mutwatir Hone Ke Liye Kitni Tadad Darkar Hai?

Arz: Mutwatir Hone Ke Liye Kitni Tadad Darkar Hai?

Irshad: Baz Ne 13,14 Hadeesein Farmai Hai Baz Ne Farmaya Ke 30 Aur Yaha 40 Ho Gayi.

Ek Hadees Ki Murad

: ”اِنِّی اُحَرِّمُ مَا بَیْنَ لَابَتَیْہَا“

Aur Mian Dono Sangstan Madina Taiba Ke Darmiyan Jo Kuch Hai Use Haram Banata Hun

Sunan Ibne Majah

Yeh Hadees Hanfiyah Ke Yaha Hai Ya Nahi?

Irshad: Hai Isi Par Unka Amal Hai, Ikhtlaaf Sirf Is Bat Me Hai Ke Waha (Makka Muazmah Me) Jaza Lazim Ati Hai Aur Yaha (Madina Taiba Me) Nahi.

Fasiq Se Musafa

Arz: Fasiq Agar Musafa Karna Chahe To Jaiz Hai Ya Nahi?

Irshad: Agar Wo Karna Chahe To Jaiz Hai Ibteda Na Chaiye.

Biddati Se Musafa

Arz: Huzur Agar Fasiq E Malun (Yani Elaniyah Gunah Karne Wale) Ho?

Irshad: Agar Che Malun Ho Mubatdih (Yani Gumrahi Failane Wale) Se Na Chaiye.

Poshida Gunah Karne Wale Ke Pichhe Namaz Padna

Arz: Zaid Ne Ek Shakhs Ko Poshidagi Me Gunah Karte Dekha. Ab Yeh Us Ke Piche Iqtada Kar Sakta Hai Ya Nahi?

Irshad: Kar Sakta Hai. Yeh Apne Ko Dekhe Agar Usne Kabhi Koi Gunah Na Kia Ho To Na Pade.
Hadees Me Hai :

Apne Bhai Ki Aankh Ka Tinka Dikhta Hia Aur Apni Aankh Me Shahtir Nahi Dekhta.

تُبْصِرُ الْقَذَاةَ فِی عَیْنِ اَخِیْكَ

وَتَنْسَی الْجِذْعَ فِی عَیْنِكَ

Han Fasiq E Malun (Yani Elaniyah Gunah Karne Wale) Ke Piche Namaz Padna Gunah Hai.

Unchi Qabarein

Arz: Qabar Ka Uncha Banana Kaisa?

Irshad: Khilaaf E Sunnat Hai.

(Rad Ul Mohtar) Mere Walid Majid , Meri Walida Majida , Mere Bhai Ki Qabrein Dekhe Ek Balshat Se Unchi Na Hogi.

Jaib Me Likha Huwa Ka Kagz Hote Hue Istanjakhane Jana

Arz: Agar Jaib Main Koi Koi Likha Huwa Kagz Ho To Bait Ul Khala Ja Sakta Hai Ya Nahi?

Irshad: Chhupa Huwa Hai Jo Sakta Hai, Aur Aitiyat Yeh Hai Ke Alhida Karde.

School Baij Laga Kar Namaz Padna

Arz: Tamge Jo Schoolo Me Milte Hai, Un Par Chehra Bana Hota Hai Usko Laga Kar Namaz Ho Sakti Hai Ya Nahi?

Irshad: Hogi, Magar Makruh Tharimi Hai.
[Hashiyah Al Tahawi]

Imaam E Azam Ko Abu Hanifa Kyon Kahte Hai?

Arz: Huzur ! Imaam Abu Hanifa Radiallahu Ta'la Anho Ko Abu Hanifa Ko Kahte Hai?

Irshad: Hanif Auraq Ko Kahte Hia, Huzur Ko Ibteda Hi Se Likhne Ka Boht Shoq Tha.

Kashti Par Namaz Padna

Arz: Agar Bich Dariyah Me Kashti Khadi Ho To Us Par Namaz Ho Jayegi Ya Nahi?

Irshad: Agar Utar Nahi Sakta To Ho Jayegi Warna Nahi.
[Hashiyah Tahtawi]

Ek Ilmi Ishkaal Aur Uska Jawaab

Arz: Huzur ! Kashti To Mustqar Hai?

Irshad: Kashti Pani Par Hai Ya Zamin Par. Pani Par Beshak Mustqar (Yani Qarar) Hai Magar Pani Mustqar Nahi.

Faza Me Namaz Padne Ka Hukm

Arz: Karamat E Aauliyah Se Agar Takht Huwa Par Ruk Jaye To Us Par Naamz Hogi Ya Nahi?

Irshad: Nahi Ke Uske Niche Ki Hawa Zamin Par Mustqar Nahi Han Agar Yeh Ho Ke Takht Se Zamin Tak Jitni Hawa Hai Sab Munjmad Ho (Yani Jam) Jaye To Ho Jayegi. Arz Shumali Main Barf Ki Kashrat Hai Dariyah Ese Jam Jate Hai Ke Phawro Se Khode Jaye Tab Bhi Na Khode Us Par Namaz Ho Jayegi Jaiz Hai.

Dukaan Se Maal Chori Hona

Arz: Zaid Ka Amar Se Lain Dain Hai Uska Maal Leja Kar Apni Dukan Par Bechta Hai Agar Wo Mal Chori Ho Jaye To Amar Ki Us Ki Qimat Zaid Se Lene Ka Musthaq Hai Ya Nahi?

Irshad: Agar Wo Muarib Hai Aur Uska Lain Dain Muzarabat Ke Taur Par Hai Yani Ke Uska Mal Lata Hai Aur Jo Kuch Nafa Hota Hai Adha Ya Tihai Usko Deta Hai Baqi Apne Liye Leta Hia To Qimat Nahi Le Sakta, Han ! Agar Amar Se Mol Lata Hai To Le Skata Hai Ke Khud Uska Maal Chori Huwa.

Chori Ka Ek Masla

Arz: Zaid Ne Amar Ko Gote Ka Tar (Yani Dura) Banane Ke Liye Dia. Usne Bakar Ko De Dia Iske Yaha Chori Ho Gaya To Zaid Amar Se Le Sakta Hai Ya Nahi?

Irshad: Amar To Bakar Se Nahi Le Sakta Aur Zaid Ko Agar Yeh Malum Hai Ke Amar Dusre Se Bhi Banwaya Karta Hai To Yeh Bhi Nahi Le Sakta Ke Uski Razamandi Pai Jati Hai Aur Agar Malum Na Tha Ya Usne Yeh Kah Dia Tha Ke

Khas Tumhe Banana Dusre Ko Na Dena To Zahiran Us Surat Me Zaid Ko Le Lene Ka Ikhtiyar Chaiye.

اَلْحَمْدُ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ وَ الصَّلٰوۃُ وَالسَّلَامُ علٰی سَیِّدِ الْمُرْسَلِیْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَیْطٰنِ الرَّجِیْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّ حِیْمِ ؕ

Hisa 4

Hadees E Pak Mutwatir Hone Ki Shart

Arz: Hadees Ke "Mutwatir" Hone Ke Liye 14 Ya 30 Ki Tadad Hai, To 14 Ya 30 Chaiye Hasan Ho Ya Sahi?

Irshad: "Hasan" Ho Ya "Sahi" Hasan Sahi Ka Farq Mohdeesein Ka Kiwa Huwa Hai. Fuqah Ke Nazdik Dono Ek Hai.

Sutun E Hanana Aur Chand Ke 2 Tukde Hone Ka Waqiah

(Phir Farmaya) Sutun E Hanan Ke Maujiza Ko Qayas Chahta Hai Mutwatir Hone Ko. Majmah Ka Waqt Tha , Sahaba E Kiram (Allayrizwan) Ka Majmah, Sab Ke Samne Ka Waqiah Aur Waqiah Bhi Esa Ajeeb, Har Ek Ne Us Waqiah Ko Bayan Kia Hoga.

Bakhilaf Shaq Ul Qamar Ke Wo Adhi Rat Me Waqiah Huwa Tha, Sahab (Allay Rizwan) Bhi Huzur ﷺ Ke Sath Kam They, Uski Hadees Mutwatir Nahi. Quran Azim Se Istenad Kia Jayega. (Yani Dalil Li Jayegi)

Ek Saw Ki Nishan Dahi

(Is Silsila Me Farmaya) Falsafa Me Taw'aul (Yani Boht Zayda Mashguliyat) Ki Wajh Se Qazi Baizawi Ne Ek Aur Tawil Nikali.

Unhone Likha : Yani Qayamat Ke Din Shaq Ho Jayega. Chunke Yaqini Al Waquh Hai, Isliye Basiga Mazi Farmaya Gaya.

Tafsir Bezawi

Lekin Is Tawil Ko Khud Aage Ki Ayat Rad Farmati Hai :

وَ اِنْ یَّرَوْا اٰیَةً یُّعْرِضُوْا وَ یَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ (۲)

Aur Agar Wo Dekhe Maujiza Ko To Aitraz Kareg Aur Kahege Yeh Bada Zabrdast Jadu Hai.

Qayamat Ke Din Koi Aitraz Karne Wala Na Hoga, Us Din Kyon Kar Koi Kah Sakta Hia Ke Jadu Hai !
Sha Waliullah Ne "Tafhiyat Ul Illahiya" Me Likha Ke "Shaq Ul Qamr" Koi Maujiza Nahi Mehaj Us Waj Se Kah Dia Jaye Ke Huzur ﷺ Ne Khabar Di Thi, Chand Shaq Ho Jayega. Aur Yeh)Yani Sha Waliullah Sahab Ka Yeh Kahna) Meha Galat Hai.

Maujiza "Shaq Ul Qamar" Ka Sabut

Sahi Bukhari Aur Sahi Muslim Ki Hadeesein Is Ko Mardud (Yani Rad) Kar Rahi Hai. Hadees Me Musrih (Yani Sarahat) Hai Ke Huzur ﷺ Ne Anughst Shahadat (Yani Sidhe Hath Ki Anguthe Ke Pass Wali Ungli) Se Ishara Farmaya Aur Wo Shaq Huwa Aur Irshad Farmaya "Allahum Ashhad "Aey Allah Gawa Ho Ja. [Sahi Muslim]

Iski (Yani Shaq Ul Qamar Ki) Ahadees Mashura Hai Aur Un Se "Ijmah E Muslimin " Lahaq Ho Gaya.

Kis Ka Kalam Khata Se Mehfuz Hai?

Arz: To Us Wajh Se Ayat Me Dusri Tawil Ka Aitmaal Na Raha?

Irshad: Asalan Na Raha Aur Na Pehle Tha. Dusri Ayat Is Tawil Batil Ko Rad Kar Rahi Hai Magar Yeh Ke

"يَـأبَى اللّٰهُ الْـعِـصْـمَةَ إلَّا لِـكَلَامِهٖ وَلِكَلَامِ رَسُوْلِهٖ صَـلَّـى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ"

Allah Wa Rasool Azwajjal ﷺ Ke Elawa Kisi Ka Kalam Khata Se Mehfuz Nahi.

(Phir Farmaya) Insan Se Galti Hoti Hai Magar Rehmat Hai Us Par Jiski Khata Ki Amar E Muhim Deen (Yani Aham Deni Mamle) Par Zad (Yani Nuqsan) Na Dale , Yeh Badi Rehmat Hai.

Esi Hi Bato Ki Nisbat Shaikh Mohqeek (Yani Shaikh Abdul Haq Mohdeesh Dehlvi) Rehamtullah Allay Ko "Madarij Sharif" Me Gusa Aa Gaya. Falsafa Ke Aitraz Naqal Kiye Ke Wo Esa Kahte Hai. Phir Farmaya : "Un Se Koi Tajub Nahi"

(Un Bad Bakhto Ke Pass Aqal Kaha Hai!!!)

Falsafa Ke Nazdik Shaq Ul Qamar Muhaal Kyon?
(Phir Farmaya) Falsa Ke Taur Par To Shaq Ul Qamar Muhal (Yani Namumkin) Hai, Wo Falingiyat Ko "Qabil E Kharq Wa Iltyam" (Yani Phatne Aur Phir Dubara Mil Jane Ke Qayl) Mante Hi Nahi.

Madari Ul Nabuwat

Arz:Huzur ! Wo To Falak "Muhdidul Hihat" (Yani Wo Asman Jo Jahto) Ke Had Bandi Karne Wala Ho UsO Ko Qabil E Kharq Wa Iltyaam Nahi Mante Hai?

Irshad: Dawa To Unka Tamaam Falkiyat Ki Nisbat Hai Magar Dalil Unki Siwa E Muhdidul Hihat" Ke Kahi Nahi Chalti.

Aqaid Ke Bare Me Kaisa Aitqaad Hona Chaiye?

(Phir Farmaya) Alhiyat Wa Nabwat" Wa Mu'ad" (Yani Akhirat) Ko Jo Mizan E Aqal (Yani Aqal Ke Tarazu) Se Tolna Chahega Wo Lagjish (Yani Khata) Karega. Aqaid E Sam'aiya Ke Bare Me Un Nasus E Sharaiyah Ke Hath Me Esa Ho Jaye Jaise Gusaal (Yani Murde Nahlane Wale) Ke Sath Me Mayyat , Bas !

اٰمَنَّا بِهٖ كُلٌّ مِّنْ عِنْدِ رَبِّنَاۚ

Hum Us Par Imaan Laye Sab Humare Rab Ke Pass Hai.

Yeh Rasta Sidha Hai Aur Yeh Ata Hota Hai سَلِيمُ الطَّبع، صَحِيحُ الْعَقيده (Yani Durusat Aqaid Wali) Awam Ko Aur Khas Kar Inki Aurto Ko Aur Khas Kar Inki Budiyon Ko. Unse Kitna Hi Kuch Kaho Hargiz Na Manegi Jo Sun Chuki Hia Usi Par Aqeedah Rakhegi. Is Waste Irshad Huwa :

"عَلَيْكُمْ بِدِيْنِ الْعَجَائِزِ"

Budiyo Ka Deen Ikhtiaar Karo.

[Maqasid Ul Hasna]

Anpad Shakhs Ka Ane Mazhab Par Yaqin

Imaam Razi Rehamtullah Allay Un Ka Ek Shagird Aya. Waha Ek Jahil Anpad Tha Us Se Kaha : Tumhar Kya Mazhab Hai? Kaha : Sunni. Pucha Apne Dil Me Is Mazhab Ki Taraf Se Kuch Khadsa Pate Ho? Kaha : (Yani Allah Ki Qasam ! Hargiz Nahi.) Jaisa Mujhe Doper Ke Aftaab Par Yaqin Hai Esa Hi Mujhe Apne Mazhab Par Hai." Imaam Ka Shagird Yeh Sun Kar Itna Roya Ke Kapde Bhig Gaye Aur Kaha Ke Main Is Waqt Tak Nahi Janta Ke Konsa Mazhab Haq Hai !

Bad Mazhabo Ki Kutab Padna Jaiz Nahi?

(Phir Farmaya) Isi Waste Naqis Balke Kamil Ko Bhi Bila Zaroorat Badmazhabo Ki Kitabein Dekhna Najaiz Hai Ke Insan Hai, Mumkin Hai Koi Bat Mazallah (Azwajjal) Dil Me Jam Jaye Aur Halak Ho Jaye.

Bad Mazhabo Ke Rad Me Pehli Tasnif

Imaam Haris Muhasbi (Rehamtullah Allay) Ne Bad Mazhabo Ke Rad Me Ek Kitab Tasnif Ki , Aur Wobadmazhabo Ke Rad Me Pehli Tasnif Thi. Imaam Ahmad Rehamtulllah Alay Ne Unse Kalam Karna Chordh Dia. Kaha :"Mujh Se Kya Khata Hui? Maine Unka Rad Hi To Kia Hai." Farmaya :"Kya Mumkin Nahi Hai Ke Tumne Jo Kalaam Bad Mazhabo Ka Naqal Kia Hia Kisi Ke Dil Me Jam Jaye Aur Wo Gumrah Ho Jaye."
Ahya Uloom

Rad Ki Zaroorat

(Phir Farmaya) Pehle Talwar Thi, Rad Ki Hajat Na Thi, Talwar Ke Zariyeh Sara Intzam Ho Skta Tha. Ab Ke Humare Pass Siwa E Rad Ke Koi Elaaj Nahi Rad Karna Farz Hai.

Hadees Me Irshad Huwa :

إِذَا ظَهَرَتِ الْفِتَنُ اَوْقَالَ الْبِدَعُ فَلْيُظْهِرِ
الْعَالِمُ عِلْمَهُ وَمَنْ لَّمْ يَفْعَل ذٰلِكَ فَعَلَيْهِ لَعْنَةُ
اللّٰهِ وَالْمَلٰئِكَةِ وَالنَّاسِ اَجْمَعِيْنَ لَا يَقْبَلُ اللّٰهُ
لَهٗ صَرْفًا وَّ لَا عَدْلًا

Jab Fitne Ya Badmazhab Zahir Ho To Farz Hai Ke Alim Apna Ilm Zahir Kare Aur Jo Esa Na Kare To Us Par Allah (Azwajjal) Aur Farishto Aur Tamaam Admiyon Ki Lanat,Allah (Azwajjal) Na Uska Farz Qabul Kare Na Nafal.

Al Jame Ul Akhlaq Al Rawi Wa Adab

Hazrat Saeed Bin Zubair Radiallahu Ta'la Anho Ne Bad Mazhab Ki Bat Sunane Se Inkar Kar Dia

(Phir Farmaya) Imaam Saeed Bin Zubair Radiallahu Ta'la Anho Rasta Me Tashrif Le Jate They Ek Bad Mazhab Mila. Imaam Se Kaha : Main Kuch ArzKarna Chahta Hun. Farmaya : Main Sunana Nahi Chahta. Usne Kaha : Sirf Ek Bat Apne Chungliyah Ke Pehle Pure Par Angutha Rakh Kar Farmaya : Adhi Bat Bhi Nahi Sunuga. Logo Ne Sabab Pucha : Farmaya :
(Yani Bad Mazhabo Me Se.) Hai.
Sunan Darmi

Rad Kon Kare?

Phir Farmaya Akabir Ki To Yeh Halat Aur Ab Yeh Halat Yeh Hai Ke Jahil Sa Jahil Chata Padta Hai Ariyo Se Wahabiyon Se Aur Kuch Khauf Nahi Karta. Jo Tamaam Fanun Ka Mahir Ho, Tamaam Paich Janta Ho, Puri Taqat Rakhta Hun, Tamam Hathiyar Pass Ho Usko Bhi Kya Zaroor Ke Khawamkha Bhediyon Ke Jungle Me Jaye, Han Agar Zaroorat Hi Aa Pade To Majburi Hai. Allah (Azwajjal) Par Tawakal Kar Ke Un Hathiyaro Se Kaam Le.

Aab E Zamzam Ke Fawaid Wa Barkaat

Maulif : Ek Martaba Bad E Asar Tashrif Laye Aur Farmaya : Aaj Chotha Roz Hai, Huzur Aqdas ﷺ Ka Bain (Yani Wajeh) Maujiza Zahir Huwa. Gaye Ka Gosht Khane Se Mujhe Muhan (Yani Fauran) Zarar Hota Hai. Ek Sahab Ne Mere Yaha Niyaz Ka Khana Bheja, Aur Sath Ek Raqiah Me Likh Dia Ke Usme Se Thoda Sa Chakhle. Shor Be March Jayda Thi Aur Main Mirch Ka Adi Nahi. Maine Ek Boti

Saf Karke Khai , Boht Acha Paka Tha. Maine Ek Boti Aur Mangi. Us Waqt Malum Huwa Ke Gaye Ka Ghosht Hai. Dil Me Gabhrahat Paida Hui. Syed Mehmood Ali Sahab Ka Khuda Bhala Kare ! Zamzam Sharif Boht Sa Unhone Bhej Dia Hai. Maine Jis Waqt Ibtihal Huwa (Yani Gabhrahat Hui) Fauran Zamzam Sharif Piya , Subah Tak Barabar Pita Raha, Kuch Bhi Na Huwa.

(Phir Farmaya) Zamzam Sharif Main Yeh Maujiza Hai Ke Do Mahine Ka Zamzam Sharif Tha Us Se Nafah Huwa Halake Basi Pani Se Fauran Mujhe Nuqsan Hota Hai. Pehli Bar Ki Hazri Me Meri 22 Baras Ki Umar Thi. Maine Dono Waqt Ki Roti Chordh Di Thi. Sirf Gosht Par Ikhtfa Karta Aur Gosht Bhi Dene Ka Jo Sana Chare Hue Hote Hai. Kuch Roz Se Bad Pet Me Khalish (Yani Taklif) Alum Hui. Haram Sharif Me Ja Kar Qa'ad (Yani Piyala) Bhar Kar Zamzam Sharif Piya Fauran Akhlish Jati Rahi.

Ala Hazrat Rehamtullah Allay Ki Margub Chiz

(Phir Farmaya) Khane Pine Ki Chizo Me Mujhe Zamzam Sharif Se Zayda Koi Chiz Margub (Yani Pasnd) Nahi. Yaha Kya Zarriyah (Yani Yaha Bareli Shairf Me To Zamzam Muysar Nahi Magar) Waha (Yani Haram Sharif Me) Subah Doper, Sham Har Waqt Pita . Subah Aankh Khuli To Pehle Kam Yeh Ke Zamzam Sharif Pita, 5 Namazo Ke Bad Pehla Kam Yahi Hota Tha.

Zamzam Sharif Ka Maza Har Waqt Badalta Rahta Hai

(Phir Farmaya) Zamzam Sharif Ka Ek Maujiza Yeh Bhi Hia Ke Har Waqt Maza Badalta Rahta Hai. Kisi Waqt Kuch Khara Pan , Kisi Waqt Nihayat Sharir Aur

Rat Ke Do Baje Agar Piya Jaye To Taza Doha Huwa Gaye Ka Khalis Doodh Malum Hota Hai.

Zamzam Sharif Giza Ki Jagah Giza Aur Dawa Ki Jagah Dawa

(Phir Farmaya) Zamzam Sharif Jis Ke Pass Kafi Miqdar Se Ho Use Na Kis Giza Ki Zaroorat Hai , Na Dawa Ki. Hadees Sharif Me Farmaya :"Zamzam Khane Ki Jagah Khana Aur Dawa Ki Jaga Dawa.
[Al Musanif Al Ibne Abi Shaiba]

Hazrat Abu Zara Gafari Radiallahu Ta'la Anho Ki Hikayat

Abu Zar Gafari Radiallahu Ta'la Anho, Jab Za'f E Islam Tha Sahaba (Allayrizwan) 40 Tak Na Pohchte They, Us Zamane Me Makka Muazamh Aye. Waha Na Kisi Se Shunasai (Yani Jan Pehchan) Na Kisi Se Mulaqat Ek Mahina Kamil Wahi Zamzam Sharif Piya, Halat Yeh Hui Ke Pet Ki Baltis Ulat Padi. (Yani Khub Tawanai Aa Gayi)
[Sahi Muslim]

Momin Aur Munafiq

(Phir Farmaya Yeh Janch Hai Munafiq Aur Momin Ki. Munafiq Kabhi Pet Bhar Kar Nahi Pi Sakta.   [Sunan Ibne Majah.]

Aur Main To Ba Humde Ta'la Is Qadr Doodh Nahi Pi Sakta Jis Qadr Zamzam Sharif Pi Leta Tha. Ek Baadiyah (Bada Katora) Jis Me Do Sher Pani Ata Tha Kabhi Nasf Aur Kabhi Nasf Se Zayda Pi Leta Tha, Baqi Jo Bachta Muh Aur Sar Par Dal Leta.

Zamzam Sharif Bhi Tin Sanso Me Piye

Arz: Zamzam Sharif Bhi Tin Sanso Me Pina Chaiye?

Irshad: Han , Har Chiz Ka Yahi Hukm Hia.

Hadees Me Irshad Huwa :

فَاشْرَبُوْهُ مَصًّا وَلَا تَشْرَبُوْهُ عَبًّا

فَإِنَّ الْعَبَّ يُوْرِثُ الْكِبَادُ

Chus Chus Kar Piyo, Gat Gat Kar Ke Bade Bade Ghut Na Lagao. Us Us Se Jigar Ka Marz Hota Hai.

Konsa Pani Khade Ho Kar Pi Sakte Hai?

Arz: Huzur Kin Kin Paniyon Ko Khade Ho Kar Pine Ka Hukm Hai?

Irshad: Zamzam Aur Wuju Ka Pani Sharah Me Khade Ho Kar Pine Ka Hukm Hai. (Sahi Bukhari)

Aur Logo Ne Do Aur Apni Taraf Se La Liye Hia, Ek Sabil Ka, Aur Dusra Juthha Pani. Aur Dono Jhoote. Sabil Ka To Yun Laga Liya Ke Akshar Kichad Hoti Hai Bethhane Ki Jagah Nahi Hoti.

Bahar E Madina

(Phir Famaya) Dusri Bar Ki Hazri Me Mujh Jethh Ka Pura Mahina Madina Taba Me Guzra. Din Me To Kuch Khafif (Yani Halki) Garmi Hoti Thi, Rat Ko Namaz E Isha Pad Akr Soye To Soye Mauzin Ki Awaz Ke Aur Koi Jagane Wala Nahi , Na Garmi, Na Pasu Na Khatmal Na Machar. Hadees Me Irshad Huwa :

لَيْلُ تِهَامَةَ لَا حَرٌّ وَّ لَا بَرْدٌ وَّ لَا

مَخَافَةٌ وَّ لَا سَامَةٌ

Madina Ki Rat Me Na Garmi Hai Na Sardi Na Khauf Na Malal.

[Majmah Ul Zawaid]

Mina Me Tin Din Ke Karodo Janwar Zibah Hote Hai Na Makhi Nazar Ati Hia Na Kawwa Na Chil. Agar Koi Kahe Waha Makkhi Hoti Hi Na Ho To Makka Muazam Me Shab Ke Waqt Dekha Gaya Ke Agar Sote Me Hath Uth Gaya To Makhiyonn Ka Dangara Ud Gaya.

Shohar Ke Murtad Ho Jane Par Aurat Par Iddat

Arz: Zaid Murtad Ho Gaya To Aurat Par Iddat Hai Ya Nahi?

Irshad: Agar Qurbat Ho Chuki Hai To Iddat Karegi Warna Nahi.

[Rad Ul Mohtar]

Shuba E Nikah Ki Iddat

Arz: Iddat To Nikah Ke Liye Hai Aur Murtad Ka Nikah Hi Nahi !

Irshad: Shuba E Nikah Ki Bhi Iddat Hoti Hia.
(Aur Sawal To Bad E Nikah Irtidad Ki Surat Se Tha)

Murtad Ka Bad E Tauba Wa Tajdeed E Imaan Saabqa Biwi Se Nikah

Arz: Murtad Musalmaan Ho Gaya To Apni Biwi Se Jabaran Nikah Kar Sakta Hai Ya Nahi?

Irshad: Uski Razamandi Se Kar Sakta Hai.
[Rad Ul Mohtar]

Arz: Huzur Kya Is Surat Me Halala Hai?

Irshad: Nahi Ke Halaala Talaq Ke Sath Khass Hai.
[Rad Ul Mohtar]

Arz: Halat E Islam Em Do Taqalein Di Hti Phir Mazallah (Azwajjal) Murtad Ho Gaya Ab Phir Islam Laya , Ab Kitni Talak Ka Malik Hai?

Irshad: Ek Talaq Ka.

Ek Galat Fehmi Ka Iaala

Arz: Huzur Yeh Jo Kaha Jta Hai Ke Islam Apne Maqabl Ko Mita Deta Hai !

Irshad: Apne Maqabl Ke Gunaho Ko Mita Deta Hai.

Nabalig Alim Muklaf Nahi

Arz: Nabalig Main Zaid Alim Ho Gaya To Muklaf Hai Ya Nahi?

Irshad: Abhi Se Muklaf Ho Jayega !!! Ilm E Sabab E Taklif Nahi. "Jahil Mehaj Hai Aur Balig Hai (To) Muklaf Hai Aur Alama Hai Balig Nahi To Muklaf Na Hoga.

No Sherwa Ko Adil Kahna Kaisa

Arz: Nausherwa Ko Adil Kah Sakte Hia Ya Nahi?

Irshad: Nahi. Aur Agar Uske Ahkaam Ko Haq Jan Kar Kahe (To) Kufr Hai Warna Haram.

Qarz Ki Adayegi Ka Wazifa

Arz: Huzur ! Main Aj Kal Boht Parshan Hon, Guzra Waqt Mushkil Se Hoti Hai, Qarzdar Boht Ho Gaya Hun !

Irshad:

اَللّٰھُمَّ اکْفِنِیْ بِحَلَالِکَ عَنْ حَرَامِکَ
وَاَغْنِنِیْ بِفَضْلِکَ عَمَّنْ سِوَاکَ

Aey Allah Muje Halal Chizo Me Kifayat Kar Haram Chizo Se Dur Rakh Tere Ma Siwa Se Mujhe Apne Fazal Se Gani Karde.

Har Namaz Ke Bad 11,11 Bar Subah Wa Sham 100,100 Bar Rozana Awal Wa Akhir Durood Sharif. Isi Dua Ki Nisbat Maula Ali Karamullah Waz Ul Karim Ne Farmaya Ke "Agar Tujh Par Mishl E Pahad Ke Bhi Qarz Hoga To Use Ada Kar Dega."
[Jameh Tirmizi]

"Noor" Tar" Aur Ruh Basira" Ki Raftaar

Arz: Madris Se Jo "Tar" Ata Hai Uske Ane Me Kuch Waqfa Nahi Lagta !

Irshad: Shayd Ek Second Do Second Ka Waqfa Lagta Ho. Agar Tar Ka Silsila Barabar Mutsil Ho Kahi Munqtah (Yani Khatma Ya Juda) Na Ho To Tis Second Me Sari Zamin Ka Daura Kar Ke Phir Wahi Aa Jayega. Ek Second Me Taqriban Ek Hazar Mil Chalta Hai Aur "Noor" Ek Second Me Ek Lakh Banwe Hazar Mil Chalta Hai Aur "Ruh E Basira" Ki Raftar Is Se Bhi Kahi Tez Hai , Us Ki Raftaar Khuda Hi Janta Hia, Ek Nigah Uthhai Aur Fauran "Falak Sawabit" (Yani Asman) Tak Pohchi Ek Second Ka Waqfa Nahi Lagta.

Falaq Sawabat Ke Fasla Ki Wusa'at

Arz: Falak E Sawab" Ka Fasla Kitna Hoga?

<u>Irshad:</u> "Wallahu Alam! Sab Se Qarib Tar Sabit Jo Mana Gaya Hai 9 Arab 29 Crore Mil Hai.

Zamin Se Sidartul Muntha Ka Fasla

(Phir Farmaya) Zamin Se "Sidrtul Muntha" Tak 0 Hazar Baras Ki Rah Hai. Us Se Aage Mustwi , Us Ka Bu'ad Allah (Azwajjal) Jane ! Us Se Aage Ars Ke Sitare Hazar Hijaaab Se Dusre Hijaab Tak 500 Baras Ka Fasla Aur Us Se Aage Ars Aur Un Tamam Wusa'atp Me Farishte Bhare Hai.

Farishto Ki Tadad

Hadees Me Hai : Asmano Me 4 Ungal Jagah Nahi Jaha Farishte Ne Sajda Me Peshani Na Rakhi Ho.
(Jameh Tirmizi)

Farmaye ! Kis Qadr Farishtein Hai?

وَ مَا یَعْلَمُ جُنُوْدَ رَبِّکَ اِلَّا ہُوَ

Aur Tere Rab (Azwajjal) Ke Lashkaro Ko Us Ke Siwa Koi Nahi Janta.

[Surah Mudasir Ayat 31]

(Isi Silsile Me Farmaya) Jab Farmaya Gaya : ' عَلَیْهَا تِسْعَةَ عَشَرَ ' Dozakh Par 19 Farishtein Muwkal (Yani Muqrar) Farmaye, Is Par Kufaar Ne Istehaza Kia (Yani Mazaq Udaya) Rab Azwajjal Ne Farmaya : Yeh Is Waste Tadad Farmai Gayi

Take Yaqin Kare Wo Log Jinhe Kitab Mili Aur Zayda Huwa Imaan Walo Ka Imaan, Aur Shukr Kare Ahl Kitab Aur Mominin.

(Phir Farmaya) Abu Jahal La'an Ne Kaha Tha : Dozakh Me Sirf 19 Farishtein Hai, 10 Se Me Nipat Luga 7 Se Tum Nipat Lena. Ek Aur Khabis Ne Kaha :: 9 Ko Apne Hatho Par Utha Luga Aur 8 Ko Apni Pith Par Lad Luga , Dura Gaye Un Se Tum Nipat Lena. Mazallah (Azwajjal)

[Al Jameh Ul Ahkam Ul Quran , Al Mudasir]

Tamaam Rasoolo , Farishto Aur Kitabo Par Imaan

Arz: Huzur ! Kitne Farishto Par Imaan Lana Chaiye?

Irshad: Jitne Malaika Hia Sab Par Imaan Lana Zaroori Hai. Farmata Hai :

كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ

Sab Ne Mana Allah Aur Uske Farishto Ko

[Al Baqra Ayat 285]

Koi Tadaad Muqrar Na Farmai. Tamaam Farishto Par Imaan Lana Zaroor Hai, Jis Tarh "Wakutubih" Farmaya Gaya. Tamaam Kitabo Par Imaan Laana Zaroori Hia.

(Tafsir Kabir)

Kitabo Me Char Ke Naam Malum Hai Aur Unke Siwa Aur Sauhif Nazil Hue (Jin Ki Hatmi Tafsil Malum Nahi Lihaja) Yahi Kahna Chaiye Ke Hum Tamaam Kitabo Par Imaan Laye. Isi Tarah Faraya " Warsulih" Yaha Bhi Tamam Rasoolo

Par Imaan Lana Zaroori Hai. Isi Tarah Jitne Malaika Hai Sab Par Imaan Lazim Hai.
Tafsir Kabir

Kashti Par Namaz Ka Hukm

Arz: Agar Kashti Par Bich Dariyah Me Khadi Ho Aur Kinare Par Utarna Mumkin Ho Lekin Utarne Na De To Namaz Hogi Ya Nahi?

Irshad: Pad Le. Jab Kinare Par Utare Ihada Karle.

Kalma E Kufar Bolne Par Aurat Ke Nikah Ka Masla

Arz: Aurat Se Agar Kalma E Kufar Nikal Jaye To Nikah Toot Jayega Ya Nahi , Bad Tauba Ke Phir Tajdid E Nikah Kare?

Irshad: Haan. Amalan Bi Asali, Mazhab. Yahi Hai Ke Nikah Fil Hal Fiskh Ho Jata Hai. (Yani Asal Fiqha Hanfi Par Amal Ke Mutabiq Hukm Yahi Hai Ke Nikah Usi Waqt Toot Jata Hai.)

Musalman Ko Kafir Kahne Ka Hukm

Arz: Kisi Musalman Ko Kafir Kah Dia (To) Kya Hukm Hai?

Irshad: Bataur E Sab Wa Shitam (Yani Gali Galoch Ke Taur Par) Kaha To Kafir Na Huwa, Gunahgar Huwa Aur Agar Kafir Jaan Kar Kaha To Kafir Ho Gaya.
(Al Fatwa E Hindiyah)

Ek Wali Ka Kashf

Arz: Huzur , Ek Sahab Pehle Mohdees Sahab (Yani Hazrat Maulna Wasi Ahmad Sahab Quds Sira Ul Aziz 12 Maulif Gafrula) Rehamtullah Allay Ke Yaha Madarsa Me Padte They Unki Halat Yeh Hai Ke Akshar Makhfi Batein Batate Hai Logo Ka Hujum Zayda Hai Aur Namaz Wagera Ki Pabandi Nahi Hai.

Irshad: Ek Sahab Aauliyah E Kiram Rehamtullah Allay Me Se They, Apki Khidmat Me Badhsha E Waqt Mabusi Ke Liye Hazir Huwa. Huzur Rehamtullah Alaly Ke Pass Kuch Saib Nazar Me Aye They, Huzur Rehamtullah Allay Ne Ek Saib Dia Aur Kaha : Khao, Arz Kia : Huzur Bhi Naush Farmaye. Apane Bhi Khaye Aur Badhshah Ne Bhi. Us Waqt Badhshah Ke Dil Me Khatra Aya Ke Yeh Jo Sab Me Bada Acha Naush Rang Saib Hai Agar Apne Hath Se Utha Kar Mujhko De Dege To Jan Luga Ke Yeh Wali Hai. Apne Wahi Saib Uthha Kar Farmaya L Hum Misr Gaye They Waha Ek Jalsa Bada Bhari Tha Dekha Ke Ek Shakhs Hai Us Ke Pass Ek Gadha Hai Uski Aankho Par Pati Bandhi Hia Ek Chiz Ek Shakhs Ki Dusre Ke Pass Rakhdi Jati Hai, Agar Gadhe Se Pucha Jata Hai Gadha Sari Majlis Me Daura Karta Hai Jis Ke Pass Hoti Hai Samne Jakar Sar Patak Deta Hai. Yeh Hikayat Humne Isliye Bayan Ki Ke Agar Yeh Saib Hum Na De To Wali Hi Nahi Aur Agar De De To Us Gadhe Se Bad Kar Kya Kamaal Kia , Ye Farma Kar Saib Badhsha Ki Taraf Phenk Dia.
(Phir Farmaya) Bas Yeh Samj Lijiye Ke Wo Sifat (Mashlan Kashf) Jo Gair Insan Ke Liye Ho Sakti Hia Insan Ke Liye Kamaal Nahi Aur Wo Jo Gair Muslim Ke Liye Ho Sakti Hia Muslim Ke Liye Kamaal Nahi. (Yani Jab Wo Namaz Ke Paband Nahi Wali Nahi, Kashf Muslim To Muslim Kabhi Gair Muslim Ko Bhi Hota Hai, Sahib E Kashf Hone Se Wali Ho Jana Zaroori Nahi.)

Ruh Ki Quwatein

Arz:"Mismar Yazam" Ki Haqiqat Kya Hai?

Irshad: Asal Uski "Tasih E Taswur" Hai (Yani) Ruh Ki Quwato Ko Zahir Karna. Ruh Ki Boht Quwatein Hai.

Ek Ulu Ki Ruh Ki Karstaani

Sabeh Sanabil Sharif Me Hai : "Tin Sahab Ja Rahe They. Dur Se Ek Jungle Me Dekha Ke Boht Admiyon Ka Majmah Hai. Ek Raja Gadi Par Bethha Hai. Hawari (Yani Darbari) Hazir Hai. Ek Fahsha Nach Rahi Hai. Shame Roshan Hai. Yeh Sahib Tir Andazi Me Bade Mishaq (Mahir) They. Apas Me Kahne Lage Ke Is Majlis Fisq Wa Fujur (Yani Buri Mehfil) Ko Darhum Karna Chaiye, Kya Tadbir Ki Jaye? Ek Ne Kaha Ke Raja Ko Qatal Kar Do Sab Kuch Usi Ne Kia Hai. Dusre Na Kaha Ke Us Nachne Wali Aurat Ko Qatal Karo. Tisre Ne Kaha : Ise Bhi Qatal Na Karo Aur Wo Khud Nahi Aai, Raja Ke Hukm Se Aai Hai. Api Garz To Majlis Ka Darhum Barham Karna Hai. (Lihaja) Us Shamah Ko Gul Karo. Yeh Raye Pasnd Hui. Unhone Tak Kar Shmah Ki Lau Par Tir Mara, Shamah Gul Hui. Ab Na Wo Raja Raha Na Fahsha Na Majmah. Nihayat Tajub Huwa. Baqiyah Rat Wahi Guzari. Jab Subah Hui Dekha To Ek Ulu Mara Pada Hai, Aur Uski Chonch Me Wahi Tir Laga Hai To Malum Huwa Ke Yeh Sab Kam Isi Ulu Ki Ruh Kar Rahi Thi. [Sabeh Sanabil]

Ek Ajib O Garib Darkhat

Phir Farmaya Number Do Ke Darwaze Par Ek Darkhat Tha Jis Ka Saya Bilkul Na Tha. Jab Ek Shakhs Uske Niche Ata Us Ke Layq Saya Ho Jata, Dusra Ata

To Do Ke Layaq Ho Jata. Farz Ek Lakh Tak Admi Us Ke Saya Me Rah Sakte Aur Jaha Ek Lakh Se Ek Bhi Zayda Huwa Sab Dhoop Me.

Ajeeb Wa Gareeb Hauz

Usi Ka Ek Hauz Tha. Subah Ko Log Ate , Koi Us Me Piyala Bhar Kar Dudh Dalta, Koi Shariat , Koi Shaheed , Jisko Jo Pasnad Ata Yaha Tak Ke Wo Bhar Jata Aur Sab Chizein Khalt Ho (Yai Apas Me Mil) Jati. Ab Jis Ko Hajat Hoti Piyala Dalta, Joshe Jis Ne Dali Hoti Wahi Us Ke Jaam Me Aa Jati. Yeh Kafir Aur Wo Bhi Kaise Bade Kafir Ka Istdaraj Tha

Kashf Wa Karamat Na Dekh, Isteqamat Dekh

Isi Waste Aauliyah E Kiram Farmate Hia : "Kashf O Karamat Na Dekh, Isteqamat Dekh Ke Shariat Ke Saht Kaisa Hai."

Hazrat Khawza Bahao Al Haq Ki Ajazi Wa Inksaari

Hazrat Khawza Shaikh Bahao Al Haq Waladeen Radiallahu Ta'la Anho Ke Silsila Aliya Naqshbandiyah Ke Imaam Hai. Aapse Kisi Ne Arz Ki Ke Hazrat Tamam Aauliyah Se Karmatein Zahir Hoti Hia, Huzur Se Bih Koi Karamat Dekhe ! Farmaya :" Us Se Aur Kya Karamat Hai Ke Itna Bada Bhari Bojh Gunaho Ka Sar Par Hai Aur Zamin Me Dhans Nahi Jata."

Wuju Ke Liye Masjid Se Garam Pani Le Jana Kaisa?

Arz: Makan Me Wuju Ke Liye Masjid Se Garam Pani Le Jane Ka Kya Hukm Hai?

Irshad: Haram Hai Agar Che Wuju Ke Liye Jaye.

Rijalul Gaib Kon?

Arz: Huzur :Rijal Ul Gaib " Malaika Se Hai?

Irshad: Nahi. Jino Ya Insano Me Se Hote Hai. Aapne Rijal Par Khayal Nahi Kia. Malika Pak Hai Rijaal (Yani Mard) Aur Nisa (Aurat) Hone Se.

Bad Budar Pasine Se Wuju Ka Hukm

Arz: Badbudar Pasina Baglo Se Nikle (To) Wujuy Taza Karna Hoga Ya Nahi?

Irshad: Pasina Se Wuju Zaroor Nahi. Han Agar Khujaye To Taza Wuju Kar Lena Musthab Hai.
[Majazib Ke Silsile]

Arz: Majazib Bhi Kisi Silsile Me Hote Hai?

Irshad: Han Wo Khud Silsile Me Hote Hai. Unka Koi Silsila Nahi , Un Se Aage Phir Nahi Chalta.

Karamat Kasbi Nahi Hoti

Arz: Kisi Ki Karamat "Kasbi" (Yani Apni Koshish Se, Riyazat Wa Mujahida Ke Zariyeh Hasil) Bhi Hoti Hai?

Irshad: Karamt Sab Ki "Wahbi" (Yani Mehazallah Ki Taraf Se Atai) Hoti Hai. Aur Wo Jo Kasb Se Hasil Ho Bhan Mati (Yani Madari) Ka Tamasha Hai, Logo Ko Dhoka Dena Hai.

"Rijaal Ul Gaib" Kahlane Ki Wajh?

Arz: "Rijaal Ul Gaib" Kyon Kahlate Hai?

Irshad: Gaib Rahte Hai Is Wajh Se.

Arz: " Rijaal Ul Gaib" Bhi Silsile Me Hote Hai?

Irshad: Haan ! Yeh Bhi Silsile Me Hote Hai. Albata "Afrad" Siwa E Huzur Aqdas ﷺ Ke Kisi Aur Ke Matahat Nahi Is Waste "Fard" Kahlate Hai. Silsile Me Kisi Ke Nahi Lekin Huzur Gaus E Azam Radiallahu Ta'la Anho Ki Taraf Rujuh Se Chara Nahi.

Salasil Arbah Ke Elawa Bhi Koi Silsila Hai?

Arz: In Charo Salasil Ke Elawa Bhi Koi Aur Khandar Hai Jo Un Charo Me Se Kis Ki Shakh Na Ho?

Irshad: Haan They. Ab To Boht Se Munqtah (Yani Khatam) Ho Gaye. Ek Silsila Ameer Ul Mominin Farooq E Azam Radiallahu Ta'la Anho , Ek Usman E Gani Radiallahu Ta'la Anho Se, Ek Abdullah Ibne Abbas Radiallahu Ta'la Anho Se, Ek Abdullah Ibne Masood Radiallahu Ta'la Anho Se, Ek Abu Huraira Radiallahu Ta'la Anho Se Tha. Syedna Abubakr Sidiq Radiallahu Ta'la Anho Se Ek Silsila Elawa Naqshbandiyah Ke "Huwariyah" Tha. Iske Imaam Hazrat Syedi Abubakar Hawar Radiallahu Ta'la Anho They, Aap Ke Murid Hazrat Abu Mohammas Shabki Aur Aapke Murdi Hazrat Taj Ul Arafeen Abul Wafaar Radiallahu Ta'la Anho They.
[Daaku Ki Tauba]

(Phir Farmaya) Allah (Azwajjal) Ko Hidayat Farmate Der Nahi Lagti. Yeh Hazrat Abubakar Hawar Radiallahu Ta'la Anho Pehle Rahzan (Daku) They, Qafile Ke Qafile Tanha Luta Karte They. Ek Bar Ek Qafila Utara. Ap Waha Tashrif Le Gaye, Ek Khima Ki Taraf Gaye. Us Khime Me Aurat Apne Shohar Se Kah Rahi Thi :'Sham Qarib Hai Aur Is Jungle Me Abubakar Hawar Dakhal Hai, Esa Na Ho Ke Wo Aa Jaye !" Bas Yeh Kahna Unka Hadi (Yani Hidayat Ka Sabab) Ho Gaya. Khud Farmaya :"Abubakr Teri Halat Yeh Ho Gayi Ke Khemo Me Aurtein Tak Tjh Se Khauf Karti Hai Aur Tu Khuda Se Nahi Darta !" Isi Taib Hue Aur Ghar Ko Laut Aye. Shab Ko Soye Khawab Me Ziyarat E Aqdas ﷺ Se Mushraf Hue. Huzur Aqdas ﷺ Ke Sath Abubakr Sidiq Radiallahu Ta'la Anho They. Aap Ne Arz Kia : Lijiye ! Irshad Farmay :"Tujh Se Tera Hum Nam Bait Lega."Abubakar Sidiq Radiallahu Ta'la Anho Ne Bait Li Aur Apni Kula (Yani Amama) Mubarak Unke Sar Par Rakhi. Aankh Khuli To Kula Aqdas Maujud Thi. Yeh Silsila Hawariya Aap Se Shuru Huwa.
[Jameh Karamat Ul Aauliyah]

Arab Ke Sath Mahabbat

Arz: Arab Ke Sath Mahabbat Rakhne Ka Hukm Hadees Me Hai?

Irshaad Hana Hadees Me Hai :

مَنْ اَحَبَّ الْعَرَبَ فَقَدْ اَحَبَّنِیْ وَمَنْ

اَبْغَضَ الْعَرَبَ فَقَدْ اَبْغَضَنِیْ

Jisne Arab Se Mahabbat Ki Usne Mujh Se Mahabbat Ki Aur Jisne Arab Se Adawat Ki Usne Mujh Se Adawat Ki

[Al Majah Ul Ausat]

Dusri Hadees Me Hai :

حُبُّ الْعَرَبِ اِیْمَانٌ وَبُغْضُهُمْ نِفَاقٌ

Arab Ki Mahabbat Imaan Aur Unki Adawat Nifaq Hai.
Mustdark Al Sahiheen

Ek Aur Hadees Me Hai

اَحِبُّوا الْعَرَبَ لِثَلاثٍ لِاَنِّیْ عَرَبِیٌّ وَالْقُرانُ

عَرَبِیٌّ وَلِسَانُ اَهْلِ الْجَنَّةِ عَرَبِیَّةٌ

Tin Bato Ke Sabab Arab Se Mahabbat Karo Ke Main Arbi Hun Aur Quran Arbi Hai Aur Janntiyon Ki Zubaan Bhi Arbi Hai.

[Al Mustdark Al Sahiheen]

Munkir Nakir Ke Swal Kis Zubaan Me Hoge?

Arz: Arbi Zubaan Marne Ke Waqt Se Ho Jati Hai?

Irshad: Uski Babat 9yani Bare Me) To Kuch Hadees Me Irshad Nahi Huwa. Hazrat Syedi Abdul Aziz Dabagi Radiallahu Ta'la Anho Sahab Kitabe "Ibriz" (Yani Shaikh Abmad Bin Mubarak Alllayrhema) Ke Shaikh Farmate Hai :'Munar Nakir Ka Sawal Suryani Me Hoga."" Aur Kuch Lafz Bhi Bataye Hai.

Injil Aur Taurait Konsi Zubaan Me Nazil Hui?

Arz: Ibrani Aur Siyani Ek Hi Hai?

Irshad: Ibrani Aur Hai Aur Dusri Yani Aur Gabrani Me Injil Nazil Hui Aur Suryani Me Taurat Hai.

Zamaan Wa Makaan Ka Wuju Kharij Me Nahi

Arz: Huzur ! Mutkalmin Jo Zubaan Wa Makaan Ko :Bu'ad Wa Imtidad E Dimaw Hum" Kahte Hai Iske Kya Mani?

Irshad: Kharij Me Unka Wuju Nahi (Balke) Waham Hukm Karta Hai Lekin Un Ka Wujud Danyab Agwal (Yani Bhut Paret) Ke Mishl Nahi Asliyat Hai.

Juz Ae Layajza Aur Khala Ke Mumkin Jhone Ka Bayan

Arz: Huzur ! 'Khala" Mumkin Hai?

Irshad: Khala Bamani "Faza" To Waqeh Hai Aur Khila Bamani "Fazail Khali An Jamih Ul Ausiyah" Maujud To Nahi Lekin Mumkin Hai. Falsafa Jannati Dalil Bayan Karte Hai : Juz L Yatjaza"Aur "Khala" Wagera Ke Isthila Me Wo Sab Mardood Hai. Koi Dalil Falsafa Ki Esi Nahi Jo Toot Na Sake,. Falsafa Ne Jitni Dalikl Qayam Ki Hia Wo Sab Itsal E Ajza Ko Batil Karti Hai, Wujud E Juz Ko Batil Nahi Karti Aur Tarkub E Jism Ke Liye Itsal Zaroori Naih. "Diwar" Jism Markab Hia Aur Us Ke Ajza Mutsal Nahi.

Juz E Layatjza Ka Sabut

Arz: Huzur Muqabla To Niklega Aur Ek Wo Satah Nikalegi Jo Muqabil Hogi Aur Ek Wo Jo Muqabil Na Hogi, Phir Taqsim Jo Jayegi.

Irshad: Muqabla Kal Se Hoga. Uski Surat Yeh Hia Ke Usool E Mauzu Me Likha Hai. Ke Satah Aur Khat Aur Nuqta Maujud E Kharji Hai, Ab Hum Ek Nuqta Se Tin Khat Ek Janib Ko Ek Had Tak Khinche, Har Khat Ki Inteha Par Ek Nuqtad Hoga. Hum Puchte Hai : Yeh Nuqte Har Ek Apas Me Kul Se Mubabil Hia Ya Juz Se? Agar Juz Se Mana Jaye To Nuqte Ke Ajza Ho Jayege Aur Halake Nuqta Mutjazi Nahi To Sabit Ho Gaya Ke Kal Se Mubqala Ho Sakta Hai.

(Phir Farmaya) Maine To Jaza E La Yatjazi Ka Uqrna Azim Se Isbat Kia Hai, Farmata Hai :

وَ مَزَّقْنٰہُمْ کُلَّ مُمَزَّقٍ

Aur Humne Unko Para Para Kar Dia Hai.

Para Para Karna "مُمَزَّقٍ"
"Ba Mani Ism Mafgul Nahi Ke Is Surat Me Tahsil E Hasil Hogi Balke Bamani Musdar Hai.

Khana Khate Waqt Batein Karna

Arz: Khana Khate Waqt Bolna Kaisa Hai?

Irshad: Khana Khate Waqt Iltzam Kar Lena Na Bolne Ka Yeh Adat Majusi (Yani Atis Parsto) Ki Aur Makruh Hai Aur Lagu Batien Karna Yeh Har Waqt Makruh , Aur Zikr E Khiar Karna Yeh Jaiz Hai.

Naukar Namaz Na Pade To Seth Par Wabaal Ayega?

Arz: Nokar Namaz Na Pade To Aqa Par Mawakhaza Hai Ya Nahi?

Irshad: Jitni Takid kar Sakta Hai Utni Na Kare To Mawakhaja Hia Warna Nahi.

Masjid Me Kursi Par Beth Kar Waiz Kahna Kaisa?

Arz: Masjid Me Kursi Bicha Kar Us Par Bethh Kar Waiz Kahna Jaiz Hai?

Irshad: Jiaz Hai, Khud Huzur Aqdas ﷺ Ne Eidgah Me Kursi Bicha Kar Us Par Waiz Farmaya Hai.

Hathi Zinda Ho Gaya

Arz: Kya Aauliyah Se Bhi Ihya Muti (Yani Murde Zinda Karne) Ka Sabut Hai?

Irshad: Haan. Hazrat Syedi Ahmad Jam Zinda Piyal Radiallahu Ta'la Anho Ek Martaba Tashrif Le Jate They. Rah Me Ek Hathi Mara Pada Tha. Logo Ka Majmah Tha, Aap Tashrif Le Gaye. Farmaya : Kya Hai?Arz Kia :"Hathi Mar Gaya Hai. Farmaya : Uski Sond Waisi Hi Hai, Aankhe Bhi Waisi Hai, Hath Bhi Wais Ehi Hai, Pair Bhi Waise Hi Hai. Garz Sab Chizo Ko Farmaya Ke Waise Hi Hai Phir Mar Kaise Gaya! Yeh Farmana Tha Ke Fauran Zinda Ho Gyaa , Jab Se Aap Ka Laqab "Zinda Piyal" (Yani Hathi Zinda Karne Wala) Ho Gaya.

Nabalig Ladki Ke Nikah Ka Wali Kon?

Arz: Agar Ladki Nabalig Ho To Us Ka Wali Nikah Me Kon Ho Sakta Hai?

Irshad: Bap Aur Baap Ke Bad Dada Aur Dada Na Ho To Bhai, Bhai Na Ho To Bhatija, Bhatija Ma Ho To Chacha Phir Chacha Ka Betha Alkh

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Talaq Ka Haq

Arz: Nabalig Ladkke Ka Baao Talaq De To Hogi Ya Nahi?

Irshad: Nahi Ho Sakti.

Arz: Huzur Jab Usko Nikah Ka Ikhtiyar Hai To Talaq Ka Bhi Hona Chaiye?

Irshad: Nikah Kara Dene Ka Malik Hai Wo Nafah Hai Talaq Ka Nahi Ke Wo Zarar Hai.

"Tujhe Khuda Samje" Kahna Kaisa?

Arz: Bad Dua Me Yeh Kahna Ke "Tujhe Khuda Samje"!

Irshad: "Tujhe Khuda Samje"Kah Sakta Hai. Yaha Samjane Ke Mani "Intqaam Lene" Ke Hai.

Kisiko "Zaani" Kah Kar Pukarna Kaisa?

Arz: Kisi Ko Zaani Kah Kar Pukarna Kaisa Hai?

Irshad: Agar Char Gawah Sahrai Na La Sake To Qazib Hai.

Ajkal Ke Maruf Galat Jumlo Par Hukm

(Phir Farmaya) Is Tarh Se To Log Kam Bolte Hai. Ajkal Jo Awam Me Jari Hai Usko Mayub Nahi Samjte, Kisi Ko Beti Ke Saht Kisi Ko Behan Ke Sath, Kisi Ko Lafz Badai Fahsh Lafz Milte Hai. Yeh Bhi Maujib E Had E Qazab Hai. Ese Hi Kisi Ko "Harami" Kahna Ladki Ko "Haramzadi" Kahna.

Haramzada, Haramzadi Kahna Kaisa?

Arz: Huzur ! Mard Ko "Haramzadi" Kahna?

Irshad: Yeh Had E Qazf Ka Muajib Nahi.
(Rad Ul Mohtar) Haramzada Ke Mani "Sharir" Ke Ate Hai.

Arz: Agar Koi Haramzadi Ke Ma'ni "Sharira" Le To Had Qazab Ka Maujib Hoga?

Irshad: Hoga Kyon Ke Yaha Urf Ka Aitbar Hai.

Arz: Aur Agar Isthiza'an (Yani Bataur E Ramjah) Kah Dia !

Irshad: Jab Bhi Mawjib E Had E Qazb Hoga.

(Phir Farmaya) Balke Jo Bard........ Ke Sath Hai Apne Chote Chote Bacho Se Kahte Hai. Hadees Me Hai :"Ek Wo Zamna Aane Wala Hai Ke Logo Me Unki Tahiyat Ki Jagah Gali Hogi" Maine Khud Apni Aankho Se Dekha Aur Kano Se Suna Salam Ki Jagah Gali Bakte Hue.

Tauba Ka Tariqa

Arz: Huzur ! Agar Kisi Ko Yeh Alfaz Kah Diye Hia (To) Unki Talafi Kyon Kar Hogi?

Irshad: Agar Uske Muh Par Kahe Hai Ya Usko Khabar Ho Gayi To Us Se Maufi Mange Aur Allah (Azwajjal) Se Tauba Kare Aur Agar Muh Par Na Kaha Aur Na Khabar Hui To Sirf Tauba Kafi Hai.

Ek Hadees Ka Matlab

Arz: Huzur Yeh Bhi Koi Hadees Hai

"لَا یَقُصُّ اِلَّا اَمِیْرٌ اَوْ مَامُوْرٌ اَوْ مُخْتَالٌ"

Irshad: Yeh Hadees Nahi Balke Ameer Ul Mominin Farooq E Azam Radiallahu Ta'la Anho Ka Irshad Hai.

Arz: Uske Kya Mani Hai?

Irshad: Waiz Na Kahega Magar Ameer Ya Jisko Ameer Ne Hukm Dia Ya Itrane Wala.

Auli Al Amar Minkun Se Kon Log Murad Hai?

Arz: Huzur ! "Ulma" Mamur Ki Shiq Me Dakhil Hoge?

Irshad: Hasha ! Ulma Khud ! "Ameer" Hai. Wa Awlil Amri Minkum" Se Ulma Hi Murad Hai.

Tafsir E Tibri

Ulma Nayab Hai Nabi ﷺ Ke. Haqiqatan Ulma Hi Hakim Hia. Ulma Ki Ita'at Farz Hai Salateen Par Bashar Tay Ke Ulma Ho.

Ek Ibarat Ka Matlab

Ek Ibarat Ka Matlab

Arz

"باخداداریم کار،وباخلائق کارنیست"

Ka Kya Matlab Hai? Waq'aat Ul Sinaan Me Likha Hia Ke Iska Matlab Jo Ahl Sunant Ke Nazdik Hai Wo Tum Ko Kyon Pasnd Hoga Aur Jo Tumhara Matlab Hai Wo Yaqinan Kufr Hai."

Irshad: Musalmano Ka Kam Maslan Agar Alim E Deen Se Hai To Isliye Nahi Ke Wo Zaid Bin Amar Ai Balke Isliye Ke Wo Alim E Deen Hia To Yeh Kam Us Se Nahi, Allah Se Hai. Isi Tarah Sulha Se Lekar Aauliyah Ambyah Aur Phir Syed Ul Ambiyah ﷺ Tak Jo Kuch Kisi Se Kam Hoga Haqiqtan Allah (Azwajjal) Se Hoga. Wahabiyah Agar Is Matlab Ko Lete To Madad Mangane Aur Pukarne Aur Unke Siwa Aur Masail Me Musalmano Ko Kafir Mushrik Na Kahte. Aur Jab Yeh Matlab Nahi To Jo Is Se Zahir Hai Us Me Ambiyah Aauliyah Sab Dakhil Aur Unse Kam Na Rakhna Yaqinan Kufr Hai.

Mubah Ka Wajib Hona

Arz: Huzur ! Mush'hur Hai Ke Jis Muabh Ko Kufar Manah Kare Wajib Ho Jata Hai.

Irshad: Jis Mubah Ke Tark Me Musalmano Ke Liye Zillat Ho Wo Wajib Ho Jata Hai Ke Musalmano Ko Zillat Pohchana Haram To Jis Amar Me Musalmano Ko Zillat Pohche Us Ka Tark Wajib Hai.

Fatwa Alamgiri Ke Musnif Kon Hai?

Arz: Fatwa Alamgiriyah Kis Ki Tasnif Hai?

Irshad: Maulna Nizam Ul Deen Sahab Jo Majmah E Ulma Ke Sardar They Unki Tasnif Hai.

Alamgiri Yeh Kahne Ki Wajh

Arz: Huzur Phir Usko Alamgiriiyah Kyon Kahte Hai?

Irshad: Sultaan Alamgir Rehamtullah Allay Ne Ulma Ko Jamah Karke Tasnif Karai Aur Us Me Kai Lakh Rupiya Sarf (Kharch) Kia, Kashir Kutba Khana Jamah Kia Tamaam Kitabo Me Dekh Dekh Kar Yeh Fatwa Tasnif Huwa.

Munazara Ki Ek Najaiz Shart

Munazara Me Yeh Shart Karna Ke Jo Maglib Ho Galib Ka Mazhab Ikhtiyar Karle, Kaisa Hai?

Irshad: Haram Hia Aur Agar Dil Me Hai Ke Dusra Shakhs Galib Hoga To Wo Shakhs Apne Mazhab Ko Chordh Dega To Yeh Kufr Hai.

Kufar Ka Irada Karna Kufr Hai

Aima E Kiram Ki Tasrih Hai Ke "Jo Shakhs Kufar Ka Irada Kare Muzafan Ya Mu'alqan Abhi Kafir Ho Gaya.

Fatwa E Hindiyah

Mazafan Yeh Ke Mashhlan Irada Kare Ke Bis Baras Bad Kufar Karega To Abhi Kafir Ho Gaya Ke Kufar Par Razi Huwa. Aur Mu'alaq Ki Shakl Yeh Hai Ke Agar Wo Kam Ho Jaye Ya Na Ho To Wo Shakhs Kufar Karega. Han Agar Dil Me Yeh Hai Ke Yaqinan Mian Hi Galib Aauga To Kufr Nahi.

Muhaal Bilzaat Ki Wazahat Wa Tarif

Arz " Huzur ! Agar Wahabiyah Yeh Kahe Ke Bari Ta'la Ke Liye Zulm Is Wajh Se Muhal (Yani Namumkin) Hai Ke Gair "Malk E Mustqil" Hia Hi Nahi To (Yeh) Ya Lazat E Muhaal Nahi, Is Ka Jawab Kya Hai?

Irshad: Yun To Koi Shaye Bilzaat Na Rahe. Mukhalif Puchega : Yeh Kyon Muhal Hai? Jab Uski Wajh Istehala Batayega, Wo (Yani Mukhalif) Kah Dega. Is Wajh Se Muhal Hai, Nafs Zaat Me Istehala Nahi. "Muhal Bilzaat Wo Hai Jis Ki Nafs E Zat Iba (Yani Inkar) Kare Wajud Se" Aur " Wo Garz Bhi Muhal Bilzaat Hota Hia Jo Apne Wajud Ke Waqt Esi Shaye Se Mutliq Hota Hai Jis Ki Nafs E Zaat Iba (Yani Inkar) Karti Hai Wujud Se Aur Agar Wo Shaye Mushtqil Nahi To Jis Ke Sath Uska Taluq Hai Uski Nafs E Zaat Iba Kare Us Ke Wajud Se To Wo Bhi Muhaal Bil Zaat Hai."

Waj E Istehala Bayan Karne Se Muhal Bil Gair Nahi Ho Jatil. Allah (Azwajjal) Ne Khabar Di Ke Fulah Bat Hogi Ya Na Hogi. Ab Uska Khilaf Mumkin Hai Ya Muhal? Mumkin To Hai Nahi Aur Muhal Bilzaat Ho Nahi Sakta Nafs E Zaat Me Imkaan Hai To Muhal E Bil Gair Hoga. Ab Wo Gair Kya Hai Jis Ke Sabab Se Yeh Muhal Hai? Wi Kizb E Illahi Hai, Lazim Ayega Ke Kizb E Illahi Muhal Bilzaat Ho Warna Muhal Bil Gair Mumkin Bil Zaat Hota Hai Aur Mumkin Bil Zaat Par Koi Shaye Mauquf Hone Se Muhal Bil Gair Nahi Ho Jati.

Kizb E Illahi Mumkin Nahi

(Phir Farmaya) Kizb E Illahi Ka Imkaan Man Kar Aqaid, Imaan . Sharah Idyan Kuch Bhi Na Rahega.: Imaan Kahte Hai Aitqaad Sabit Jaazim Gair Mutzalzil

Ko." Humara Imaan Hai Ke Qayamat Ayegi, Phir Kya Sabab Hai Ke Koi Dalil Aqli Us Par Qayam Nahi? Sam'aiyat E Muhza Me Se Hai (Yani Un Masail Me Se Hai Jin Ka Isbaat Quran Wa Hadees Par Mauquf Hai, Mehaj Aqal Se Unhe Nahi Jana Sakta) La Muhal(Yani Zaroor) Manana Padega Ke Akhbaar E Illahi Hai Aur Jab Akhbar E Illahi Me Kizb Mumkin Ho To Aitqaad E Saabit Jazim Gair Mutzalzil Kaha Se Ayega ! Phir To Har Baat Me Yeh Rahega Ke Mumkin Hai Jhoot Kah Dia Ho. To Na Deen Raha Na Quran , Na Islam Raha Na Imaan.

Kalma E Lafzi Wa Kalam E Nafsi Ki Behas

Arz: Huzur Agar "Kalam E Lafzi" Me Kizb Mumkin Mana Jaye Aur "Kalam E Nafsi" Ko Us Se Pak Mana Jaye To Kya Kharabi Hai?

Irshad: Kalam E Lafzi"Tabir Kis Se Hai, Kisi Mani Se Hai Ya Mani Se Alhida Alfaz Hai? Zaroor Hai Mani Se Tabir Hai Aur Mani" Kalam E Nafsi," Ab Hum Yeh Puchhte Hai Ke Sidq E Kizab Awalan Mani Ko Ariz Huwa Ya Alfaz Ko? Zaroor Hai Ke Mani Hi Ko Ariz Hai Is Se Zariyeh Se Alfaaz Par To Kizb "Kalam E Nafsi" Par Huwa Ya Sirf " Kalam E Lafzi" Par ! Mani Agar Mutabiq Waqeh Hai To Sadiq Warna Kazib. Alfaz Agar Us Mawafiq Hai To Yeh (Yani Kalam E Nafsi) Sadiq Hoga To Wo (Yani Kalam E Lafzi) Bhi Sadiq Aur Yeh (Yani Kalam E Nafsi) Kazib To Wo Bhi Kazib Aur Agar Mawafiq Nahi To Tabir Hi Nahi Hui. Bashar Ka Kalam Lijiye , Zaid Ke Zahan Me Ek Mani Hai " Zaid Qa'ailam " Ab Agar Alfaz Me "Zadan Laysa Bi Qa'aimin " Hia To Sire Se Uski Tabir Hi Nahi Hui Aur Agar "Zaidun Qaimun" Hai To Mani Sadiq Hoge Ti Yeh Bhi Sadiq Hoga Aur Wo Kazib To Yeh Bhi Kazib.

Kalam E Bari Me Lafzi Wa Nafsi Ka Koi Farq Nahi

(Phir Farmaya) Hum To Kalam E Bari Azwajjal Me Lafzi Wa Nafsi Ka Tafriqa Mante Hi Nahi , Humare Nazdik Dono Ek Hi Hai. Yeh Mutakhirin Mutkalmin Ki Galti Hai."

Kya Paka Sunni Bad Mazhab Ki Kutub Dekh Sakta Hai?

Arz: Mutsalib (Pake) Sunni Ko Aitraz Ki Nazar Se Khabsa (Khabisho) Ki Kitabein Dekhna Jiaz Hai Ya Nahi?

Irshad: Faqat Mutsalib Hona Kafi Nahi Balke Alim Ho, Pura Mahir Ho, Wasih Nazar Ho, Iske Sath Mutsalib Sunni Bhi Ho , Kya Aitmaad Rakhta Hai Apne Nafs Par?

Aur Jo Itne Nafs Par Aitmar Kare Usne Bade Kazaab Par Aitmaad Kia.

Hadees Me Hai :

اِنَّ اَلْقُلُوْبُ بيـن اِصْبَعَيْنِ مِنْ اَصَابِعِ

الرَّحْمٰنِ يُقَلِّبُهَا كَيْفَ يَشَاءُ

Insaano Ke Dil Rehman Ke Dast E Qudrat Ki Do Ungliyon Me Hai, Phairta Hai Unko Jis Tarah Chahta Hai.

Majlis Se Uthate Waqt Ki Dua

Is Ke Bad Magrib Ki Namaz Ka Waqt Aa Gaya. Khud Ala Hazrat Qibla Alam Radiallahu Ta'la Anho Ne Qayam Farmane Se Pehle Hasb E Mamul Yeh Dia Padi :

سُبْحٰنَکَ اَللّٰھُمَّ وَبِحَمْدِکَ لَآ اِلٰہَ اِلَّا
اَنْتَ اَسْتَغْفِرُکَ وَاَتُوْبُ اِلَیْکَ

Aey Allah Tujhe Paki Hai Aur Teri Hamd Hai, Tere Siwa Koi Mabud Nahi, Main Tujh Se Magfirat Talab Karta Hun Aur Teri Tarf Tauba Karta Hun.

Ek Khadim Ne ArzKia : Huzur ! Iski Fazilat Kya Hai?

IrshadFarmaya : Hadees Me Hai , " Jo Shakhs Jalsa Uthate Waqt Is Dua Ko Padega Jis Qadr Naik Batein Us Jalse Me Ki Hogi Un Par Mohar Laga Di Jayegi, Ke Sabit Rahe Aur Jitni Buri Batein Ki Hogi Wo Mahw (Yani Khatam) Kar Di Jayegi."
Sunana Abi Dawood

Alam Ki Tadad Ke Bare Me Bayan

Arz: Makhluqat E Khaliq Tabaarak Wa Ta'la Me Hasda (Yani 18) Azar Alam Mash'hur Hai Is Tarah Hote Hai : Awam Alam E Aqul. Daum Alam E Arwa, Nau Alam E Iflak, Char Alam E Anasir,, Tin Alam E Mawalid, Majmah 18 Hue Aur Khudawande Alam Ke Hazar Nam Hai Har Nam Un Me Ek Tasruf E Makhsus Rakhta Hai. Jab 18 Ko Ek Hazar Me Zarb Di Jayegi, 18000 Hoge." Baz Riwayat Se "Si Sad Wa Shasat Hazar" Yani 63 Hazar Paye Jate Hai. Baz Satar Hazar Batate Hia. Baz Ke Nazdik 18 Alam Hai : Aqliya, Ruhiya, Nafsiya, Tab'aiah , Jismaniyah Ansariyah, Mshaliya, Khayaliya, Barzakhiya, Hashriya, Janatiya, Jahannumiya, Arafiya, Ruitiya, Suriya, Jamaliya, Jalaliya, Yeh Satara Hote Hai. Yaqinan Ek Rah Gaya Hai, Wo Irshad Ho.

Irshad: Yeh Kisi Ka Takhil (Yani Khayal) Hai Aur Gair Sahi. Uski Takmil Kya Ho !

Barzakh Se Murad Qbar Hai Ya Zamana?

Arz: Barzakh Ki Tarif To Yeh Hai "Wo Shay Jo Matust Ho Darmiyan Do Shaye Ke , Jis Dono Se Alqa Ho Sake." Jab Sirf Barzakh Ka Lafz Bola Jata Hai To Uska Mafhum Qabr Hota Hai. Sawal Yeh Hai Ke Barzakh Se Murad Qabr Hai Ya Wo Zamana Jo Marne Se Qayamat Tak Hashr Tak Hai?

Irshad: Na Qabar Na Wo Zamna Balke Wo Muqamat Jin Me Arwa Bad E Maut Hashr Tak Hasb E Maratib Rahti Hai.

Mufrdaat Ul Alfaaz Ul Quran Ul Laraagab Al Safhani Safah 118

Qiyamat Ayar Hashr Ka Farq, Qayamat Wo Hai Jis Me Sab Maujudat Fana Ho Jayege Aur Hashr Me Phiraz Sar E Nau (Yani Naye Sire Se) Paida Ho Jayege. Azar Barzakh Ka Zamna Qyaamat Hai To Bad E Qayamat Hashr Tak Ke Zamana Ka Koi Nam Hai Ya Nahi Aur Qayamat Ke Kitne Arsa Ke Bad Hashr Hoga?

Irshad: Wo "Sa'at" Hai Kabhi Use Qayamat Hi Kahte Hai Warna Qayamat Wa Hashr Ek Hai. Sa'at Wa Hashr Ke Darmiyan Jo Zamna Hai Use ”مَا بَيْنَ النَّفْخَتَيْنِ“ (Yani Do Sur Funke Jane Ka Darmiyani Zamana) Kahte Hai. Hashr Chalis Bars Bad Hoga.

Al Jameh Ul Quran Lil Qurtabi

Barzakh Ke Darjaat

Arz: Darjat E Barzakh "Ailiyana Aur :Sijyiyan" Aur Un Ke Siwa Jo Ho ,Irshad Ho !

Irshad " Ailiyeyan" Aur "Sijiyiyan " Barzakh Hi Ke Muqamat Hai Aur Har Ek Me Hasb E Maratib Tafawat (Yani Farq) Beshumar.

Darjaat E Faqr

Arz: "Darjat E Faqr" Tartib War Irshad Ho Ke Ja Taalib E Suluk Ki Rah Chalta Hai To Awal Kon Sa Darja Hasil Hota Hai Phir Konsa?

Irshad: Sulha, Salekin, Qanitin, Wasilin, Ab Un Wasilo Ke Maratib Hai نُجبَا، نُقَبا، اَبْدَال،بُدَلا، اَوْتاد، اِمَامَیْن، Tin Pehle "سَیرِاِلَی اللہ". Ke Hai, Baqi

"سَیرفِی اللہ". Ke Aur Wali Un Sab Ko Shamil.

Kya Ambiyah E Kiram Allaysalam Ke Fuzilaat Sharifa Paak Hai?

Arz: Ambiyah Allaysallam Ke Fuzalaat E Sharifa" (Yani Jism Se Kharij Hone Zaid Made Mishl Bol Wa Baraz Wagera) Pak Hai?

Irshad:
Pak Hai Aur Unke Walidain Karimain Ke Nutfe Bhi Pak Hai Jin Se Yeh Hazrat Paida Hue.
Sarah Al Shifa Al Qazi Ayaz

Qaza E Haajat Ki Jagah Se Mushk Ki Khushbu Ana

(Phir Farmaya) Ek Sahabi Radiallahu Ta'la Anho Farmte Hai : Main Huzur Aqdas ﷺ Ke Humrah Tha. Huzur ﷺ Ko Qaza E Hajat Ki Zaroorat Hui. Do Mutfariq Ped Alag Alag Khade They Aur Kuch Pathar Idhar Udhar Pade They. Huzur ﷺ Ne Irshad Farmaya : Un Pedo Aur Patharo Se Jakar Kah Do Ke Rasoolallah ﷺ Ka Hukm Hia Ke Tum Apas Me Mil Jao. Sahabi Radiallahu Ta'la Anho Ne Jakar Farmaya. Dono Paido Ne Janbish Ki Aur Apne Tamam Rag Wa Resha Zamin Se Nikale, Ek Idhar Se Chala Aur Dusra Udhar Se Aur Dono

Mil Gaye Aur Patharo Ne Ek Diwar Ki Mishl Ho Kar Adna Shuru Kia Aur Darkhto Ke Pass Akar Khade Ho Gaye. Phir Huzur Waha Tashrif Le Gaye Aur Qaza E Hajat Farmai. Jab Farig Hokar Tashrif Laye, Main Gaya Is Qasd Se Ke Jo Kuch Kharij Huwa Ho Us Ko Khao (Magar) Waha Kuch Na Tha Albata Us Jagah Mushk Ki Khushboo Aa Rahi Thi. Farmaya : Un Paido Aur Patharo Se Kaho, Apni Apni Jagah Chale Jao. Wo Apni Apni Jagah Chale Gaye. Maine Arz Kia Ke Huzur ! Main Is Niyat Se Gaya Tha Ke Jo Kuch Mile Usko Tabruka Khao (Magar) Waha Siwa E Mushk Ki Khushboo Ke Aur Kuch Na Paya. Farmaya : Kya Tumko Malum Nahi Ke Zamin Nigal Leti Hai Jo Ambiyah Se Kharij Hota Hai !

(Phir Muskurah Kar Farmaya) Jo Achi Chiz Hoti Hai Usko Zamin Hi Nahi Chordhti.

Ambiyah Se Ilaqa Rakhne Wali Har Shay Tahir Hai

(Phir Farmaya) Sab Ambiyah Allaysallam Zahir Mehaz Hai Aur Jo Shaye Un Se Ilaqa (Yani Taluq) Rakhne Wali Hai Sab Tahir. Han Unke Fuzalaat Khud Unke Haq Me Ese Hi Najas Hai Jaise Humare Nazdik Humare Fuzalaat Najs(Yani Napak) Hai Aur Agar Unse Koi Fuzlaat Kharij Jo Humare Liye Naqiz E Wuju (Yani Wuju Todne Wala) Hai To Beshak Unko Wuju Bhi Toot Jayega.

Ala Hazrat Ki Imaam Aaini Shareh Bukhari Allayrehma Se Mahabbat

(Phir Farmaya) Meri Nazar Me Imaam Ibne Hajar Asqalani Shareh Bukhari (Allay Rehamtullah Al Bari) Ki Wuq'at (Yani Azmat) Ibtdan Imaam Badru Deen Mehmood Aini Shareh Bukhari (Allayrehmaullah Alay) Se Zayda Thi. "Fuzalat E Sharifa" Ki Taharat Ki Behas Un Dono Sahabo Ne Ki Hai. Imaam Ibne Hajjar (Rehamtullah Allay) Ne Ajhash E Muhadisana Likhi Hai, Imaam Aini (Rehamtullah Allay) Ne Bhi Shareh Bukhari Me Is Behas Ko Boht Bast (Yani Tafsil) Se Likha Hai. Akhir Me Likhte Hai "Yeh Sab Kuch Abhaas Hai. Jo Shakhs Taharat Ka Qayl Ho Us Ko Main Manta Hun Aur Jo Is Ke Khilaf Kahe Uske Liye Mere Kana Behare Hai, Main Sunta Nahi.
Ummad Tul Qari , Kitab Ul Wuju)

Unki Kamaal E Mahabbat Ko Sabit Karta Hai Aur Mere Dil Me Esa Ashar Kar Gayake Unki Wuq'at (Yani Azmat) Boht Ho Gayi.

Ambiya Ke Muh E Mubarak , Dandaan E Sharif Aur Nakhun Sharif Khana Kaisa?

Arz: Ambiyah Allaysallam Ke Aza E Sharifa Maslan Muh E Mubarak (Yani Bal) Aur Dandan E Sharif Aur Nakhun Sharif Khana Jaiz Hai Ya Nahi?

Irshad: Yeh Najaiz Wa Haram Hai. Ibtzal Wa Tauheen Hai. Jo Chiz Haram Ki Gayi Uski Koi Wajh Nahi, Wo Mubah Nahi Ho Sakti. Agar Tabruk Chahta Hai Pani Me Dho Kar Piye.

Halaal Wa Tayib Me Farq

Arz
وَكُلُوۡا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰـلًا طَيِّبًا

Tarjumah E Kanzul Imaan
Khao Jo Kuch Tumhe Allah Ne Rozi Di Halaal Paakiza
Surah Maida Ayat 88

Me "طَيِّبًا
" Ki Qaid Kaisi Hai? Kyon Har Halal Taiyib Hai.

Irshad: Jo Chiz Halal Ho Aur Taiyib Ho Use Khao ! Yeh Mani Hai.
(Phir Farmaya) Har Taiyib Halal Hai Aur Hal Halaal Taiyib Nahi. Jo Chizein Makruh Hai Wo Taiyibat Se Kharij Hai.

Tahir Wa Taiyib Ke Mani

Arz: Admiyon Ki Hadi Taiyib Hai Aur Halal Nahi.

Irshad: Tahir Hai, Taiyib Nahi. Tahir Ke "Mani "Pak" Ke Hai, Agar Namaz Me Pass Ho To Harj Nahi Aur Taiyib Ke Mani "Pak Jaiz Ul Istemal" Jis Me Kisi Jehat Se Nuqsan Na Ho. Naqis Chiz Ko Khabis Kaha Jata Hai. Tahir Aam Hai, Halaal Us Se Khass Hai, Taiyib Us Se Bhi Khas Hai.

Jail Aur Pagal Khana Ki Bani Hui Ishiyah Ka Hukm

Arz: Qaidi Log Qaid Khana Me Jo Ishaya Banate Hai Govment Unko Farokht Karti Hai Unka Istemaal Jaiz Hai Ya Nahi?

Irshad: Zulaman Banawi Gayi Hai , Najaiz Hai.

Arz: Pagalkhana Ki Ishiyah Ka Bhi Kya Yahi Hukm Hai?

Irshad: Jo Waqeh Me Pagal Hai Unko Ek Jagah Par Rakhna Zulm Nahi Balke Khalaiq (Yani Makhuluq) Ko Fayda Pohchana Hai Aur Kam Jo Un Se Lete Hai, Yeh Roti Kapde Ke Awaz.

Ujdi Khana Kaisa?

Arz: Ojhadi Khana Kaisa Hai?

Irshad: Makruh Hai.

Jhola Jhulna Kaisa?

Arz: Tafrihan Jhula Jhulna Kaisa Hai?

Irshad: Shareh Aam Par Na Ho. Makaan Me Ho Kuch Harj Nahi. Ye To Badan Ki Riyazat Hai, Baz Amraaz Me Itibah (Yani Tabiyat Hazrat) Mufid Batate Hai.

Arz: Huzur Aurato Ko Bhi Jaiz Hai?

Irshad: Koi Namehram Na Ho Aur Ghar Ek Andar Ho Aur Gana Na Gaye To Unke Waste Bhi Jaiz. Umul Mominin Sidiqa Radiallahu Ta'la Anhi Faramati Hai :"Mujhe Apne Nikah Ki Koi Khabar Na Thi, Main Apne Makan Me Jhula Jhul Rahi Thi Ke Meri Ma Mujh Ko Uthha Kar Le Gayi."
Sunan Abu Dawood

Kufaar Ke Janaze Ke Sath Jana Kaisa?

Arz: Kufaar Ke Janaze Ke Sath Jana Kaisa Hai?

Irshad: Agar Is Aitqaad Se Jayega Ke Uska Janaza Shirkat Ke Layaq Hai To Kafir Ho Jayega. Aur Agar Yeh Nahi To Haram Hai., Hadees Me Farmaya Gaya : "Agar Kafir Ka Janaza Ata Ho To Hat Kar Chalna Chaiye Ke Shaitan Aagey Aagey Aag Ka Shola Hath Me Le Uchalta Kudta Khush Hota Huwa Chalta Hai Ke Meri Mahannat Ek Admi Par Wasul Hui."

Hinud Ka Mela Dekhne Jana Kaisa?

Arz: Hinduo Ke Ram Lila Wagera Dekhna Jana Kaisa Hai?

Irshad:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِى السِّلْمِ كَآفَّةً وَّ لَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِؕ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ(٢٠٨)

Musalmaan Hue Ho To Pure Musalmaan Ho Jao.
Shaitan Ki Pairwi Na Karo, Wo Tumhara Zahir Dushman Hai.

Hazrat Abdullah Ibne Salam Radiallahu Ta'la Anho Ne Isteda (Yani Iltja) Ki Ke Agar Ijazat Ho Tonamaz Me Kuch Ayatein Taurait Sharif Ki Bhi Hum Log Pad Liya Kare ! Is Par Ye Aya E Karima Irshad Farmai.

Tafsir Ul Daur Mansur)

Taurait Sharif Padne Ke Waste To Yeh Hukm Huwa, Ram Lila Ke Waste Kya Kuch Hukm Na Hoga !

Gurde Khane Ka Hukm

Arz: Gurde Khane Ka Kya Hukm Hai?

Irshad: Jaiz Hai Magar Huzur Aqdas ﷺ Ne Pasnad Na Farmaya Is Wajh Se Ke Peshab Me Se Ho Kar Mashaba Mian Jata Hai.

Ojadi Makruh Kyon?

Arz: Huzur ! Yeh Mana Huwa Hai (Ke) Najasat Apne Mahal Me Pak Hai Aur Ojadi Me Jo Fazala Hai Wo Bhi Najas Nahi To Phir Karahat Ki Kya Wajh?

Irshad:: Isi Wajh Se To Makruh Kaha Gaya, Agar Najasat Ko (Is Ke Mahal Me) Najas Mana Jata To Wo Ojadi Makruh Na Hoti Balke Haram Ho Jati.

Ayat E Qurani Ke Mani Ki Wazahat

Arz

وَلَنْ يَّجْعَلَ اللّٰهُ لِلْكٰفِرِيْنَ

Tarjumah E Kanzul Imaan

Allah Kafiro Ko Musalmano Par Koi Rah Na Dega.

Surah Nisa Ayat 141

Se Malum Huta Hai Ke Kabhi Koi Kafir Kisi Musalman Par Galib Na Hoga Halake Waqai Me Is Ke Khilaaf Hai !

Irshad: Iske Mani Yeh Hai Ke Humne Koi Wilayat Nahi Rakhi Kafiro Ke Waste Musalmano Par. Wilayat Kahte Hai "Hukm Nafizut Surf Shah A Awa Aba Chahe Jane Ya Na Mane Aur Shariat Bhi Isko Qabul Karle." Yeh Bat Kabhi Hasil Na Hogi Kisi Kafir Ko Kisi Muslim Par. Walid Apni Nabalig Aulad Par Wilayat Rakhta Hai. Yeh Unka Nikah Karde Aur Wo Chilate Rahe, : Humne Nahi Manzur ! Nafiz Ho Gaya (Aur) Bad E Balig Hone Ke Bhi Kuch Ikhtiyar Nahi. Yad Wa Adil Musalman Kisi Par Gawahi De. Wo (Jawab Me) Kah Raha Hai : Yeh (Yani Gawah) Jhoote Hai, Maine Esa Nahi Kia. Wo (Yani Gawah) Kah De Ke Usne Esa Kia, Gawahi Nafiz Ho Gayi.

Juziyah Ka Bayan

Huzur ! Isa Allaysalam Ke Waste Aya Hai "Baizul Jizyat" (Yani Wo Juziyah Uthha Dege) Aur Humari Shariat Me Juziyah Yeh Hai To Isa Allasyallam Humari Shariat Ke Nasikh Hue !

Irshad: Yeh Hukm Kis Me Hai, Injil Me Hai Ya Taurait Me? Zahir Hai Ke Un Me Nahi Balke Hadees Me Hai. (Sahi Bukhari)

Yeh Khud Huzur Aqdas ﷺ Ka Hukm Huwa. Agar Huzur ﷺ Yeh Farmate Ke Juziyah Humesha Hai Aur Isa Allasyallam Aa Akr Utar Dete To Albatan Naskh Hota.

Ayat E Quraani Ka Matlab

ArzHuzur ! Quran Majid Me Hai Ke Musalmano Ne Yeh Dua Ki :

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا

Tarjumah E Kanzul Imaan
Aey Humare Rab Hume Kafiro Ki Azmaish Me Na Dal
Parah 28 Surah Al Mumthanat

Is Se Yeh Malum Hota Hai Ke Musalman Is Tarah Se Kafiro Ke Hath Me Be Dast Wa Pana Kar Diye Jayege Ke Unko Yeh Kahne Ka Mauqa Mile Ke Agar Islam Sacha Hota To Esa Kyon Hota?

Irshad: Yeh Dua Ki Thi Kisi Musalman Ko Fitna Na Karaya Hum Ko Fintna Na Kar? Ibrahim Allaysallam Ki Yeh Dua Hai.

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِیْنَ كَفَرُوْا وَ اغْفِرْ لَنَا رَبَّنَا ۚ اِنَّكَ اَنْتَ الْعَزِیْزُ الْحَكِیْمُ (۵)

Tarjmuah E Kanzul Imaan

Aey Humare Rab Hume Kafiro Ki Azmaish Me Na Dal Aur Hume Baksh De. Aey Humare Rab Beshak To Hi Izzat Wa Hikmat Wala Hai.

Aur Wo Qabul Hui. Agar Uske Ma'ni Yeh Liye Jaye Ke Kabhi Koi Musalmaan Kisi Kafir Ke Fitne Me Na Phansega To Phir Iske Kya Mani Hoge Jo اَصْحٰبُ الْاُخْدُوْدِ Ke Liye Farmaya Gaya :

اِنَّ الَّذِیْنَ فَتَنُوا الْمُؤْمِنِیْنَ وَ الْمُؤْمِنٰتِ ثُمَّ لَمْ یَتُوْبُوْا فَلَهُمْ عَذَابُ جَهَنَّمَ

Tarjumah E Kanzul Imaan

Beshak Jinhone Iza Di Musalman Mardo Aur Musalmaan Aurto Ko Phir Tauba Na Ki Unke Liye Jahannum Ka Azaab Hai.

Surah Baruj Ayat 10

Ambiyah Allasyallam Ka Shahid Hona

Arz: Allah Ta'la Farmata Hai.

كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَ رُسُلِیْ

Tarjmuah E Kanzul Imaan

Allah Likh Chuka Ke Zaroor Main Galib Aauga Aur Mere Rasool

To Baz Ambiyah Shaheed Kyon Hue?

Irshad: Rasoolo Me Se Kon Shaheed Kia Gaya?

Ambiyah Albata Shaheed Kiye Gaye. Rasool Koi Shaheed Na Huwa. "يَقْتُلُوْنَ النَّبِيّٖنَ". Farmaya Gaya Na Ke "يَقْتُلُوْنَ الرُّسُلَ" Jaisi Ri'aya Waisa Hakim

Arz: Huzur Musalmaan Kitna Hi Bada Gunahgaar Ho Lekin Kalma Islam Padta Hai , Musalmaan Phir Musalmaan Hai Kafir Se Badtar To Kya Barbar Bhi Nahi Ho Sakta. Qateh Nazar يَفْعَلُ مَا يَشَآءُ Ke Koi Wajh Kafir Ko Musalmano Par Muslat Hone Ki Nahi Malum Hoti !

Irshad: Iska Jawab Hadees Degi :

كَمَا تَكُوْنُوْا يُوَلّٰى عَلَيْكُمْ

Jaise Tum Hoge Waisa Hi Hakim Tum Par Bheja Jayega.

Fardaus Ul Akhbaar

Islam Kabhi Maglub Na Hoga

Arz: Huzur ! Kuch Bhi Ho, Akhir Musalmaan To Hai, Unka Galba Islam Ka Galba Aur Unki Maglubiyat Se Islam Ki Maglubiyat , Halake Yeh Sabit Hia

اَلْإِسْلَامُ يَعْلُوْ وَلَا يُعْلٰى (Islam Bulnad Wa Galib Rahega Maglub Na Hoga) Sahi Bukhari To Chaiye Ke Musalmaan Kabhi Maglub Na Ho.

Irshad: Islam Kabhi Maglub Na Hoga (Agar Che) Musalmaan Maglub Ho Jaye. Musalmano Ka Maglub Hone Se Islam Ki Maglubiyat Nahi. Islam Jab Maglub Hota Ke Kufaar Ki Hujjat Musalman Ki Hujjat Par Galib Aa Jati حُجَّتُہُمْ دَاحِضَۃٌ (Unki Hujjat Maglub Hai.)

Dunia Ki Haisiyat

(Phir Farmaya) Hadees Me Hai : "Agar Dunia Ki Qadr Allah (Azwajjal) Ke Nazdik Ek Machar Ke Par Ke Barabar Hoti To Ek Gunt Us Me Se Kafir Ko Na Deta. (Jameh Tirmizi)

Zalil Hai (Isi Liye) Zalilo Ko Di Gayi , Jab Se Use Banaya Hai Kabhi Uski Taraf Nazar Na Farmai, Dunia Ki Ruhaniyat Asmaan Wa Zamin Ke Darmiyan Jo (Faza) Me Mu'laq Hai. Faryadozari Karti Hai Aur Kahti Hai : Aey Mere Rab ! Tu Mujh Se Kyon Naraz Hai? Mudato Ke Bad Irshad Hota Hai : Chup Khabisa!"

(Ahya Uloom)

Surah Zukhruf Sharif Me To Yeh Irhad Hota Hai Ke Andhe Kahege, Yeh Kufr Hi Haq Hai , Warna Kafiro Ke Waste Unke Gharo Ki Chhatin Aur Sidiya Chandi Ki Bana Dete Aur Unke Gharo Ke Darwaze Aur Takht Sone Ke.

وَ لَوْلَاۤ اَنْ یَّكُوْنَ النَّاسُ اُمَّةً وَّاحِدَةً لَّجَعَلْنَا لِمَنْ یَّكْفُرُ بِالرَّحْمٰنِ لِبُیُوْتِهِمْ سُقُفًا مِّنْ فِضَّةٍ وَّ مَعَارِجَ عَلَیْهَا یَظْهَرُوْنَ (۳۳)
وَ لِبُیُوْتِهِمْ اَبْوَابًا وَّ سُرُرًا عَلَیْهَا یَتَّكِـٴُـوْنَ (۳۴)

وَ زُخْرُفًاؕ وَ اِنْ كُلُّ ذٰلِكَ لَمَّا مَتَاعُ الْحَیٰوةِ الدُّنْیَاؕ وَالْاٰخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِیْنَ (۳۵)٪

Tarjumah E Kanzul Imaaan

Aur Agar Yeh Na Hota Ke Sab Log Ek Deen Par Ho Ajye To Hum Zaroor Rheman Ke Munkiro Ke Liye Chandi Ki Chhatein Aur Sidiya Banate Jin Par Chadte Aur Unke Gharo Ke Liye Chandi Ke Darwaze Aur Chandi Ke Takht Jin Par Takiyah Lagate Aur Tarah Tarah Ki Araish Aur Yeh Jo Kuch Hai Jitni Dunia Hi Ka Asbab Hai Aur Akhirat Tumhare Rab Ke Pass Parhezgaro Ke Liye Hai.

Surah Zauhruf Ayat 33,34,35

Sirf Is Bat Par Ke Kufaar Ko Dunia Boht Di Hai Aur Humko Thodi Is Par To Ap Jaise Alim Yeh Kah Rahe Hai Ke Agar Sab Dunia Unhi De Di Jati Aur Humko Bilkul Na Milti To Na Malum Kya Hal Hota?

Sona Chandi Khuda (Azwajjal) Ke Dushman Hai

(Phir Farmaya) Sona Chandi Khuda (Azwajjal) Ke Dushman Hai. Wo Log Jo Dunia Me Sone Chandi Se Mahbbat Rakhte Hai Qayamat Ke Din Pukare Jayege Kaha Hai Wo Log Jo Khuda Ke Dushman Se Mahabbat Rakhte They.

Dunia Mehbooban Ee Khuda Se Dur Rakhi Jati Hai

Allah Ta'la Dunia Ko Apne Mehboob Se Esa Dur Farmata Hai Jaise Blla Thashbiyah E Bimar Bache Ko Us Se Muzir (Yani Nuqsanda) Chizo Se Ma Aur Dur Rakhti Hai.

وَيَدْعُ الْاِنْسٰنُ بِالشَّرِّ دُعَآءَهٗ بِالْخَيْرِؕ وَكَانَ الْاِنْسٰنُ عَجُوْلًا (١١)

Tarjumah E Kanzul Imaan

Aur Admi Bimari Ki Dua Karta Hai Jaise Bhalai Mangta Hai Aur Admi Bada Jaldbaz Hai.

Admi Apne Muh Burai Mangta Hai Jis Ke Tarah Apne Liye Bhalai Mangta Hai. Allah (Azwajjal) Janta Hai Ke Isme Kitna Zarar Hai Yeh Dua Mangta Hai Aur Wo Nahi Deta.

(Phir Farmaya) Irshad Hota Hai :

لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِيْنَ كَفَرُوْا فِى الْبِلٰدِ (١٩٦)
مَتٰعٌ قَلِيْلٌ ثُمَّ مَاْوٰىهُمْ جَهَنَّمُؕ وَبِئْسَ الْمِهَادُ (١٩٧)

Tarjumah E Kanzul Imaan

Tumko Dhoke Main Na Dal De Kafiro Ka Ahl Gahle Shehro Me Phirna Thodi Punji Hai Phir Unka Thhikana Jahannum Hai Aur Bura Thhikana Hai.

Surah Al Imraan Ayat 196,197

Pichkari Lagne Se Mutliq Ek Masla

Arz: Ihlil (Wo Surajg Hus Ne Se Peshab Yanutfa Niklta Hai.) Main Agar Pichkaro Lagai Jaye To Pani Jo Pichkari Ka Wapas Ayega Wo Pak Hai Ya Nahi?

Irshad: Napak Hai Aur Naqis E Wuju Hai. (Yani Wuju Todne Wala Hai.)

Ala Hazrat Ki Hidat E Mizaj Ka Tazkira

Maulif : Ala Hazrat Ki Hidat E Mizaj Ka Tazkira Tha,
Ek Sahab Ne Arz Kia : Ek To Mijaza Garam Dusri Ilm Ki Garmi.

Is Par Irshad Farmaya : Hadee Me Hai.
Yani Ulma Ko Garmi Paish Ayegi Quran Ki Izzat Ke Sabab Ji Unke Dilo Me Hai.

Firdaus Ul Akhbaar
Kushti Ladna Kaisa?

Arz: Huzur Kushati Karna Jaiz Hai Ya Nahi?

Irshad: Kushti Jis Taur Par Ajkal Ladi Jati Hai Mehmodi(Yani Pasndida) Nahi, Is Me Tin Parwari Hoti Hai Majah E Aam Hai Aur Uske Sabab Namaz Ki Pabandi Na Kare Ya Satar Khole To Haram Hai. Agar Khas Majmah Hai Apne Hi

Log Hai , Band Makaan Me Namaz Ki Pabandi Ke Sath Bagair Satar Khole Hue Lade To Muzaiqa Nahi.

Daldal Se Najaat Dalayi

Hazrat Bahaudeen Waldeen Khawza Naqshbandi Radiallahu Ta'la Anho Bukhara Me Hazrat Ameer Kalaal Radiallahu Ta'la Anho Ka Shehra Sun Kar Khidmat Me Hazir Hue. Apko Dekha Ke Makaan Ke Andar Khas Logo Ka Majmah Hai, Akhadae Me Kushti Ho Rahi Hai. Hazrat Bhi Tashrif Farma Hai Aur Kushti Me Sharik Hai. Hazrat Khawza Naqshbandi Alim Jalil Paband E Shariat, Unke Qalb Ne Kuch Pasnd Nahi Kia. Halake Koi Najaiz Bat Na Thi. Yeh Khatra Ate Hi Gandagi Aa Gayi, Dekha Ke Mahra Ke Hashr Barpa Hai Unke Aur Jannat Ke Darmiyan Ek Daldal Ka Dariyah Hayl Hai. Yeh Us Par Jana Chahte They, Dariya Me Utare Jitna Zor Karte Danste Jate, Yaha Tak Ke Baglo Tak Dhans Gaye Ab Nihayat Pareshan Ke Kya Kia Jaye, Itne Me Dekha Ke Hazrat Ameer Kalal (Radiallahu Ta'la Anho) Tashrif Laye Aur Ek Hath Se Nikaal Kar Dariyah Ke Us Par Kar Dia. Aapki Aankh Khul Gayi Qabl Iske Ke Yeh Kuch Arz Kare, Hazratr Ameer Kalaal (Radiallahu Ta'la Anho) Ne Farmaya : Hum Agar Kushti Na Lade To Yeh Taqat Kaha Se Aye. Yeh Sun Kar Fauran Qadmo Par Gir Pade Aur Bait Ki.

(Jameh Ul Karamat Aauliyah Al Syd Ameer Kalaal.)

Hazrat Dawood Tai Rehamtullah Allay Ka Tawakul E Nafs Kashi

(Phir Btazkira Nafs Kashi Irshad Farmaya) Imaam Dawood Tai (Rehamtullah Allay) , Imaam E Azam Radiallahu Ta'la Anho Ke Shagirdo Me Se They. Imaam Ne Jab Dekha Ke Unki Dunia Ki Taraf Tawaja Nahi Unko Sab Se Alag Kar Ke Padna Shuru Kia, Ek Din Tanhai Me Farmaya : Aey Dawood ! Ata Tayar Kar Liya Maqsud Kis Din Hasil Karoge? Ek Sal Dars Me Hazir Rahe, Yeh Riyazat Ke Talba Apas Me Muzakara Karte Unko Aftaab Se Zayda Jinhe Roshan Malum Hoti. Nafs Bolna Chahta Magar Yeh Chup Rahte FArz Ek Sal Kamil Sukut Farmaya. Jab Unke Walid Majid Ka Intqal Huwa, 80 Dirham Aur Ek Makaan Warsa Me Mila. Wo Dirham Umar Bhar Ke Liye Kafi Hue. Aur Makaan Ke Ek Darje Me Bethha Karte Jab Wo Gir Gaya , Dusre Me Bethna Shuru Kia. Jab Wo Is Qabil Na Raha To Aur Darje Me Idhar Un Ki Ruh Ne Parwaz Kia. Idhar Baz Salehin Ne Khawab Me Dekha Ke Dawood Taib Nihayat Khushi Ke Sath Hashash Bashash Daure Hue Chale Jaa Rahe Hai. Unhone Kabhi Aapko Is Halat Me Na Dekha Tha. Puchha Kya Hai, Kyon Dare Jate Ho ! Farmaya Abhi Jail Khana Se Chhuta Hun. Khabar Pai Ke Wahi Waqt Intqaal Ka Tha.

Al Dunia Sijnul Mauminin Wajnat Ul Kafiri

Dunia Momin Ka Qaid Khana Hai Kaur Kafir Ki
Jannat

Sahi Muslim

Qabar Me Jannat Wa Dozakh Ki Hawa Ka Asar

(Phir Farmaya) Musalmaan Umar Bhar Kitni Hi Tangi Wa Masaib Me Rahe Ek Hawa Janant Ki Dege Aur Puchhege Tumne Duna Me Kya Taklif Uthai ! Kahega Wallah ! Koi Taklif Na Uthhai Aur Kafir Ko Hazar Baras Tak Naz Wa Nahm Me Rakha Jaye Kisi Qism Ki Taklif Na Pohchai Jaye Garm Hawa Bhi Na Lagne Paye, Qabr Me Ek Jonka Use Jahannum Ka Dege Kahega Wallah ! Mujhe Dunia Me Koi Aram Nahi Mila.
Sunan Ibn Majah

Phir Farmaya

وَ اِذَا رَاَیۡتَ ثَمَّ رَاَیۡتَ نَعِیۡمًا وَّ مُلۡكًا كَبِیۡرًا (۲۰)

Tarjumah E Kanzul Imaan

Aur Jab Tu Idhar Nazar Uthhaye Ek Chain Dekhe Aur Badi Saltnat.

Surah Dahar 20

Naeem Aur Mulk E Kabir Dete Hai Dunia Ki Ek Zara Si Taklif Par, Aqal To Gawa Unhe Karti Hai Mulk Kabir Aram Dunia Ki Mata E Qalil Ke Badle Chordh Dia Jaye Magar Nafs Uske Aks Ko Gawara Nahi Karta !

خُلِقَ الۡاِنۡسٰنُ مِنۡ عَجَلٍ

Admi Jalbaz Banaya Gaya.

Surah Ambiyah

وَكَانَ الْاِنْسٰنُ عَجُوْلًا

Aur Admi Bada Jaldbaz Hai.

Surah Bani Israil Ayat 11

Insan Apne Qadmo Ke Niche Dekhta Hai Aage Nazar Nahi Karta ! Yaha Ke Aram Ko Aram Samjta Hai Aur Yaha Ki Taklif Ko Taklif Halake Boht Se Aram Yaha Ke Waha Ki Taklif Hai Aur Boht Siyaah Ki Taklif Waha Ke Aram Hai.

Bad Mazhabo Ki Sohbbat Se Tauba Karli

(Phir Farmaya) Mere Hazrat Walid Majid Quds Sira Ul Aziz Ke Khalazad Bhai Alf Ke Naam Ba Na Jante They. Yaha Ek Shakhs Sufi Bane Hue They Unke Pass Amad Wa Rafaqat Zayda Thi. Unhone Mazhab Tafziliyah Ikhtiyar Kar Liya. Mere 15,16 Baras Ka Kasin Tha Main Unhe Hadeesein Sunta Aur Samjata Ke Ahl Sunnat Ka Mazhab Yeh Hai Ke Tafzil Batil Hai Wo Na Mante. Afin Ke Adi They Hajj Ko Gaye Aut Tin Manzil Madina Taiba Rah Gaya. Afino Ki Dabiyah Nikali Khana Chahi Fauran Badan Me Ek Jar Jari Paida Hui Aur Kaha Kya Huzur Ke Samane Bhi Khaoga Aur Hath Se Phenk Di. Waha Se Waps Aane Par Chadn Roza Zida Rahe. Rah Me Afino Khana Chordh Dia Tha. Yeh (Yai Afino Ka Khana) Thi Bada Amali Magar Wo Thi Aqeede Ki Burai Aur Aqeedah Ki Burai Bad Tar Bad Amli Hai. Marte Waqt Biwi Ko Bula Kar Kaha : Mera Bhatija Mujhe Samjaya Karta Tha Aur Meri Samj Na Ata Tha. Main Samja Ke Wahi Haq Tha. Ab Tum Shayd (Yani Gawah) Raho Ke Mera Wahi Aqeedah Hai Jo "Ahmad Raza" Ka Hai. Maine Unko Ek Roz Khawab Me Dekha........ Kahne Lage Tumne Wo Hadees Mujh Se Bayan Nahi Ki Thi Ke Jo Dunia Me Haste Wo Waha Rote Hai Aur Jo Dunia Me Rote Hia Wo Waha Haste Hai.

Zinda Rahne Ke Liye Tin Chizein Darkar Hai

(Phir Farmaya) Tin Chizein Zaroori Hai Ek Luqma Jis Se Jaan Baqi Rahe Aur Ek Parcha (Yani Kida) Jis Se Apna Sitar Dhank Le Aur Ek Surakh Jis Me Gus Kar Beth Rahe. Uske Liye Hala Mal Boht Mil Sakta Hai.

Ruh Ki Taqaat Ka Raaz

(Phir Farmaya) Jab Nafs Kamzor Ho Jayega Ruh Aur Qalb Qawi Ho Jaayega Khana Na Khaye Athh Din Kamil Bethhte Rahiye Kuch Asar Na Hoga.

Ek Shair Ki Wazahat

Arz: Huzur Yeh Shair Kaisa Hai?

Aey Yeh Wo Hai Abdul Qadir Mehboob Subhani
(Allay Rehamtulla Gani)

Ke Nabina Ko Bina Chor Ko Abdaal Karte Hai

Irshad: Koi Harj Nahi. Huzur Ne Toh Kafiro Ko Awtaad O Abdaal Banaya Hai.

Peer E Kamil Ki Talaash

(Phir Farmaya) Ek Sahab Peer E Kamil Ki Talash Me They Boht Koshish Ki Magar Peer E Kamil Na Mila. Allah Ta'la Farmata Hai :

وَالَّذِيْنَ جٰهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

Wo Jo Humari Rah Me Mujahida Dikhayege

Surah Al Ankbut Ayat 69

Yeh Jo Log Kahte Hai Humne Is Qadr Mujahidat Kiye Hai Kuch Na Huwa, Jhoothe Hai Takid Ke Sath Farmaya Jata Hai لَنَهْدِيَنَّهُم Haqiqatan Mujahida Hi Nahi Karte. Khair Unki Talab Sadiq Thi Jab Ki Na Mila To Majbur O Kar Ek Rat ArzKia : Aey Rab (Azwajjal) Teri Izzat Ki Qasam ! Aaj Subha Ki Namaz Se Pehle Jo Milega Us Se Bait Kar Luga. Subah Ki Namaz Padne Jaa Rahe They Ke Sab Se Pehle Rah Me Ek Chor Mila Jo Chori Kiye Aa Raha Tha Unhone Hath Pakad Liya Ke Hazrat Bait Lijiye Wo Hairan Huwa. Boht Inkaar Kia Na Mane, Aakhir Usne Majbur Ho Kar Kah Dia Ke Hazrat Main Chor Hun, Yeh Dekheiye Chori Ka Mal Mere Pass Maujud Hai. Aapne Farmaya : Mera To Mere Rab (Azwajjal) Se Ahad Hai Ke Aaj Subha Ki Namaz Se Pehle Jo Milega Bait Kar Luga Itne Me Hazrat Syedna Khizr Allasyalam Tashrif Laye Aur Us Chor Ko Maratib Diye. Tamaam Maqamat Fauran Tay Karaye, Wali Kia Aur Us Se Bait Li Aur Unhone Us Se Bait Li.

Sacchi Talab Kabhi Khaali Nahi Jaati

(Phir Farmaya) Talib E Sadiq (Yani Sachi Talash) Kabhi Khali Nahi Jati. Dunia Me Jin Chizo Ko Talab Karte Hai Wo Do Qism Hai Ek Wo Ke Aap Talab Kare Aur Wo Bhage Aur Dusri Jo Apni Jagah Par Rahe Kahi Bhag Kar Na Jaye Na Aapki Taraf Aaye.

Aur Yaha Farmaya Jata Hai Jo Meri Taraf Ek Balshit Ata Hai Main Uski Taraf Ek Gaz Aata Hun Aur Jo Meri Taraf Do Gaz Ata Hai, Main Uski Taraf Char Gaz Ata Hun Aur Jo Meri Taraf Ahista Ahista Ata Hai Main Uski Taraf Lapak Kar Ata Hun Aur Jo Meir Taraf Lapak Kar Ata Hai Main Uski Taraf Dordh Kar Ata Hun.

Talab E Sadiq Ki Mishaal

(Phir Farmaya) Hazrat Syedna Shah Aal Mohammad Radiallahu Ta'la Anho Aap Marehara Sharif Me Tashrif Farma Hai. Ek Sahab Sab Sajada Me Gume Hue Mujahide Riyazatein Kiye Hue Hazrat Ki Khidmat Me Hazir Hue Yahi Shikayat Ki Ke Itne Barso Se Talab Me Phirta Hun Maqsud Hasil Nahi Hota. Farmaya : Thheharo. Ek Hajar Bahar Se Band Kar Dia Jaye. Khadim Ne Machli Di Jab Wo Kha Chuke Fauran Najir Band Kar Di Ab Yeh Andar Se Chilate Hai Ke Mujhe Pani Dia Jaye Amga Kon Sunta Hai. Subah Ko Hazrat Namaz Ke Wasste Tashrif Laye Khadim Ne Hujra Khola Khulte Hi Pani Par Ja Gire Aur Jis Qadr Piya Gaya Khub Piya. Namaz Ke Bad Hazrat Ne Farmaya Khairiyat Hai?
Arz Kia : Huzur ! Rat Ko Khadimo Ne Mar Hi Dala Tha Ke Mujhe Esi Garmi Me Awal To Machhali Khane Ko Di, Dusre Ek Qatra Pani Ka Na Dia Aur Piya Hi Hujra Band Kar Dia. Farmaya : Phir Rat Kesi Guzari. Arz Kia : Jab Tak Jaga Raha Pani Ka Khayal Jab Soya Siwa E Pani Ke Aur Kuch Na Dekha. Farmaya Talab E Sadiq Ka Nam Hia Kabhi Esi Bhi Ki Thi Jis Ki Shikayat Karte Ho Wo Mujahidaat Kiye Hue Qalb Saf Tha. Nafs Ka Jo Dhoka Tha Fauran Khul Gyaya Aur Maqsud Hasil Ho Gaya. Apne Nam Lene Wale Ko Wo Zayda Nahi Chordhta.

Achho Ki Naqal Bhi Acha Bana Deti Hai

(Isi Silsile Me Farmaya) Sultaan Alamgir Rehamtulalh Allay Ko Ek Beharupiye Ne Sufi Ban Kar Dhoka Dey Dia. Aap Ne Hasb E Wada Inaam Dena Chaha. Usne Kaha Khuda Ka Jhootha Nam Lene Se To Tum Jaisa Badhsha Mere Pass Hazir Huwa Sacha Nam Luga To Kyon Na Mujh Par Reham Farmayega. (Phir Farmaya) Yahi Mani Hai Hazrat Jami Rehamtullah Allay Ke Ish Shair Ke

متاب از عشق رو گرچہ مجازیست

کہ آں بحر حقیقت کار سازیست

(Ishq Mijazi Se Ro Gardani Na Karo Ke Wahi Ishq Haqiqi Ke Liye Kar Farma Hai.)

Jo Kisi Ka Tashba Karta Hai Allah (Azwajjal) Usko Bhi Usi Giroh Me Shamil Kar Deta Hai.

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

Jo Jis Qaum Se Tashbiyah Kare Wo Unhi Me Se Hai.

Sunan Abi Dawood

(Phir Farmaya) Yeh Hasil Hai Bimari Namaz O Roza Ka Sarf Asli Namazyon Ka Tashbiyah Hai Aur

"مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ اِنْ شَآءَ اللّٰهُ تَعَالٰی مِنْهُمْ"

Imaam Gazali Rehamtullah Allay Ne Likha Hai Tawajad (Khud Par Wajd Tari Kar Lena) Se Wajd Paida Hota Hai. Tashbiyah Ki Surat Yeh Hai Ke Ba Taklif Wajd Banaye Hue Hote Ho Jayega. Han Yeh Niayt Na Ho Ke Log Meri Tarif Kare. Yeh Riya Hai Aur Haram Hai.

Gunah Sagira Ko Halka Janana Gunah E Kabira Hai

Arz: Sagira Ka Istakhfaaf Kabira Hai?

Irshad: Baz Waqt Sagira Ka Istkhafaaf Kufr Ho Jayga Jab Ke Uska Gunah Hona Zarooriyat E Deen Se Ho. Ulma Farmate Hai Kisi Ne Koi Gunah Kia Us Se Logo Ne Kaha : To Yeh Kar Jawab Dia.

چہ کردہ ام کہ توبہ کنم

(Yani Maine Kya Kia Hai Ke Tauba Karu?)

To Kufr Ho Jayega. Boht Se Sagaar Ese Hai Jinka Ma'siyat Hona Zarooriyat E Deen Se Hai Maslan Ajnabiyah Se Mas Wa Taqsbil Sagira Hai " “ اِلَّا اللَّمَم ” " Me Dakhil Hai Agar Halaal Jane Kafir Hai.

(Phir Farmaya) Jis Ko Samja Ke Yeh Halka Gunah Hia Fauran Sagira Se Kabir Ho Gaya. Aauliyah E Kiram Farmate Hai Us Gunah Ko Dusre Gunah Se Nisbat

Deta Hai Ke Us Se Chhota Hai Yeh Nahi Dekhta Ke Gunah Kis Ka Kar Rha Hai ! Agar Dekha To Yeh Farq Na Karta.

Ek Dua Ka Mana

Arz: Huzur Chand Dekhne Ke Waqt Ek Dua Aai Hai :
Uske Kya Mani Hai?

Irshad: Dunia Me Imaan Khair Mehaz Hai Aur Kufr Shar Mehaz, In Dono Ke Siwa Na Koi Chiz Shar E Mehaj Hai Na Khair E Mehaj, Aftaab Ke Garub Hone Ke Bad Chand Jab Roshn Hota Hia Us Waqt Sarkash Wa Mutmarid Jin Zamin Par Muntshar Hote Hai, Isi Waste Hadees Me Aya Hai Apne Bacho Ko Roke Raho Magrib Se Isha Tak.

(Sahi Muslim) Boht Log Is Bat Ko Bahadru Samjte Hia Ke Jab Logo Ki Pachili Mauquf Ho Us Waqt Chale Phire. Yeh Jahalat Hai. Hadees Me Hai, Jab Pahchal Ho Ya Bahar Na Niklo.
(Sunan Abi Dawod)

Aur Akele Makan Me Tanha Hone Ko Bhi Log Fakhar Samjate Hai Halake Usko Bhi Manah Farmaya.

Zahrile Janwaor Se Bachne Ki Dua

Is Ke Bad Kuch Waqiat Mar Kuzida (Yani Sanp Ke Dase Hue) Ashkhas Ke Zikr Hue Us Par Irshad Farmaya Hadees Me Hai :

اَعُوْذُ بِكَلِمٰتِ اللّٰهِ التَّامَاتِ مِنْ شَرِّ مَا خَلَقَ

(Tarjumah : Pana Leta Hun Main Allah Ta'la Ke Mukmal Kalimat Ki Har Makhluq Ke Shar Se)

Sunan Abi Dawood
Jo Subah Ko Pad Lega Tamaam Din Zahrile Janwaro Se Mehfuz Rahega. Aur Jo Sham Ko Pad Le To Subah Tak.

Khelo Ke Bare Me Hukm

Arz: Huzur Gaind Khelna Kaisa Hai?

Irshad: Abas Hai, Agar Che Sahib E Hidaya Ne Har Abas Ko Haram Likha Hai Lekin Sahi Yeh Hia Ke Abas Batil Hai. Hadees Me Hai. Musalman Har Lahu Batil Hai Magar Tin Bato Me : Awal Gorda Phirna, Dusre Ter Andazi, Tisra Apni Aurat Se Mulaabat (Sunan Tirmizi)
Yeh Un Tini Bato Me Dakhil Nahi Isliye Batil Hai.

Qadam Bhosi Se Ala Hazrat (Rehamtullah Allay) Ki Narazi

(Huzur Ek Sahab Ki Tarf Mutwaja Hokar Hukm E Masla Irshad Farma Rahe They. Ek Aur Sahab Ne Yeh Mauqa Qadam Bhosi Se Faziyab Hone Ka Acha Samja) Qadam Bhosi Hue Fauran Chehra Mubarak Ka Rang Mutgair Ho Gaya Aur Irshad Farmaya :" Is Tarah Mere Qalb Ko Sakht Aziyat (Yani Taklif) Hoti Hai. Yu To Har Waqt Qadam Bhosi Nagawar (Yani Napasnad) Hoti Hai Magar Do Surato Me Sakht Taklif Hoti Hai, Ek To Us Waqt Ke Main Wazifa Me Ho, Dusre Jab Me Mashgul Ho Aur Galfat Me Koi Qadambhos Ho Ke Us Waqt Me Bol Sakta Nahi."

(Phir Farmaya Ke) "Main Darta Hun Khuda Wo Din Na Laye Ke Logo Ki Qadam Bhosi Se Mujhe Rahat Ho Aur Jo Qadam Bhos Na Ho To Taklif Ho Ke Yeh Halakat Hai."

Taazim, Ita'at Me Hai

(Phir Farmaya) Tazim Isi Me Hai Ke Jis Bat Ko Mana Kia Jaye Wo Phir Na Ki Jaye, Agar Che Dil Na Mane. "Kon Musalmaan Hai Ke Jab Huzur Aqdas ﷺ Ka Nam Pak Sune To Sajda Karne Aur Sar Juka Dene Ko Uska Dil Na Chahe ! Wallahu Ul Azim Agar Sajda Kia Jaye To Mustafa ﷺ Naraz Hoge, Razi Na Hoge. Warna Hum Se To Sajda Bhi Unki Azmat Ke Layaq Nahi Ho Sakta ! Un Ko (TO) Farishto Ne Sajda Kia Unko Jibrail Ne Sajda Kia.

Farishto Ko Sajda Karne Ka Hukm Kis Ke Liye Tha?

Arz: Huzur ! Jibrail Allaysallam Ne Bhi Kisi Waqt Sajda Kia Tha?

Irshad: Tamaam Farishto Ko Sajda Karne Ka Hukm Tha Aur Esa Qatai Hukm Ke Ek Jo In Me Mila Huwa Tha Usne Na Mana Malun Abdi Kar Dia Gaya. Aur In Me Se Jo Na Manta Yahi Hal Hota. Magar Malaika To Masoom Hai. Aima E Deen Farmate Hia Malaika Ko Adam Allasyalam Ke Sajda Ka Jo Hukm Huwa Tha,, Wo Haqiqatan Syed E Alam ﷺ Ko Tha.

Tafsir E Kabir

Adam Allaysalam Qibla They Jaise Kabba Qibla Hai Aur Sajda Allah Ko.

(Phir Farmaya) Wo Fazail Jo Ata Kiye Hazrat Isa Ruhullah Allasyalalm Ko Jaise Mardo Ko Zinda Karna Aur Madarzad Andhe Aur Kordi Ko Acha Kar Dena Aur Un Ke Siwa. Un Ka Ashar To Yeh Huwa Ke Un Ke Ummati Banane Wale Unko Khuda Aur Khuda Ka Beta Kahne Lage. Kis Ke Fazail Hai Jo Us Sarkar ﷺ Tak Pohch Sake. Farmaya Gaya Tumhara Den Yeh Hai : "اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ"

عَبْدُهٗ : Pehle Hai رَسُوْلُهٗ Bad Ko Ke Abad Ke Darje Na Dena. Ahadees Main Kis Qadr Takid Ke Sath Sajda Ki Mumaniyat Farmai Gayi Kahi Famaya Sajda Bagair Allah Haram Hai, Kahi Farmaya Sajda Allah Ke Liye Khass Hai, Kai

Farmaya Sajda Gairullah Ko Na Karo. Itni Aitiyat Ke Sath Sajda Haram Kia Gaya Warna Kia Jaye Kia Hota !

(Phir Un Sahab Se Farmaya) Allah (Azwajjal) Apko Shar Se Bachaye Aur Aman Wa Amaan Me Rakhe Mauf Farmaye Guse Me Ese Alfaaz Nikal Gaye, Main Sach Kahta Hun Ke Us Se Mujhe Nagwari Hoti Hia Goya Teer Sina Se Pithh Ko Nikal Gaya.

Saud Qarz Dete Waqt Qimat Zayda Lena Kaisa?

Arz: Huzur Aksar Dukandar Jab Kisi Ko Sauda Qarz Dete Hai To Qimat Se Zayda Lete Hai Yeh Jaiz Hai Ya Nahi?

Irshad: Koi Harj Nahi Gait Yeh Khilaf E Ula Hai.

Ungliyon Ke Pawro Par Zike E Illahi Ka Shumar

Arz: Huzur ! Aqaid E Namil (Yani Pawro Par Zikar Ka Shumar Karna) Bhi Hadees Me Aya Hai?

Irshad: Koi Khas Tariqa Uska Hadees Me Mazkur Nahi Albata Ek Hadees Me Hai :
Pawro Par Zikr E Illahi (Azwajjal) Ka Shumar Karo Ke Un Se Sawal Hona Hai, Yeh Bolege.
Jameh Tirmizi

Kya Jadu Me Qalb E Haqiqat Ho Jata Hai?

Arz: Huzur ! Sehar Me "Qalb E Haqiqat" Ho Jata Hai Ya Nahi?

Irsad : Sehr (Yani Jadu) Me Asl Shay Bilkul Mautgair Nahi Hoti Hai. Sahara Firaun (Yani Firaun Ke Jadugaro) Ke Bare Me Farmaya Jata Hai :

سَحَرُوْٓا اَعْيُنَ النَّاسِ وَ اسْتَرْہَبُوْہُمْ

Logo Ki Aankho Par Jadu Kar Dia Aur Unhe Dara Dia.

Surah All Araf 116

يُخَيَّلُ اِلَيْهِ مِنْ سِحْرِہِمْ اَنَّہَا تَسْعٰى

Musa (Allaysallam) Ke Khayal Me Unke Jadu Se Yeh Bat Paida Ho Gayi Ke Wo Rasiya Aur Lathiya Dorti Hai.

Ek Bazigaar Ke Mukhtlif Kartab

Sultaan Jahagir Marhum Jad E Sultaan Alamgir Rehamtullah Allay Ke Darbar Me Ek Bazigar Aya Aur Chand Tamashe Dikhaye. Phir Arz Ki : "Hazrat Mujhe Asman Par Jane Ki Zaroorat Hai, Ek Mera Dushman Asman Par Hai. Aurat Ko Hifazat Ke Liye Mahaalat E Shahi Me Bhijwa Dijiye !" Khair Aurat Bhej Di Gayi. Usne Paichak (Yani Dori) Nikal (Kar) Asman Ki Tarf Phenki. Ab Yeh Us Kuche Daure Par Chardhta Huwa Asman Ki Taraf Chala Yaha Tak Ke Nazaro Se Gayb

Ho Gaya. Thodi Der Ke Bad Shor O Gul Ki Awazein Ane Lagi Aur Ek Hath Aakar Gir A Phir Ek Pao Phir Dusre Sar Aur Dhardh Juda Ho Kar Gira Jis Se Malumm Huwa Ke Dushman Galib Aur Yeh Maglub Huwa. Aurat Ne Jab Khaabar Suni Mahal Se Nikal Kar Aai. Tamaam Aza E Jamah Kiye Phir Khub Aag Roshan Karke Mah Un Aza Ke Jal Kar Khaktar Ho Gayi. Thodi Der Me Dekha To Wahi Bazigar Us Daur Se Utara Chala Ata Hai. Usne Hazir Ho Kar Badhshah Se Kaha Ke "Huzur Ki Tawja Se Me Apne Dushman Par Galib Aya. Ab Huzur Meri Biwi Ko Mehal Se Bulwa De. "Yaha Huzur" Khud Hi Hairan They Ke Kon Bazigar Aur Kiski Biwi Abhi Abhi To Dono Aag Me Jal Gaye. Jab Usne Taqaza Kia To Badhshah Ne Sari Kaifiyat Bayan Ki (Ke) Yeh Rakh Jali Hui Padi Hai. Usne Kaha "Huzur Hum Gareebo Ke Sath Esa Mamla Kia Jayega ! Meri Biwi To Mehal Me Hai, To Huzur Ke Supurd Kar Gaya Tha." Ab Badhsha Aur Tamaam Hazirin Hairan Ke Us Ko Kya Jawab De? Usne Kaha :"Agar Huzur Ijazat De To Main Awaz De Kar Mehal Se Bula Lu?"Badshah Ki Ijazat Par Usne Awaz Di , Fauran Aurat Mahal Se Nikal Aai.

Madari Ka Tamasha

Arz: Huzur E Wala ! Agar Is (Yani Jadu) Me "Amal Bad" Jaise Shiyatin Se Istianat Wagera Na Ho To Jaiz Hai Ya Nahi?

Irshad: Amal Jis Me Kuch Na Ho Jaise Ajkal Bhanmati (Yani Madari) Tamashe Karte Hai Us Me Mehaz Hathpheri Hoti Hai. Ulma E Kiram Farmate Hia :"Yeh Bhi Haram Hai Ke Usme Dhoka Dena Aur Dhoka Dena Shariat Pasnd Nahi Farmati." Hadees Me Hai :

Wo Hum Me Se Nahi Jo Dhoka De.

Sahi Muslim

Han "Kafir Harbi" Se Esa Kar Sakta Hia, Zami" Se Nahi Ke Wo Humari Aman Me Hai. (Jo Hukm Musalmano Ke Liye Hai Wahi Zamiyon Ke Liye Hai Aur Jo Qawanin Musalmano Par Hai Wahi Zamiyon Par Hai.)

Daur E Mukhtaar

Daur E Mukhtaar W Rad Ul Mohtaar

Ese Hi "Mutamin" Hai (Yani Yahi Hukm Us Kafir Ka Hai Jise Aman Di Gayi Ho) Ke Us Ke Liye Ek Sal Tak Zamin Ke Ahkma Hai. Gadar (Yani Dhoka) Humari Shariat Me Jaiz Nahi.

Kya Maujiza Me Mahiyat Badalti Hai?

Arz: Maujiza Me "Qalb E Mahiyat" Hota Hai Ya Nahi?

Irshad: Isme Ulma Ka Ikhtlaaf Hai Ke 'Qalb E Mahiyat" (Yani Kisi Shay Ki Mahiyat Ka Tabdil Hona) Muhal Hai Ya Mumkin? Jjo Kahte Hai Ke Muhal Hai Unke Nazdik Pehli Haqiqat Fana Ho Jati Hai Aur Dusri Haqiqat Rabul Izzat Paida Farmata Hai Maujiza Me Tabdili Haqiat Na Hui Balke Tajdeed E Mahiyat.

Aur Jo Mumkin Mante Hai Wo Kahte Hai Ke Maujiza Me Qalb E Haqiqat Hota Hai Lekin Ispar Sab Ka Itefaq Hai Ke Maujzia Waqai Hota Hai :

قُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خٰسِئِیْنَ

Tarjumah E Kanzul Imaan

Humne Un Se Farmaya Ho Jao Bandar Dhutkare Hue.

Wo Sab Band Ho Gaye. "Is Me Ki Shuba Nahi Yeh Tawil Ke Unki Aqalein Bandar Ki Ho Gayi Wahi Log Karte Hai Jin Ke Aqalein Bandar Ki Si Hai"Un Ke Dim Me Nusus E Quraniyah Ki Azmat Nahi. Jitne Gumrah Hue Sab Isi Daraze Se Ke Unhone Nusus (Yani Bilkul Wajeh Ayat Wa Ahadees) Me Tawil Karna Shuru Kiye, Jo Nas Apni Andhi Aqal Ke Mawafiq Hui Khair Aur Jaha Zara Wara Hui (Yani Samaj Me Na Hui) Fauran Tawil Gadi.

Bandar Ke Dil Me Azmat E Quraan

(Phir Farmaya) Unki Aqalein Bandar Ki Aqal Se Bih Badtar Hai. Bandar Ke Qalb Me Azmat Hai Quran Azim Ki. Ek Martaba Nanhe Miyan (Bardar Khurd Ala Hazrat Qibla Quds Sira Ul Aziz (Yani Sakrar Ala Hazrat Radiallahu Ta'la Anho Ke Sab Se Chote Bhai Aur Allama Mohmmad Raza Khan Allayrehma) Apni Chhat Par Quran E Azim Pad Rahe They. Samne Diwar Par Ek Bandar Bethha Tha. Yeh Kisi Kam Ko Uthh Kar Gaye. Bandar Dorta Huwa Samne Diwar Par Guzra Aur Us Par Jana Chahta Tha Jaise Hi Quran E Azim Ke Muhazat Par (Yani Samne) Aya. Quran Azim Ko Sajda Kia Aur Apni Rah Chala Gaya.

Bandar Ka Mehfil E Milaad Sunana

(Phir Farmaya) Maine Bandar Ko Qayam Karte Dekha. Main Apne Purane Makan Me Jis Me Mere Manjle Bhai Marhum Raha Karte They. Majlis E Milad Pad Raha Tha. Ek Bandar Samne Diwar Par Chupka Mu'adab Bethasun Raha Tha, Jab Qaym Ka Waqt Aya Mu'adab Khada Ho Gaya Phir Jab Wo Bhi Bethh Gaya. Wo Bandar Tha Wahabi Na Tha.

Hadees Me Hai.

مَا مِنْ شَیْءٍ اِلَّا یَعْلَمُ اَنِّیْ رَسُوْلُ اللّٰہِ

اِلَّا کَفَرَةُ الْجِنِّ وَ الْاِنْسِ

Koi Shayi Esi Nahi Jo Mujhe Allah Ka Rasool Na Janti Ho Siwa E Beimaan Jin Aur Admiyon Ke.

Al Ma'ajmam Ul Kabir

Khidmat Guzaar Sher

(Phir Farmaya) Wo To Wo Hai ! Unke Gulamo Ka Kahna Esa Mante Hai Ke Mutih Gulaam Bhi Esa Na Manega.Hazrat Syedi Ibne Masood Radiallahu Ta'la Anho Auliyah Se Hai. نَفَعَنَا اللّٰہُ تَعَالٰی بِبَرَکَاتِهِمْ فِی الدُّنْیَا وَ الْاٰخِرَۃ.

(Yani Allah Ta'la Ume Unki Barkato Se Dunai Wa Akhirat Me Nafah De) Aap Jungle Me Rahte They. Ek Shakhs Ne Ek Bail Nazar Mana. Jab Wo Khub Mota Taza Ho Gaya To Usko Lekar Hazrat Ki Khidamt Me Chala. Tayar (Yani Sehat Mand Aur Tez) Boht Tha Rasta Me Chhut Gaya. Har Chand Talash Kia, Na Mila. Khair Mayus Ho Kar Laut Aya. Ek Aur Shakhs Ke Uske Pass Ek Hi Bail Tha Tamaam Kheti Wagera Ka Kam Usi Se Leta, Nihayat La Gar Wa Nahif (Yani Kamzor) Ho Gyaa Tha. Lekar Hazir Huwa, Arz Kia :"Hazrat Mere Rizq Ka Zariyah Yahi Bail Thai, Dua Famraye Yeh Dubla Boht Hai, Is Me Taqat Aa Jaye !"Aap Ke Pass Chand Sher Bethhe They. Ek Ko Ishara Farmaya , Wo Gaya Aur Bail Ka Shikar Kia Aur Kuch Khaya. Phir Dusre Ko Ishara Farmaya, Gaya Aur Kuch Khaya. Isi Tarah Sab Ne Khaya Aur Wo Bail Khatam Ho Gaya. Yeh Shakhs Apne Dil Me Kahne Laga :"Main Achi Dua Karne Aya Tha Ke Mera Dubla Bail Bhi Hath Se Gaya !" Thodi Der Me Acha Mota Taza Aya Jo Us Admi Se Chhut Gaya Tha Aur Samne Aa Kar Mu'adab (Ya Ba Adab) Khada Ho Gaya. Farmaya :"Ise Uske Badle Me Le Le!" Usne El To Liya Lekin Dil Me Yeh Khatra Guzara Ke Yeh Sher Hazrat Ki Khidmat Me Bethhe Hai Hazrat Ke Samne Tak Kuch Nahi Bolte, Yaha Se Phir Mujhe Aur Us Bail Ko Khal Lege. Ap Ko Fauran Us Ke Khatre Par Itlah Ho Gyai, Aur Kyon Na Ho " Jo Usko Janta Hai Us Se Koi Shaye Poshida Nahi." Farmaya;" Shero Se Darte Ho!" Ab In Ke Dil Me Khatra Aya Ke Malum Nahi Kis Ka Bail Hai , Koi Puchhe To Kya Kahuga? Khud Hi Farmaya :"Tum Se Koi Na Bolega." Ek Sher Ko Ishara Farmaya , Wo Un Ke Sath Kute Ki Tarah Ho Liyah Aur Unki Aur Unke Bail Ki Hifazat Ki. Abadi Ke Qarib Aa Kar Wo Sher Waps Chala Gaya.

Bargah E Wali Me Dil Sambaal Kar Hazir Hona Chaiye

(Isi Silsile) Me Farmaya Ek Sahab Aauliyah E Kiram Me Se They. Unki Khidmat Me Do Alim Hazir Hue. Apke Piche Namz Padi, Tajwid Ke Baz Qawaid E Musthaba Ada Na Hue. Unke Dil Me Khatra Guzara Ke Ache Wali Hai Unko Tazwid Bhi Nahi Ati ! Us Waqt To Hazrat Ne Khud Na Farmaya.. Makan Ke Samne Ek Nahar Ja Rahi Thi. Yeh Dono Nahane Ke Waste Waha Gaye,Kapde Utar Kar Kinare Dekh Diye Aur Nahane Lage. Itne Me Ek Nihayat Mahib (Yani Khufnaak) Sher Aya Aur Sab Kapde Jamah Karke Unpar Bethh Gaya. Yeh Dono Sahab Zara Zara Si Langotiyah Bandhe Hue, Ab Nikle To Kaise? Ulma Ki Shan Ke Bilkul Khilaf. Jab Boht Der Ho Gayi (To) Hazrat Ne Farmaya Ke Bhaiyon ! Humare Do Mehmaan Sawere Aye They, Wo Kaha Gaye? Kisi Ne Kaha : Huzur ! Wo To Is Mushkil Me Hai. Tashrif Le Gaye Aur Sher Ka Kna Pakad Kar Ek Tamacha Mara Us Ne Dsuri Taraf Muh Pher Liyah , Aap Ne Us Taraf Mara Usne Is Taraf Muh Pher Liya. Farmaya :"Humne Nahi Kaha Tha Humare Mehmaano Ko Na Satana, Ja Chala Ja !"Sher Uthh Kar Chala Gaya. Phir Un Sahibo Se Farmaya:" Tumne Zubanein Sidhi Ki Hai Aur Humne Qalb Sidha Kia. "Yeh Unke Khatre Ka Jawab Tha.

(Al Risalat Ul Tashiriyah)

Mandir Me Namaz Padna Kaisa?

Arz: Mandir Me Namaz Padna Kaisa Hai?

Irshad: Agar Wo Kufar Ke Qabze Me Hai To Wo Mamnuh Hai Ke Wo Mawae Shaitan (Yani Shaitano Ka Thikna) Hai Aur Awal To Mandiro Me Jana Hi Kab Jaiz Hai.!
(Rad Ul Mohtar)

Ala Hazrat Rehamtullah Allay Ka Yaqin E Kamil

Ek Roz Bad Namaz E Zohar Bahar Tashrif Farma Hue. Ali Janaab, Faafzal E Iktsab Molvi Chodhari Abdul Hamid Khan Sahab Rais Sahawar Musnif "Kanzul Akhtra" Bhi Hazir They. Un Se Irshad Famray Ke Is Bar Mujhe 34 Din Kamil Bukhar Raha, Kisi Waqt Kam Na Huwa. Unhone Arz Kia : Jarda (Yani Sardi Ka Bukhar) Bhi Ata Tha? Is Par Irshad Huwa :" Jada , Taun Aur Wabai Amraaz Jis Qadr Hia Aur Nabinai Wa Yak Chashmi, Bars Judam Wagera Wagera Ka Mujh Se Nabi ﷺ Ka Wada Hai Ke Yeh Amraz Tujhe Na Hoge Jis Par Mera Imaan Hai."

"Bukhar Aur Dard E Sar" Mubaarak Amraaz Hai

(Phir Farmaya) Is Me Bhi Khauf Hia Ke Koi Marz Na Ho. Bafazal E Ta'la Bukhar Wa Dard E Sar Kamar To Aksar Rahta Hai, Ek Martaba Kamar Me Boht Shidat Se Dard Huwa Aur Usk Asar Asaab Par Pada Ke Hath Sidha Na Hota Tha.

(Phir Farmaya) "Bukhar Wa Dard E Sar To Mubarak Amraz Hai Ke Ambiyah Allaysalalm Ko Huwa Karte."

Dard E Sar Hone Ke Shukar Me Raat Bhar Nawafil Padna

Ek Sahab Hazrat Aauliyah E Kiram Se They. Unko Dard E Sar Layaq Huwa (To) Tamaam Raat Nawafil Me Guzar Di, Is Shukriyah Me Yeh Ke Mujhe Wo Marz Dia Jo Hazrat Ambiyah Allaysallam Ko Marz Hai Aur Yaha Yeh Halat Hai Ke Jab Kabhi Dard E Sar Ho To Yahi Koshish Ki Jati Hai Ke Awal Waqt Namaz Isha Se Farig Ho Jaye.

Laqwa Ka Ruhani Ilaaj

Ek Sahab Ke Rukhsaara (Yani Rukhsar Ka Balai Hisa) Par Laqwa Ka Asar Ho Gaya Tha Unhone Hazir Ho Kar Huzur E Wala (Yani Ala Hazrat Radiallahu Ta'la Anho) Se Dua E Khair Chahi Irshad Farmya :" Lahe Ke Patar Par "Surah Zalzala" Sharif Gunda Kara Lijiye Aur Use Dekhte Raha Kijiye.

Bachhe Ki Taqrib E Bismiilah" Kab Ho?

Arz: Huzur ! Taqrib E Bismillah" Ki Koi Umar Sharan Muqrar Hai?

Irshad: Sharan Kuch Muqrar Nahi. Han Mashaik E Kiram Ke Yaha Char Baras Char Mahine Char Din Muqrar Hai.

Khawza Bakhtiyar Khaki Rehamtulah Allay Ki Taqrib E Bismillah

Khawza Qutbu Deen Bakhtiyaar Kaki Radiallahu Ta'la Anho Ki Umar Jis Din Char Baras Char Mahine Char Din Ki Hui, "Taqreeb E Bismiilah" Muqrar Hui. Log Bulaye Gaye. Hazrat Khawza Gareeb Nawaz Radiallahu Ta'la Anho Bhi Tashrif Farma Hue. Bismilah Padna Chahi Magar Ilham Huwa Thhero ! Hamid Ul Deen Nagwari (Rehamtullah Allay) Ata Hai Padhayega. Idhar Nagwar Qazi Hamid Ul Deen Sahab Rehamtullah Ko Ilham Huwa Ke Jald Ja Mere Ek Bande Ko Bismillah Pada ! Qazi Sahab Fauran Tashrif Laye Aur Aapse Farmaya : Sahazade Pade ! Bismillah Hir Rehman E Rahim. Aap Ne Padha : Aauzubillah
Bismillah Hir Rehman E Rahim Aur Shuru Se Lekar 15 Para Hifz Suna Diye. Hazrat Qazi Sahab Aur Khawza Sahab Ne Farmaya : Sahabzade Age Pade ! Farmaya :"Maine Apni Maa Ki Shikm (Pet) Me Itne Hi Sune Theu Aur Isi Qadr Unko Yad They Wo Mujhe Bhi Yad Ho Gaye.

Kaaki Kahlaane Ki Wajh

Arz: Hzuur Ke Kaaki Hone Ki Kya Wajh Hai?

Irshad: Kaak "Kulche" Ko Kahte Hai. Hazrat Ko Ek Maratba Chand Faqe Hue They Aur Ghar Me Bhi Kisi Ke Pass Kuch Khane Ko Na Tha, Us Waqt Asman Se Aapke Waste Kaki Aai Thi Yu Kaki Mash'hur Ho Gaye.

Hazrat Shaikh Farid Ul Deen Haq "Ganj Shakar" Kaise Hue?

(Phir Farmaya) Hazrat Shaikh Fareed Ul Deen Ganj Shakar Radiallahu Ta'la Anho Ko Ek Martaba 80 Faaqe Ho Chuke They. Nafs Bhuka Tha الجوع الجوع (Haye Bhuk, Haye Bhuk) Pukar Raha Tha, Uske Bahlane Ke Liye Kuch Sangreze (Yani Kankar) Uthha Kar Muh Me Dale. Dalte Hi Shakkar Ho Gaye, Jo Kankar Muh Me Dalte Shakar Ho Jata Isi Wajh Se Aap "Ganj Shakar" Mash'hur Hai.

سیرالاولیاء مترجم،ص ۱۳۰

ملفوظات اعلی حضرت ۳

Hazrat Mehboob E Illahi Ka Laqab "Zarbakhsh" Kaise Huwa?

Hazrat Mehboob E Illahi Radiallahu Ta'la Anho Ka Laqab "Zarbakhsh" (Yani Mal Batane Wala) Hia. Hazrat Ki Bakhshish Ki Yeh Halat Thi Ke Badhshah Ke Yaha Se Khawan (Yani Than) Bade Bade Qimati Jawahirat Ke Lakar Rakhe Gaye. Ek Sahab Hazir They, Unhone Arz Ki : Al Hadaya Mushtarikatun (Hadiye Mushtark Hai) Irshad Farmaya : Amatanha Khushtar" (Tanha Lena Zayda Behtar Hai.) Yeh Farma Kar Sab Unko De Diye.

Imaam Abu Yusuf Radiallahu Ta'la Anho Ka Muqaam Tashrih

Hazrat Syedna Abu Yusuf Radiallahu Ta'la Anho Ke Pass Harun Rashid Ne Rupe, Asharafiyah Ke Khawan Bheje , Ek Sahab Ne Arz Ki : Alhadaya Mushtarikatun" Irshad Famraya : Yeh Amshaal Fawakih (Yani Mawajat) Ke Liye Hia Ke Jo Hadiyah Paish Kia Jaye Wo Tamam Hazirin Me Mushtark Hota Hai, Unke Siwa Aur Chizo Ka Yeh Hukm Nahi."

In Dino Waqia Ko Likh Kar Mua Ali Qari Rehamtullah Alay Ne Yeh Aitraz Kia Ke Dono Ka Jawab Apas Me Mawafiq (Yani Yaksa) Nahi Aur Maine Uske Hashiye Par Yeh Jawab Likha Ke "Imaam Abu Yusuf Rehamtullah Allay "Muqam Tashrih" Me They. (Yani Musnif Qaza Par They) Unke Afhaal Wa Aqwal Wa Ahwal Yaha Tak Ke Unki Ek Ek Wajeh (Yani Taur Tariq) Se Istdalaal Kia Jata Hai Aur Yeh Hazrat Yani Mehboob E Illahi Radiallahu Ta'la Anho) They, "Muqam E Tabtal" Me (Yani Sufi They) Unka Martaba In Ke Martaba Se Alhida Hai. Yaha Gair Se Bilkul Infatah (Yani Judai) Hai Bakhilaaf Iske Unka Ek Fahal Balke Unki Poshish (Yani Libas) Tak Hujjat (Yani Dalil) Hoti Hai. Unke Tamaam Halat Manqul Hote Hai.

Yaum E Shak Ka Roza Aur Imaam Abu Yusuf Radiallahu Ta'la Anho Ki Hikayat

Kutub E Fiqah Ka Ek Martaba Aap "Yaum Ul Shak" Me Yani Jis Roz Shuba Ho Ke Wo Ramzan Ki Pehli Hai Ya Shaban Ki Tis. Ap Bad E Zawa Kubra Ke Bazar Me Tashrif Laye Uar "Roza Khol Do". Us Wqt Ki Wajeh Manqul Hai Ke Siya Gorde Par Sawar They, Siya Libaas Pehane They, Siya Imaam Bandhe They, Garz Ke Siwa E Raish (Yani Darhi) Mubarak Ke Koi Chiz Safed Na Thi. Us Se Yeh Masla Istinabat (Yani Sabit) Kiya Gaya Ke "Suda" (Siya Rang) Ka Pehanan Jaiz Hai. Ek Sahab Ne Swal Kia : Aap Ka Roza Hai Ya Nahi? Chupke Se Kan Me Farmaya "Ana Saiman" Me Roza Se Ho. Isse Yeh Masla Nikala Ke Mufti Khud Yaum Ul Shak Me Roza Rakhe Aur Awam Ko Na Rakhne Ka Hukm Dey. Garz Ke Hasil Jawab Yeh Hai Ke In Dino Sahibo Ke Maratib Me Farq Nahi Kiya, Unhone Yeh Kaha : Dono Me Ktina Farq Hai ! Lekin Dono (Ke) Martabo Me Bhi To Kitna Farq Hai !

Hazrat Khizar Allasayllam Nabi Hai

Arz: Hazrat Khizar Allaysallam Nabi Hai Ya Nahi?

Irshad: Jamur Ka Mazhab Yahi Hai Aur Sahi Bhi Yahi Hai Ke Wo Nabi Hai, Zinda Hai.

Ummadtul Qari

Khidmat E Bahr (Yani Samandar Me Logo Ki Rehnumai Karna) Unhi Se Mutliq (Yani Unhi Ke Supurd) Hia Aur Iliyas Allaysallam "Bar" (Khuski) Me Hai.

Ambiyah E Kiram Allaysallam Zinda Hai

(Phir Farmaya) Char Nabi Zinda Hai Ke Unko Wada Illahiyah Bhi Aya Nahi Yu To Har Nabi Zinda Hai :

اِنَّ اللّٰهَ حرَّمَ عَلَى الْاَرْضِ اَنْ تَأْكُلَ
اَجْسَادَ الْاَنْبِيَاءِ فَنَبِيُّ اللّٰهِ حَيٌّ
يُرْزَقُ

Beshak Allah (Azwajjal) Ne Haram Kia Hai Zamin Par Ke Ambiyah Allaysalalm Ke Jismo Ko Kharab Kare To Allah (Azwajjal) Ke Nabi Zinda Hai Rozi Diye Jate Hai.

Ambiyah Allasyallam Par Ek Aan Ko Mehaz Tasdiq E Wada E Illahiyah Ke Liye Maut Tari Hoti Hia Bad Iske Phir Unko Hayat E Haqiqi Hisi Duniawi Ata Hoti Hai.

Khiaran E Charo Masjid Se Do Asman Par Hai Aur Do Zamin Par. Khizar Wa Iliyas Allaysallam Zamin Par Hia Aur Idris Wa Isa Allaysallam Asmaan Par.

Al Daur E Mansur

Har Jaan Ko Maut Ka Zaiqa Chakhna Hai

Arz: Huzur In Par Maut Tari Hogi?

Irshad: Zaroor

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ

Har Jaan Ko Maut Chakhni Hai

Al Imraan Ayt 185

كُلُّ مَنْ عَلَيْهَا فَانٍ (۲۶)

Jitne Zamin Par Hai Sab Fana Hoge.

Surah Rahmaan Ayat 26

Farishtein Khush Hue Ke Hum Bache Ke Hum Zamin Par Nahi, Jab Dusri Ayat Nazil Hui :

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ

Har Jaan Ko Maut Chakhni Hai

Surah Al Imraan

Malaika Ne Kaha : Ab Hum Bhi Gaye.

Ruh Ul Bayan

Hazrat Idris Allasyalalm Ke Asmaan Par Jane Ka Waqiah

Arz: Huzur Idris Allaysallam Ke Asmaan Par Jane Ka Waqiah Kya Hai?

Irshad: Aap (Allasyallam) Ke Waqiah Me Ulma Ko Ikhtlaf Hai, Itna To Imaan Hia Ke Aap Asmaan Par Tashrif Farma Hai. Quran E Azim Me Hai :

وَّرَفَعۡنٰہُ مَکَانًا عَلِیًّا (۵۷)

Humne Unko Buland Makaan Par Uthha Liya.

Surah Mariyum

Baz Riwayat Me Yeh Bhi Hai Ke Bad E Maut Aap Asmaan Par Tashrif Le Gaye. (Tafsir E Bagwi)

Ek Riwayat Me Yeh Hai Ke Ek Bar Dhoop Me Tasharif Le Jaa Rahe They. Doper Ka Waqt Tha, Apko Sakht Taklif Hui. Khayal Farmaya Ke Jo Farishta Aftaab Par Mawkal (Yani Muqrar) Hai Isko Kis Qadar Taklif Hoti Hogi?

Arz Ki : Aey Allah ! (Azwajjal) Us Farishta Par Takhfif (Asani) Farma. Fauran Dua Qabul Hui Aur Us Par Takhfif Ho Gayi. Us Farishta Ne Arz Kia : Ya Allah ! Mujh Par Takhfif Kis Taraf Se Aayi?Irshad Huwa :"Mere Bande Idris Allaysallam Ne Teri Takhfif Ke Waste Dua Ki Maine Uski Dua Qabul Ki." Arz Ki : Mujhe Ijazat De Ke Mai Unki Khidmat Me Hazir Ho. Ijazat Milne Par Hazir Huwa. Tamaam Waqiah Bayan Ka Aur Arz Kia Ke "Hazrat Ka Koi Matlab Ho To Irshad Farmaye :"Farmaya : Ek Martaba Jannat Me Le Chalu. : Arz Ki : Yeh To Mere

Qabze Se Bahar Hai Lekin Izarail Malak Ul Maut Se Mera Dostana Hai , Unko Lata Hun Shayd Koi Tadbir Chal Jaye.

Garz Izrail Allaysallam Aaye , Aapne Unse Farmaya : Inhone Arz Kia : Huzur ! Bagair Maut Ke To Jannat Me Jana Nahi Ho Sakta.

Farmaya : Ruh Qabz Karlo. Unhone Bahukm E Khuda Ek Aan Ke Liye Ruh Qabz Ki Aur Fauran Jism Me Daal Di. Aapne Farmaya :Mujhko Dozakh Wa Jannat Ki Sair Karwao. Hazrat Izrail Allaysallam Dozakh Par Laye, Tabqaat E Khulwaye, Aap Dekhte Hi Behosh Ho Kar Gir Pade. Izrail Alaysallam Waha Se Le Aaye. Jab Hosh Huwa To Arz Kia ; Yeh Taklif Apne Apne Hatho Se Uthhai. Phir Jannat Me Le Gaye, Waha Ki Sair Karne Ke Bad Izrail Allaysalalm Ne Chalne Ki Waste Arz Kia. Aapne Litfiaq Na Farmaya. Phir Dubara Arz Kia : Apane Jawab Na Dia. Phr Jab Unhone Arz Kia To Farmaya : "Ab Chalna Kaisa, Jannat Me Aakar Bhi Koi Waps Jata Hai? Allah Ta'la Ne Ek Farishta Ko In Dono Me Faisla Karne Ke Waste Bheja. Usne Akar Pehle Hazrat Izrail Allaysallam Se Sara Waqiah Suna Phir Aap Se Dariyafat Kia Ke Aap Kyn Nahi Tashrif Le Jate?Irshad Farmaya : Allah Ta'la Farmata Hai :

كُلُّ مَنْ عَلَيْهَا فَانٍ (۲۶ۚ)

Har Jaan Ko Maut Chakhni Hai.

Surah Al Imaan Ayat 158

وَ اِنْ مِّنْكُمْ اِلَّا وَارِدُهَا

Tum Me Se Har Ek Jahanum Ki Sair Karega.

Surah Mariyum 71

Aur Jahannum Ki Sair Bhi Karaya Hun. Aur Farmata Hai :

وَّ مَا ہُمۡ مِّنۡہَا بِمُخۡرَجِیۡنَ

Aur Wo Log Jannat Se Kabhi Na Nikale Jayege.

Urah Hajar Ayat 48

Ab Me Jannat Me Aa Gaya Kyun Jao? Hukm Huwa :Mera Banda Irdris (Allaysallam) Sacha Hai Usko Chordh Do."

Al Jameh Ul Ahkaam

Huzur Aqdas ﷺ Se Hazrat Khizr Allaysallam Ki Mulaqat

Arz: Hazrat Khizr Allaysallam Ki Liqa (Yani Mulaqat) Huzur Aqdas ﷺ Se Sabit Hai Ya Nahi?

Irshad: Liqa Sabit Hai (Phir Farmaya) Kisi Nabi Ko Huzur Aqdas ﷺ Se Liqa Na Hui? Sab Awalin Wa Akhirin Wa Ambiyah Wa Murslin Ne Huzur Aqdas ﷺ Ke Pichhe Bait Ul Muqdas Me Namaz Padi.

Tafsir E Tibri . Bani Israil

Hazrat Jami Rehamtullah Allay Farmate Hai :

درآں مسجد امام انبیاء شد صف پیشیناں راپیشوا شد

Namaz E Asra Me Tha Yahi Sir Aya Ho Ma'ni Awall Akhir

Ke Dast Basta Hai Piche Hazir Jo Saltnat Aage Kar Gaye They

(Phir Farmaya) Yaha Tamaam Ambiyah Aur Mursalin Ke Sath Namaz Padi Aur Bait Ul Mamur" Me Sab Ambiyah Aur Ummar Marhuma Ne Bhi. Kuch Log Pehli Saf Me Thye Kuchh Dusri Aur Kuch Tisri Aur Kuch Un Safi Me They Jo Bait Ul Mamur Ke Bahar Thi, Farq Maratib Me Tha, Unme Kuch Ke Kapde Suped (Yani Safed) Aur Kuch Ke Maile. Suped Wale Salehin Hai Aur Maile Hum Jaise Gunhgaar, Padi Sab Ne Bait Ul Mamur Me.

Dalail Ul Nabuwat Lil Baiqi

Takbir E Tahrima Ke Waqt Hath Uthha Kar Chordh Dena Kaisa?

Arz: Huzur Baz Log Takbir E Tahrima Ke Waqt Hath Uthha Kar Chordh Dete Hai Phir Niyat Bandhte Hai?

Irshad: Nahi Chaiye , Balke Baz Log To Pehlwano Ki Tarah Jatka Bhi Dete Hai.

Badbudaar Dawai Lagakar Masjid Me Jana

Arz: Huzur Masjid Em Badbuh Ke Sath Na Jana Chaiye , Agar Koi Dawa Badbuh Dar Lagai Ho To Kyakare?

Irshad: Khujli (Yani Kharsh) Wagera Me Agar Ganak Lagai Ho To Masjid Ki Hazari Mauf Hai.

Istefata Ke Mutliq Sayl Ke Dhoke

Ek Sahab Faraiz (Yani Warishat) Ke Ek Istefaqa (Yani Masla) Laye Ke Soteli Ma Ki Aulad Ko Turkia Ke Pohchate Hai Ya Nahi?
Is Par Irshad Farmaya : Yeh Ajeeb Sawal Hai ! Esa Sawla Ab Tak Nahi Aya. Mustfati (Yani Masla Dariyfat Karne Wala) Yeh Chahta Hai Ke Dhoke Se Uske Mawafiq Likh Dia Jaye. Is Waqt Zaroorat Is Bat Ki Hia Ke Jawab Ke Sochne Se Pehle Sawal Ko Samjo Ke Is Me Dhoka To Nahi Hai.

Ek Martaba Ek Sahab Mere Pass Istefaqa Laye Ke Zawja Ne Ek Maakn Apne Shohar Ke Hath Bayi Bila Badal Kia.(Yani Bila Mawza Becha) Ab Zawja Ke Marne Ke Bad Wo Makaaan Uske Tarkia Me Hoga Ya Nahi? Maine Kaha : Main Us Waqt Tak Fatwa Nahi De Sakta Jab Tak Bayi Nama (Yani Farokht Shuda Chiz Ki Dastez) Ki Naqal Na Lau. Fuqah E Kiram Likhte Hai Ke "Bayhi Bala Badal" Batil Hai Yani Bila Muwaza Bayih Karna Aur Humare Yaha Urf Me Bayih Balabadal Ke Yeh Mani Hai Ke "Baih Hui Lekin Uska Mawaza Qarz Hai Ada Nahi Huwa." Maine Un Sayl Se Kaha : Agar Baih Balabadal Ki Surat Hogi To Yahi Hogi Uske Siwa Nahi Ho Sakti. Garz Baih Namaa Dekhne Se Malum Huwa Ke Yahi Surat Thi. Wo Isi Masla Ko Shahjaha Pur Le Gaye Aur Likhwa Layeke Baih Bala Badal Batil Hai Aur Wo Makaan Us Aurat Ka Turka Hai. Mujhe Lakar Dikhaya 6,7 Mohare Bhi Thi.

(Phir Farmaya) Mujhe Chahiye Tha Ke Usi Waqt Us Par Jawab Likh Deta.

Huzur Aqdas ﷺ Zahir Wa Batin Par Hukm Farmane Ke Mukhtaar Hai

(Phir Farmaya) Huzur Aqdas ﷺ Ko Ikhtiyaar Tha Khawa Haqiqaat Par Hukm Farmaye Ya Zahir Par, Lekin Akshar Ahkam E Zahir Hi Par Farmate Hai Aur Baz Dafa Batin Par Bhi Hukm Farmaya.

Chori Karne Wale Shakhs Par Qatal Ka Hukm

Ek Shakhs Hazir Laya Gaya (Yani Bargah Me Paish Kia Gaya) Jisne Chori Ki Thi, Farmaya : Aqtlwa" Usko Qatal Karo. Hazrat Abubakar Sidiq Radiallahu Ta'la Anho Ne Arz Kia :"Ya Rasoolallah ﷺ Usne To Ki Hai ! Farmaya Faqtaun Acha Hath Kata Jaye. Dahina Hath Kat Liya Gaya. Usne Phir Chori Ki, Baya Pair Kat Liya Gaya. Usne Phir Chori Ki, Baya Hath Kat Liya Gaya Chothi Bar Chori Ki Aur Dhaina Hath Pair Kat Liya Gaya. Panchi Martaba Usne Muh Me Koi Shaye Chhupa Kar Rakhi. Hazrat Abubakar Sidiq Radiallahu Ta'la Anho Ne Uske Qatal Ka Hukm Farmaya Aur Farmaya : Rasoolallah ﷺ Ne Sach Farmaya Tha : Aqtulwah " Yeh Isi Ka Natija Tha."
Musdarak Al Sahihain

Ala Hazrat Rehamtullah Allay Ne Tanha Mukhalifin Ka Muqabla Kia

Ba Tazkira Aida Wa Hasidin (Yani Dushman Rakhne Walo Aur Hasad Karne Walo Ka Zikr Karte Hue) Irshad Farmaya Meri Itni Umar Guzari Log Meri Mukhalifat Hi Karte Rahe. Ek Taraf Kufaar Ka Narga Dusri Taraf Hasideen Ka Majmah Mujh Se Baz Logo Ne Kaha Ke "Majmuah Amal Bhara Huwa Hai,, Sufiyan Bhari Padi Hai , Koi Amal Kar Lijiye, Maine Kaha :"Jinhone Yeh Tlaware Mujhe Di Hai Unhe Ka Yeh Hukm Hia Ke Tlawar Hath Me Kabhi Na Lena, Humesha Dal Hi Se Kam Lena." Chunache Kabhi Kisi Par Harba (Yani Amal) Na Kia. Siwa E Ek Dafa Ke Ke Maine Karna Chaha Aur Na Huwa. Jis Se Sabit Kar Dia Gaya Tere Kiye Kuch Nahi Ho Sakta , Hum Karte Hai.

Daldal Me Phansi Bail Gadi Kaise Nikali?

(Phir Farmaya) Wo Khud Esi Madad Karta Hai Ke Apne Aap Intzaam Karne Ki Zaroorat Nahii. Meri Amar 19 Sal Ki Thi. Us Waqt Rampur Ko Rail Na Thi. Bailgadi Par Sawar Ho Kar Gaya, Sath Me Aurtein Bhi Th. Rasta Me Dariya Pada , Gadi Wale Ne Galti Se Bailo Ko Usme Hank Dia. Us Me Daldal Thi, Bail Pohchte Hi Gutno Tak Dhans Gaye Aur Nasf Pahiyah Gardi Ka. Jitna Bail Zor Karte Andar Dhanste Chale Jate They. Ab Me Nihayat Hairan Ke Sath Me Auratien Hai, Utar Sakta Nahi Ke Daldal Me Khud Dhans Jane Ka Andesha , Isi Par Pareshani Me Tha Ke Ek Bude Admi Jin Ki Surat Noorani Aur Safed Darhi

Thi, Na Us Se Pehle Unhe Dekha Tha Na Jab Se Ab Tak Dekha. Tashrif Laye Aur Farmaya : Kya Hai? Maine Tamaam Waqiah Arz Kia. Farmaya : Yeh To Kot Bat Nahi. Gadi Wale Se Farmaya : Hank Usne Kaha : Kidhar Hanku? Ap Dekhte Hai Daldal Me Gadi Phansi Hai. Farmaya : Are Tujhe Hankna Nahi Ata? Idhar Ko Hank, Yeh Kah Kar Pahiya Ko Hath Lagaya Fauran Gadi Daldal Se Nikal Gayi.

Dua E Magfirat

(Phir Farmaya) Esi Ma'auntein (Yani Madade) To Alhumdullilah Boht Zaid Hue. Pehli Bar Ki Hazir Me Mina Sharif Ki Masjid Me Magrib Ke Waqt Hazir Tha, Us Waqt Main Wazifa Boht Pada Karta Tha Ab To Bht Kam Kar Dia. Ba Humdeta'la Main Apni Halat Wo Pata Hu Jis Me Fuqah E Kiram Ne Likha Hai Ke "Sunatein Bhi Ese Shakhs Ko Mauf Hai." Lekin Al Humdulilah Sunnatein Kabhi Na Chordhi. Naafal Albata Iusi Roz Se Chordh Diye Hia, Khair Jab Sab Log Masjid Se Chale Gaye To Masjid Ke Andaruni Hisa Me Ek Sahab Ko Dekha Ke Qibla Ruh Wazifa Me Masruf Hai. Main Sehan E Masjid Me Darwaza Ke Pass Tha Aur Koi Tisra Masjid Me Na Tha. Yaka Yak Ek Awaz Gungunahat Ki Si Andar Masjid Ke Malum Hui Jaise Sehad Ki Makkhi Bolti Hai. Fauran Mere Qalb Me Yeh Hadees Aayi : Ahlullah Ke Qalb Se Esi Awaz Niklati Hai Jaise Shehd Ki Makkhi Bolti Hai. "Main Waizifa Chordh Kar Unki Taraf Chala Ke Un Se Dua E Maggirat Karao, Kabhi Main Kisi Guzurag Ke Pass Hamdeta'la Duniawi Hajat Ke Lekar Na Gaya, Jab Gaya Usi Khayal Se Dua E Magfirat Karaoga. Garz Qadam Un Ki Taraf Chala Tha Ke Un Buzurag Ne Meri Taraf Muh Karke Asman Ki Taraf Hath Uthha Kar Tin Martaba

"اَللّٰھُمَّ اغْفِرْ لِاَخِیْ ھٰذَا اَللّٰھُمَّ اغْفِرْ لِاَخِیْ ھٰذَا اَللّٰھُمَّ اغْفِرْ لِاَخِیْ ھٰذَا"

(Aeuallah Mere Is Bhai Ko Bakhsh De, Aey Allah Mere Bhai Ki Magfirat Farma. Aey Allah Mere Is Bhai Ko Mauf Farma.) Maine Samj Liye Ke Farmate Hai "Jhum Ne Tere Kam Kar Dia Ab Tu Huamre Kam Me Mukhil Na Ho." Main Waise Hi Laut Aya.

Ala Hazrat Rehamtullah Allay Ka Ek Mujzub Ke Pass Mulaqat Ke Liye Jana

(Phir Farmaya) Bareli Me Ek Majzub Bashr Ul Deen Sahab Akhunazad Ki Masjid Me Raha Karte They. Jo Koi Unke Pass Jata Kam Se Kam 50 Galiya Sunate. Mujhe Unki Khidamt Me Hazir Hone Ka Shoq Huwa, Mere Walid Majid Quds Sira Ul Aziz Ki Mumaniat Ke Kahi Bahar Bagair Admi Ke Sath Liye Na Jana. Ek Roz Rat Ke 11 Baje Akela Un Ke Pass Pohcha Aur Farsh Par Jakar Bethh Gaya. Woo Hujra (Yani Masjid Ke Mutsil Ek Chhota Kamra) Me Char Pai Par Bethhe They, Mujh Ko Bagaur 15,20 Mint Tak Dekhte Rahe, Akhir Mujh Se Puchha : Sahzada ! Tum Molvi Raza Ali Khan Sahab Ke Kon Ho? Maine Kaha : Main Unka Pota Hun. Fauran Waha Se Japke Aur Mujhko Uthha Kar Le Gaye Uar Char Pai Ki Taraf Ishara Karke Farmaya : Aap Yaha Tashrif Rakhe. Puchha : Kya Muqdama Ke Liye Aaye Ho?

Maine Kaha : Muqdama To Hai Lekin Main Isliye Nahi Aya Hun, Main Sirf Dua E Magfirat Ke Waste Hazir Huwa Hun. Qarib Aadhe Gante Tak Barabar Kahte Rahe Allah Karam Kare Allah Reham Kare Allah Karam Kare Allah Reham Kare.

Iske Bad Mere Najle (Yani Darmiyani) Bhai (Molvi Hasan Raza Khan Sahab) Unke Pass Muqdama Ki Garz Se Hazir Hue. Un Se Khud Hi Pucha : Kya Muqdama Ke Liye Aye Ho? Unhone Arz Kia : Jin Han ! Farmaya , Molvi Sahab Se Kahna "Quran Sharif Me Yeh Bhi To Hai.

نَصْرٌ مِّنَ اللہِ وَ فَتْحٌ قَرِیْبٌ

Tarjumah E Kanzul Imaan

Allah Ki Madad Aur Jald Ane Wali Fateh.

Bas Dusre Hi Din Muqdama Fatah Ho Gaya.

Bewuzu Namaz Padha Dene Ka Hukm

Arz: Imaam Ko Dusri Raqat Me Yad Aya Ke Main Bewuju Hun Usne Bewuju Hi Namaz Khatam Ki To Kafir Hoga Ya Nahi?

Irshad: Agar Logo Ki Sharm Ki Wajh Se Usne Wuju Na Kia To Kufar Na Hoga, Haram Aur Gunah E Kabira Ka Irtkaab Kia. Aur Agar Mazallah Isteqaran (Yani Haqir Jante Hue) Esa Kia Aur Musalmaan Se Esa Mutsur (Yani Khayal) Naih To Albata Kufr Ho Jayega.

Sahib E Nisab Nabalig Par Zakaat Nahi

Arz: Nisaab Ka Malik Agar Nabalig Ko Kar De To Zakaat Hai Ya Nahi?

Irshad: Nahi Hogi Ke Nabalig Muklaf Nahi.

Arz: Tamlik (Yani Kisi Ko Kisi Chiz Ka Malik Kar Dena) Kis Tarah Hogi?

Irshad: Ya To Kuch De Aur Zuban Se Kahe Ke Maine Tumko Yeh De Dia Ya Dilaya Tamlik Pai Jaye, Jaise Kuch Dia Aur Niyat Hiba Ki Aur Samja Gaya Ke Malik Kar Dia To Sahi Ho Jayega. Mut'ati (Yani Chiz Le Kar Qimat De Dene Se) Se Baih Ho Jati Hai Hiba To Dusri Chiz Hai.

(Phir Farmaya) Aurato Ko Zewar Bana Dete Hai, Agar Urf E Aam Me Waha Malik Kar Dena Samja Jata Ho To Aurat Malik Hogi. Agar Urs E Aam Me Iska Na Ho Ya Mukhtlif Ho To Nahi.

Nabalig Ka Kharid Wa Farokhat Karne Ka Hukm

Arz: Nabalig Agar Maal Farokht Kare To Baih Hogi Ya Nahi?

Irshad: Wali Ki Ijazat Par Mauquf Hai Bashartak Shaman E Mishl (Narkh Bazar) Par Niche Aur Shaman E Qalil Baqadr Ma Yatgalban Fihinaas (Jis Me Log Dhoka Khate Hai) Ka Aitbaar Nahi.

Esaal Karne E Sawab Badate Hai

Maulif : Chand Ulma E Kiram Hazir They, Huzur E Wala (Yani Ala Hazrat Imaam Ahmad Raza Khan Rehamtul Rehman) Ne Un Se Istefaar Farmaya : Wo Kon Sa Hiba Hai Jo Nabalig Kare Aur Wali Ki Ijazat Nahi Balke Mumaniyat Hai Aur Hiba Sahi Ho?

Halake Wali Ijazat Par Bhi Nabalig Ka Hisab Sahi Nahi. Sab Ne Sukut Kia (Yani Khamosh Rahe) Aur Arz Kia : Huzur Hi Irshad Farmaye

Farmaya : Wo Hiba Sawab Ka Hai Ke Gatata Nahi Balke Badta Hai.

Arz: Huzur Is Sawab Ke Hiba Karne Wale Ko Bhi Aswab Milega?

Irshad: Haan Usme To Kisi Ka Ikhtlaaf Nahi, Ikhtlaaf Isme Hai Ke Wo Sawab Agar Chand Admiyon Ko Hiba Kia Ajye To Wo Taqsim Hokar Pohchega Ya Utna Hi Utna Sab Ko Milega? Aur Sahi Yeh Hai Ke Allah Ke Fazal Se Utna Hi Utna Sab Ko Milega. Han Wahabiyah Ne Likha Hai Ke " Ye Niyabat Hui Yani Is Hiba Karne Wale Ne Uski Taraf Se Yeh Amal Kia Ab Uske Liye Koi Sawab Nahi Aur Muatzila Mutlaqan Pohchane Ka Inkar Karte Hai.

Ilm E Mantiq Se Ilm E Bayan Afzal Hai

Arz Ilm E Mantiq Se Ilm E Bayan Afzal Hai Ya Nahi?

Irshad: Han Falsafa Ki Banai Hui Mantiq Se To Afzal Hi Hai.

Sharai Mantiq Ilm E Bayan Se Afzal Hai

Arz: Huzur Shariat Ki Mantiq?

Irshad: Haan Shariat Ke Mantiq Beshak Ilm E Bayan Se Afzal Hai.

Sharai Mantiq Ki Tarif

Arz: Iski Kya Tarif Hai?

Irshad: Wo Ek Esa Qanun Hai Jis Ku Umara'at (Yani Riayat) Khata Kufr Se Bachaye.

Arz: Huzur Uske Janane Wale Bhi Hue Hai?

Irshad: Hazrat E Sahaba E Kiram Radiallahu Ta'la Anhum Me Kya Tjha Jis Se Wo Kahta E Kufar Se Bache The Halake Falsafa Ki Mantiq Us Waqt Thi Bhi Nahi Aur Phir Aaima E Mujthideen Konsi Mantiq Jante They?

Arz: Ulma E Zahir Me Koi Esa Guzra Ya Nahi?

Irshad: Main Jis Ko Batauga Aap Kahege Yeh Ulma Batin Me Se They. Shariat Ki Mantiq Ek Noor Ka Naam Hai Jisko Khuda Ata Farmaye, Aap Chahe Ke Zulmat Walo Me Koi Esa Ho, "Main Zulmat Walo Se Kisi Ko Lau Jo Noor Wala Hon?'

Uloom E Zahiri

Arz: Ilm E Zahiri Me Wo Kon Sa Ilm Hai?

Irshad: Wo Ilm E Usool Wa Hadees Hai Aur Baqi Yeh Sab Mantiq Wa Falsafa To Fuzul Hai. Hazrart Maulana Farmate Hai

چند خوانی حکمت یونانیاں   حکمت ایمانیاں راهم بخواں
پائے استدلالیاں چوبیں بود   پائے چوبیں سخت بے تمکین بود
گربه استدلال کاردیں بدلے   فخر رازی راز دار دیں بدلے

Imaam Razi Aur Shaitan Ka Munazara

(Phir Farmaya) Istdalaal Par Daro Madar Do Bato Ki Taraf Le Jata Hai, Hairat Ya Zalalat. Imaam Fakhrudeen Razi Rehamtullah Allay Ta'la Ki Naza Ka Jab Waqt Aya, Shaitan Aya Ke Us Waqt Shaitaan Puri Jaan Tordh Koshish Karta Hai Ke Kisi Tarah Is (Mayit) Ka Imaan Salab Ho Jaye, (Yani Chhin Liya Jaye) Agar Us Waqt Phir Gaya Phir Kabhi Na Lautega. Usne In Se Puchha Ke Tumne Umar Bhar Munazara Mubah Me Guzari , Khuda Ko Bhi Pehchana? Aapne Farmaya :Beshak Khuda Ek Hai. Usne Kaha Is Par Kya Dalil Hai? Apne Ek Dalil Qayam Farmai, Wo Khabis Mulimul Malkut (Yani Farishto Ka Ustad) Rah Chuka Hai Usne Wo Dalil Tordh Di. Unhojne Dusri Dalil Qayam Ki Usne Wo Bhi Tordh Di. Yaha Tak Ke 360 Dalile Hazrat Ne Qayam Kiye Aur Usne Sab Torhd Diye. Ab Yeh Sakht Pareshani Main Aur Nihayat Mayus. Aapke Peer Hazrat

Naumedeen Kubra Radiallahu Ta'la Anho Kahi Dur Daraz Muqam Par Wuju Farma Rahe They, Waha Se Aapne Awaz Di 'Kah Kyon Nahi Deta Ke Maine Khuda Ko Be Dalil Ek Mana."

آفتـــاب آمـــد دلیـــل آفتـــاب

گـرد لیلے خواهی ازوے رومتاب

Tuluh E Aaftaab , Aftaab Hi Ki Dalil Hai
Agar Dalil Chaiye To Us Se Muh Na Pher.

Asmaan Kaha Hai !

Arz: Huzur Durbin Se Asman Nazar Ata Hai Ya Nahi?

Irshad: Hum Apni Aankho Se To Asman Dekh Rahe Hai. Kya Durbin Lagane Se Andha Ho Jata Hai Ke Bagair Durbin Ke Dekhte Hai Aur Durbin Se Sojhai Na De? Humara Imaan Hai Ke Jiskoo Hum Dekh Rahe Hai Yahi Asmaan Hia :

اَفَلَمْ یَنْظُرُوْۤا اِلَى السَّمَآءِ فَوْقَهُمْ كَیْفَ بَنَیْنٰهَا وَ زَیَّنّٰهَا وَ مَا لَهَا مِنْ فُرُوْجٍ

Tarjumah E Kanzul Imaan

Kya Unhone Apne Upar Asmaan Ko Nahi Dekha Humne Us Ko Kaisa Banaya Aur Humne Us Ko Kesi Zinaat Di Aur Usme Koi Shagaaf Nahi

Surah Qauf Ayat 6

Humne Use Khubsurat Banaya Dekhne Walo Ke Waste.

Surah Hajar Ayat 16

Kya Wo Asman Ko Nahi Dekhte Kaisa Bulnad Banaya Gaya.
Para 30
Falsafa Bhi Yahi Kahte They Ke Jo Nazar Ata Hai Yeh Asmaan Nahi, Asman Shafaaf Belaun (Yani Be Rang) Hai.

(Phir Farmaya) Usme Akzab (Yani Sab Se Bada Jhotha) "Jis Ki Takzib Kare Quran."
Khauf Aur Ummid Dono Ka Paya Jana Zaroori Hai

(Phir Farmaya) Najaat Mukhsir Hai Is Baat Par Ke Ek Aqeedah Ahl Sunnat Wa Jamaat Ka Esa Pukhta (Yani Mazbut) Ho Ke Asmaan Wa Zamin Tal (Yani Jagah Se Hat) Jaye Aur Wo Na Tale, Phir Uske Sath Har Wqt Khauf Laga Ho.

Salb E Imaan Ka Khauf

Ulma E Kiram Farmate Hai "Jis Ko Salb E Imaan Ka Khauf Na Ho Marte Waqt Uska Imaan Salb Ho Jane Ka Andesha Hai."

Hazrat Umar Farooq Radiallahu Ta'la Anho Ka Khauf E Khuda Azwajjal

Syedna Umar E Farooq E Azam Radiallahu Ta'la Anho Farmate Hai Agar Asman Se Nida Ki Jaye Ke "Tamam Ruh E Zamin Ke Admi Bakhsh Diye Gaye Magar Ek Shakhs, To Main Khauf Karuga Ke Wo Shakhs Main Hi Na Ho." Aur Agar Nida Ki Jaye"Ruh E Zamin Ke Tamaam Admi Dozakhi Hai Siwa E Ek Shakhs Ke, To Main Ummid Karuga Ke Wo Shakhs Main Hi Hun.""

Khauf Wa Raja Ka Martaba Esa Mu'atdal E Hona Chaiye.

(Phir Farmaya) Khair Yeh To Hisa Umar (Radiallahu Ta'la Anho) Ka Tha Lekin Kam Se Kam Har Musalmaan Ko Itna To Hona Hi Chiaye Ke Sehat Wa Tandurashti Ke Waqt Khauf Galib Ho Aur Marte Waqt Rija. (Yani Ummid)

Maut Ka Jatka Talwar Se Sakht Hai

Hadees Me Hai : 'Har Jatka Maut Ka Hazra Zarb Talwar Se Sakht Tar Hai.

(Kanzul Umaal)

Malaika Daboche Bethhate Rahte Hai Warna Admi Tadap Kar Na Malum Kaha Jaye , Us Waqt Agar Mazallah Kuch Is Taraf Se Nawagari Ai To Salb E Imaan Ho Gaya. Isliye Us Waqt Bataya Jaye Ke Kisi Ke Pass Ja Raha Hai.

Imaan Aur Shahud Me Farq

Arz: Agar Khuda E Ta'la Ke Samih Wa Basir Hone Par Imaan Hai To Kabira To Dar Kinaar Sagira Bhi Nahi Ho Sakta.

Irshaad : Imaan Aur Hai Ur Shawd Aur. Imaan Irtakaab E Saiyaat (Yani Gunah Karne) Ke Munafi (Yani Khilaf) Nahi. Han Agar Shawu Hoga To Beshak Kabira To Dar Kinaar Sagira Bhi Nahi Ho Sakta. Akabir E Aauliyah Par Abjhi Akal Wa Shurab Wa Naum (Yani Khane, Pine Aur Sone) Ke Waqt Ek Go Na (Yani Chand Lamho Ke Liye) Galfat Di Jati Hai Warna Khane Pine Par Qadir Na Ho.

Gaflat Ki Mukhalifat Aqsaam Aur Unke Ahkaam

(Phir Farmaya) Gaflat Mutlaqa Kufr Hai Aur Gaflat E Galiba Fisq Aur Takzib Kar E Galib Wilayat Aur Tazkira Kur Mutliq Nabuwat Phir Tazkira Kur E Galib Main Bhi Maratib Hai.

رِجَالٌ ۙ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّ لَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ وَ اِقَامِ الصَّلٰوةِ وَ اِيْتَآءِ الزَّكٰوةِ ۪ۙ يَخَافُوْنَ يَوْمًا تَتَقَلَّبُ
فِيْهِ الْقُلُوْبُ وَ الْاَبْصَارُ (۳۷ۙ*)

Tarjumah E Kanzul Imaan

Wo Mard Jinhe Gafil Nahi Karta Koi Soda Aur Na Kharid Wa Farokht Allah Ki Yad Aur Namaz Barpa Rakhne Aur Zakaat Dene Se, Darte Hai Us Din Se Jis Me Ulat Jayege Dil Aur Aankhein.

Surah Noor Ayat 37

Yeh Wahi Tazkir E Galib Hia Aur Gaflat E Mutlaqa Yeh Hai Jise Hazrat Maulana Farmate Hai :

اہلِ دنیا کافران مطلق اند   روز و شب درز قزق ودربق بق اند

اہلِ دنیا چہ کہیں وچہ مہیں   لَعْنَۃُ اللہِ عَلَیْہِمْ اَجْمَعِیْن

چیست دنیا از خدا غافل بدن   نے قماش و نقرۂ و فرزند و زن

Allah Ta'la Ke Liye Mahabbat

Arz: Huzur Bacha Se Mahbbat To Bacha Hone Ki Bina Par Hoti Hai Allah (Azwajjal) Ke Waste Kon Karta Hai?

Irshad: Al Humdullilah Ke Maine Maal (Yani Is Taur Par Ke Wo Maal Hai) Se Kabhi Mahbbat Na Rakhi Sirf (Yani Rah E Khuda Azwajjal Me Kharch) Ke Liye Us Se Mahbbat Hai. Isi Tarah Aulad (Yani Us Taur Par Yeh Wo Aulad Hai) Se Bhi Mahabbat Nahi, Sirf Is Sabab Se Ke Sulah Reham Ahl E Naik Hai Uska Sabab Aulad Hai Aur Yeh Meri Ikhtiyaar Bat Nahi Meri Tabiyat Ka Taqaza Hai.

Biwi Bacho Ke Sabab Hone Wale Gunah

Arz: Huzur Biwi Bacha Ke Sabab Se Aksar Auqaat Insaan Gunah Me Mubtlah Ho Jata Hai !

Irshad: Phir Uska Kya Ilaaj, Allah Ta'la Farmata Hai :

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنَّ مِنْ اَزْوٰجِكُمْ وَ اَوْلٰدِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوْهُمْ

Aey Imaan Walo ! Tumhari Biwiyon Aur Tumhari Aulad Me Se Tumhare Dushman Bhi Hai Tum Un Se Bacho.

Aur Farmata Hai :

اِنَّمَاۤ اَمْوٰلُكُمْ وَ اَوْلٰدُكُمْ فِتْنَةٌ

Aur Farmata Hai :

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوٰلُكُمْ وَ لَاۤ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِۚ وَ مَنْ يَّفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ (۹)

Aey Imaan Walo ! Tumhare Mal Aur Tumhari Aulad Tumko Khuda Ke Zikr Se Gafil Na Kar De Aur Jo Esa Kare To Wahi Log Khasaara Me Hai.
Aur Tumhare Mal Aur Aulad Fitna Hi Hai

Ek Bar Imaamin Radiallahu Ta'la Anhuma Dar E Aqdas Me Hazir Hue Huzur Aqdas ﷺ Ne Sine Se Laga Liya Aur Farmaya

Tm Logo Ko Bakhil Bana Dete Ho Aur Namard Kar Dete Ho.

Musnad Ahmad , Musnad Qabail

وَ اِنْ تَعْفُوْا وَ تَصْفَحُوْا وَ تَغْفِرُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ .

Aur Agar Tum Mauf Kar Do Aur Darguzar Kardo Aur Bakhsh Do To Beshak Allah Bada Bakhshane Wala Meharbaan Hai.

Surah Tagabin

Kamdar Jute Pehanane Ka Hukm

Arz: Kamdar (Yani Sone Ya Chandi Ke Kaam Wale0 Jute Ka Pehanane Ka Kya Hukm Hai?

Irshad: Agar Jhuta Kam Hia To Mutlaqan Makruh Hai Hata Ke Aurato Ko Bhi , Aur Agar Sacha (Yani Khalis Sone Ya Chandi Ka) Hai To Char Ungal Se Kam Mardo Ko Jaiz Hai Us Se Zayda Nahi Aur Aurto Ko To Mulaqan Jaiz Hai.

Ala Hazrat Rehamtullah Allay Ki Barik Baini

Maulif : Ek Masla Talaqa Paish Huwa Jis Me Likha Tha Ke Zaid Ne Kaha :'Maine Apni Biwi Ko Talah Dia."

Is Par Irshad Farmaya : Kya Khub ! Ab Agar Likhne Ki Galti Kahi Jaye To Aur Hukm Hota Hai Aur Agar Unhi Alfaz Ko Sahi Mana Jaye To Hukm Badal Jayega. Yun Kahna Ke "Mainne Apni Biwi Ko Talaq Dia" Uske Mani Yeh Hoge Ke "Usne Apni Biwi Ko Talaq Dilwane Ke Liye Dusre Ke Hawale Kar Dia" Aur Usme Talaq Nahi Padegi. Aur Agar Yun Kaha Ke "Maine Apni Biwi Ko Talqa Dia "To Talaq Ho Jayegi. Log Is Qadr Dhoke Dekar Sawal Karte Hai !

Khilaf E Sunnat Bat Dekh Kar Shaikh Se Phirna Kaisa?

Arz: Shaikh (Yani Apne Kamil Peer) Se Bazahir Koi Esi Bat Malum Ho Jo Khilaf E Sunnat Hai To Us Se Phirna Kaisa?

Irshad: Mehrumi Aur Intehai Gumrahi Hai.

Arz: Agar Zaid Ne Ek Waqt Shaikh Par Aitraz Kia Aur Dusre Waqt Nadam Huwa To Kya Ab Bhi Us Par Koi Ilzam Hai?

Irshad: Us Par Koi Ilzaam Nahi :

(Nadamat Tauba Hai)"

Sunan Ibne Majah

اَلتَّائِبُ مِنَ الذَّنْبِ كَمَن لَّاذَنْبَ لَهٗ

Gunah Se Tauba Karne Wala Esa Hai Jaise Us Se Gunah Huwa Hi Nahi.

Sunan Ibne Majah

Kya Ruku Me Dono Takhno Ko Milana Chaiye?

Arz: Daur E Mukhtaar , Kabiri, Sagiri, Wagera Me Likha Hai Ke Ruku Me Dono Takhno Ko Milana Sunnat Hai !

Irshad: Kahi Sabit Nahi. Das Bar Kitabo Me Yeh Masla Likha Hai Aur Sab Ka Muntha "Zahii" Hai.

Gala Pholne Ka Ruhani Ilaaj

Arz: Ek Mariz Ka Gala Phul Gaya Hai Uske Liye Koi Dua Irshad Ho !

Irshad:

": أَمْ أَبْرَمُوْٓا أَمْرًا فَاِنَّا مُبْرِمُوْنَ '

Likh Kar Gale Me Dal Liya Jaye.

Khutba E Jumuah Arbi Hi Me Pade

Arz: Huzur Nay Roshni Wale (Yani Jiddat Pasnd) Kahte Hai Ke Khutba Se Maqsud Awam Ko Targib Wa Tarhib Wa Tazkir (Yani Ragbat Dilana, Nasiyat Karna Aur Akhirat Ki Yad Dilana) Hai, Agar Urdu Me Na Pada Jaye To Yeh Fayda Hasil Na Hoga To Khutba Mazallah Bekar Ho Jayega.

<u>Irshad:</u> Sahaba E Kiram Ke Zamna Me Ajam (Yani Arab Ke Ealwa) Ke Kitne Hi Shehar Fatah Hue Kai Hazar Mimbar Nasab Hue < Kai Hazar Masjidein Banai Gayi, Manqul Nahi Ke Sahaba Ne Unki Zuban Me Khutba Farmaya Ho. Is Waste Ke Wo Jante Thyey Ke Hzur Aqdas ﷺWaqif Hai Tamaam Makaan Wama Yakun Se Tamaa Waqeh Guzishta Ainda (Yani Jo Pehle Ho Chuka Aur Jo Kuch Aina Hoga) Ki Apko Khabar Hai. Huzur ﷺKo Yeh Malum Tha Ke Hindi, Habshi, Rumi, Ajmi, Har Zuban Wale Musalmaan Hoge. Arbi Na Samjege Aur Kabhi Ijazat Na Di Ke Unki Zubaan Me Khutba Pada Jaye. Khud Darbar E Aqdas Me Rumi, Habhshi, Ajmi, Abhi Taza Hazir Aye Hai. Arbi Ek Harf Nahi Samjte Magar Kahi Sabit Nahi Ke Huzur ﷺNe Unki Zubaan Me Khutba Irshad Farmaya Ho Ya Kuch Khutba Arbi Me Aur Kuch Unki Zubaan Me Farmaya Ho, Ek Haraf Bhi Unki Zubaan Ka Khutba Manqul Nahi :

وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۚ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا

Tarjuma E Kanzul Imaan

Jo Kuch Tumhe Rasool Ata Farmaye Wo Lo Aur Jis Se Manah Farmaye Baz Raho.

Surah Hashr Ayat 7

Ab Raha Yeh Aitraaz Ke Phir Tazkira (Yani Nasiyat Karne) Se Fayda Kia, Us Ka Jawab Yeh Hai Ke Do Do Paise Ki Naukari Ke Waste Umre Angrezi (Sikhne) Me Gawate Hai Aur Arbi Zuban Jo Esi Mutbarak Isi Me Unka Quraan, Unka Nabi Arbi, Unki Jannat Ki Zubaan Arbi Is Ke Liye Itni Koshish Bhi Na Kare Ke Khutba Samj Sake. Yeh Aitraaz To Inhi Par Padega Na Ke Khatib Par.

Qurani Ayat Ki Tafasir

Arz:

وَقِفُوْہُمْ اِنَّہُمْ مَّسْـُٔوْلُوْنَ (۲۴)

Tajumah E Kanzul Imaan

Ar Unhe Thherao Un Se Puchna Hai.

Surah Safaat Ayat 24 Ki Tafsir Me

"عَنْ وِلَايَةِ عَلِيٍّ"

Sahi Hai Ya Nahi.

Irshad: Rawafiz Ke Nazdik Yeh Tafsir Hai.

Arz:

قُلْ لَّاۤ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِى الْقُرْبٰى

Tum Farmao Main Is Par Tumse Kuch Ujrat Nahi Mangta Magar Qurbaat Ki Mahabbat.

Ke Kya Ma'ni Hai?

Irshad:

Usk Do Tafsire Hai : Ek To Yeh Ke Koi Qabila E Kufaar E Makka Ka Esa Na Tha Jo Sarkar ﷺ Se Qurbaat (Yani Rishtadari) Na Rakhta Hun Aur Qabila Wale Ke Sath Ahl Arab Ki Tanat (Yani Adat) Me Rakha Gaya Tha To Wo Jo Taklifein Pohchate They Unki Babat (Yai Unke Bare Me) Irshad Farmaya Gaya "Aur Kisi

Bat Ka Khayal Na Karo, Qurbaatdari Hi Ka Pass Karke Huzur صلی اللہ علیہ وسلم Ko Taklfein Pohchane Se Baz Raho. Dusri Tafsir Yeh Hai Ke Qurba Se Murad Sadat E Kiram Wa Ahl Biat E Izaam Hia Aur Istsana Behar Surat Munqtaah Hai.
Tafsir E Tibrih

Ek Hadees Ke Mutliq Sawaal

Arz:

لَاصَلٰوةَ اِلَّا بِحُضُوْرِ الْقَلْبِ Namaz Huzur Qalb Hi Se (Kamil) Hoti Hai.

Irshad: Imaam Tahwahi Ne "Mani Alsar" Me Use Bataur E Hadees Ke Bila Sanad Zikr Kar Liya Hai.

Qabr Kholne Ka Hukm

Arz: Ek Qabar Kachi Hia Har Bar Pani Bhar Jata Hia Usme Paki Dant (Yani Surakh Band Karne Ki Chiz) Laga De.

Irshad: Qabar Par Dant Lagna Me Harj Nahi Han Kholi Na Jaye. Mayat Ko Dafan Karke Jab Miti De Gayi To Wo Amanat Ho Jata Hai Allah (Azwajjal) Ki, Uska Kashf (Yani Kholna) Jaiz Nahi. (Kyonke Qabr Me Mayat) Do Hal Se Khali Nahi Mu'azab (Ajab Me Mubtlah Huwa) Ya Mun'an Ka Haq Dar) Agar Muazab Hai Dekhne Wala Dekhega Use Jis Se Use Ranj Pohchega Aur Kar Kuch Nahi Sakta. Aur Agar Mun'am Hai To Us Me Uski Nagawari Hai.

Qabr Kholne Ki Ibrat Naak Hikayat

Allama Tasjhi Kubra Zada Rehamtullah Alay Ne Yhe Hadees Dekhi Ke "Ulma E Deen Ke Badan Ko Mitii Nahi Khati Badan Unka Salam Rahta Hai. 'Shaitan Ne Unke Dil Me Waswada Dala Ke"Humare Ustad Boht Bade Alim Hai Unki Qabar Khol Kar Dekhu Ke Unka Badan Kis Hal Par Hai. "Is Waswasa Ne Un Par Esa Galba Kia Ke Ek Shab Me Jab Kar Qabar Kholi, Dekha Kafan Bhi Mela Na Tha. Jab Dekh Chuke Qabar Se Awaz Aayi : Dekh Chuka ! Allah (Azwajjal) Tujhe Andha Kare. Usi Waqt Dono Aankhein Baha Gayi (Yani Andhi Ho Gayi)

Qabar Khodne Wale Shakhs Ka Dardnak Anjaam

Imaam Jalaludeen Suyuti Rehamtullah Allay Ne "Shara Sudur" Me Likha Hai. Ke Ek Aurat Ka Intqaal Huwa, Dafan Kar Di Gayi, Uske Shohar Ko Boht Mahbbat Thi. Mahabbat Ne Majbur Kai Ke Uski Qabar Khol Kar Dekhe Kya Hal Hai. Ek Alim Se Yeh Irada Zahir Kia.

Unhone Manah Kiya, Na Mana Aur Unko Qabrstan Tak Sath Le Gaya. Alim Ne Har Chand Manah Kia Lekin Usne Qabr Kholi. Alim Sahab Qabr Kinare Par Bethhe Rahe, Wo Niche Utar Dekha Ke Usi Aurat Ki Dono Pao Pichhe Se Lejar Kar Uski Choti Se Band Diye Gaye Hai. Usne Chaha Ke Khol Du Har Chand Taqat Ki Magar Na Khol Saka, "Allah Ki Lagai Hui Giroh Kon Khol Sake." Un Alim Sahab Ne Manah Farmaya, Na Mana. Duabra Phir Zor Kia. Alim Sahab Ne Phir Manah Kia Ke Dekh Usi Me Khairiyat Hai Use Esi Hi Rahne De.

Usne Kaha, Ek Bar To Aur Zor Karlu, Phir Jo Hoga Dekha Jayega. Zor Kar Hi Raha Tha, Bila Akhir Zmain Dhansi Aur Wo Mard Aurat Dono Zamin Me Chale Gaye.

Wal Ayazbillah Ta'la

Sarah Sudur

Kis Kis Ke Badan Ko Miit Nahi Khati?

Arz: Wo Kon Kon Hia Jin Ke Badan Ko Zamin Nahi Khati?

Arz: Hafiz Ba Shart Ke Amal Karta Hun Quran Par ,Behtare Quran Ki Tilawat Karte Hai Aur Quran Lanat Karta Hai.

رُبَّ تَالِی الْقُرانِ وَالْقُرانُ يَلْعَنُهٗ

Boht Se Quran Padne Wale Ese Hai Ke Quran Un Par Laanat Karta Hai.

Aur Alim E Den Aur Shaheed Fii Sabillillah Aur Wali Aur Wo Ke Durood Sharif Bakashrat Pada Karta Ho Aur Wo Jis Jisne Kabhii Allah (Azwajjal) Ki Nafarmai Na Ki Aur Wo Momi Jo Bila Ujrat Azan Dia Karta Ho.

Mauzin Ka Bil Ujrat Azan Dene Ka Sawab

Syed Alam ﷺ Farmate Hai, "Jo Bila Ujrat 7 Baras Tak Mehaj Allah (Azwajjal) Ki Raza Ke Liye Azan De Allah Ta'laa Uske Liye Nar Se Bara'at (Yani Khalasi) Likh Deta Hai."

Qadyaani Ka Ahadees Gadna

Arz: Yeh Hadees Hai.

وَلَوْ كَانَ مُوْسٰى وَعِيْسٰى حَيَّيْنِ

مَا وَسِعَهُمَا اِلَّا اِتِّبَاعِی

Hazrat Musa Allaysalam Agar Zinda Hote To Unhe Meri Itbah Ke Siwa Gunjaish Na Hoti.

Irshad: Yeh Qadiyaani Malaun Ka Hadees Par Iftrah Aur Ziyadat (Yani Izaafa) Hai Hadees Me Itna Hai :

اَلْاَنْبِيَاءُ اَحْيَاءٌ فِی قُبُوْرِهِمْ

يُصَلُّوْنَ

Agar Musa (Allaysallam) Zinda Hote To Unhe Kuch Gunjaish Na Hoti Siwa Meri Ita'at Ke.

Shoaib Ul Imaan

Iftra Bhi Kya Aur Kaal Na Kata, Unka Maaqsud Us Iftra Se Wafat E Masih Sabit Karna Hai, Aur Jab Wafaat E Sabit Ho Jayegi To Unke Nazidk Nuzul Na Hoga

To Ek Mishl Ka (Yani Unki Tarah Ek Insaan Ka) Nuzul Manana Padega. Halake Tamaam Ambiyah Allaysallam Ki Hayat Haqiqi Hasi Duniawi Hai.

Hayat E Ambiyah Allaysalam Ke Sabut Me Ahadees Mubaraka

Sahi Hadees Me Hai

اِنَّ اللّٰہَ حَرَّمَ عَلَی الْاَرْضِ اَنْ
تَاْکُلَ اَجْسَادَ الْاَنْبِیَاءِ فَنَبِیُّ اللّٰہِ
حَیٌّ یُرْزَقُ

Beshak Allah Ta'la Ne Zamin Par Ambiya Allaysalam Ke Ajsam Khana Haram Farma Dia Hai Allah (Azwajjal) Ke Nabi Zinda Hai Rozi Diye Jate Hai.

Sunan Ibne Majah
Dusri Hadees Me Hai :

اَلْاَنْبِیَاءُ اَحْیَاءٌ فِی قُبُوْرِھِمْ
یُصَلُّوْنَ

Ambiyah (Allaysallam) Sab Zinda Hai Apni Qabro Me Namazein Padte Hai.
Musnad Abi Yahla

Hayat E Ambiyah Ka Munkir Gumrah Hai

Agar Iisa Allaysallam Ki Wafaat Man Bhi Li Jaye To Unki Maut Balke Tamaam Ambiyah E Kiram Allaysallam Ke Liye Sirf Aani (Yani Ek Pal Ke Liye) Hai Ek Aan Ko Maut Tari Hoti Hai. Yeh Masla Qat'aia, Yaqiniyah, Zarooriyat E Deen Mazhab E Ahl Sunnat Se Hai, Iska Munkirna Hoga Magar Bad Mazhab Gumrah. To Phir Isa Allayasllam Zinda Hi Hai Unka Nuzul E Mumtnah E Kyon Kar Ho Gaya.

Char Ambiyah E Kiram Allaysalalm Ko Abhi Tak Wada E Illahiyah Nahi Pohcha

(Phir Farmaya) 4 Ambiyah Allaysallato Salam Wo Hai Jin Par Abhi Tak Ek Aan Ke Liye Bhi Maut Tari Nahi Hui. Do Asman Apr Syedna Idris Alalsyalam Aur Syedna Isa Allaysallam Aur Do Zamin Par Syedna Iliyas Allaysalam Aur Syedna Khizr Alaysallam.

Har Sal Hajj Me Yeh Dono Hazrat Jamah Hote Hai, Hajj Karte Hai, Khatam E Hajj Par Zamzam Sharif Ka Pani Pite Hai Ke Wo Pani Unko Kifyat Karta Hai Sal Bhar Ke Ta'am Wa Shairab (Yani Khane , Pine) Se.

Roza Ke Liye Niyyat Zarori Hai

Arz: Saum E Wisaal To Gair E Huzur E Aqdas ﷺ Ke Liye Najaiz Hai. Phir Jab Yehb Sal Bhar Kuch Naush Nahi Farmate To Sal Bhar Ka Saum (Yani Roza) Mutsil Huwa.

Irshad: Saum Me Niyat Zaroori Hia Bagair Niyat Ke Roza Nahi Hota.

Ayam E Tashriq Me Roza Rakhne Ka Hukm

Arz: Ayam E Tashrifq (Yani 9 Ta 13 Zil Hajj) Wa Eid Ul Fitar Me Kuch Na Kuch Khana Zaroori Hai?

Irshad: In Ayam Me Roza Haram Hai Khana Zaroori Nahi. Roza Ek Ma Ka Farz Hai Aur Khana Kis Roz Ka Farz Nahi.

Roza Ke Liye Iftaar Zaroori Nahi

Arz: Roza Ke Liye To Iftaar "Rakan" Hai Bagair Iftaar Ke Roza Nahi Ho Sakta?

Irshad: Roze Ke Liye Iftaar "Rukan" Kya Mani ! Zarori Bhi Nahi , Roza Ho Jayega. Agar Che Kabhi Iftaar Na Kare.

ثُمَّ اَتِمُّوا الصِّيَامَ اِلَى الَّيۡلِ

Tarjuma E Kanzul Imaan

Phir Rat Aane Tak Roze Pure Karo.

Surah Baqra Ayat 187

Raat Ayi Aur Roza Pura Ho Gaya. Bakhilfa Namaz Ke Ke Usme Kharuj Bi San'ai Ek Fahal Zaroori Hia. Namaz Hai Fahal Uske Liye Ek Fahal Esa Karna Zaroori Hai Jis Se Malum Ho Ke Namaz Khatam Ho Gayi Aur Aur Roza Hai Takr (Yani Chordna) Ya Kaf (Yani Rukna) Bakhilaaf Qalin Aur Kaf Fahal Hai Qalb Ka. Namaz Sirf Niyat Se Bagair Afhal E Jawarh (Yani Zahir A'aza) Ke Ada Nahi Ho Sakti Aur Roza Me Koi Fahal Nahi Sirf Niyat Hai Kisi Fahal Ki Zaroorat Nahi. Qalb Ne Jise Samja Tha Ke Mera Roza Hai Ab Samj Le Ke Mera Roza Khatam Ho Gaya. Bas Ab Iftaar Kare Ya Nahi Roza Khatam Ho Gaya.

Iftaar Me Takhir Karna Makruh Hai

(Phiir Farmaya) Masla Hai Ke "Taakhir E Iftaar Makruh Hai , Magar Kisi Ke Pass Agar Khane Ko Na Ho To Kya Khaye? Iftaar Unke Waste Rakha Gaya Hai Jo Bashariat Me Phanse Hue Hai Quwat Malkiya (Yani Farshto Jesi Taqat) Unme Nahi Aur Khizar Wa Iliyas Allasyallam Ko Ala Darje Ki Malkutti Quwat Hasil Hai.

Aauliyah Allah Ki Pehchaan

Arz:
Aauliyah E Illahi Ki Kya Pehchan Hai?

Irshad:
Hadees Me Irshad Farmaya :

اَوْلِیَاءُ اللّٰہِ الَّذِیْنَ اِذَا رُؤُوْا ذُکِرَ اللّٰہُ

Aauliyah Allah Wo Log Hai Jin Se Dekhne Se Khuda Yad Aye.

Kanzul Umaal

Dairah E Dunia Kaha Tak Hai?

Arz: Daira E Dunia Kaha Tak Hai?

Irshad:

7 Asman 7 Zamin Dunia Hai Aur Un Se Wara(Yani Unke Elawa) Sidrtul Muntha , Arsh Kursi, Dar E Akhirat Hai.

Mafatyi Muqalid Me Farq

(Phir Farmaya) Dair E Dunia Shahdat Hai Aur Dar E Akhirat Gaib, Gaib Ki Kunjiyah Ko "Mafatayih" Aur Shahadat Ki Kunjiyon Ko "Muqalid" Kahte Hai

Quraan Azim Me Irshad Hota Hai :
وَ عِنْدَهٗ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَاۤ اِلَّا هُوَ

Allah (Azwajjal) Hi Ke Passs Hai Gaib Ki Mufatih (Kunjiya) Unko Khuda Ke Siwa Koi (Bazat E Khud) Nahi Janta.

Aur Dusi Jgah Farmata Hai :
لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَ الْاَرْضِ

Khuda Hi Ke Liye Hai (Kunjiya) Asman Wa Zamin Ki.

Mafatih Aur Maqalid Se Nam E Aqdas Ka Istkhaaraj

Aur Mafatih Ka Harf Ee Awal (Mim) Aur Harf E Akhir (Ha) Aur Maqalid Ka Harf E Awalm(Mim) Aur Har E Akhir (Dal) Unhi Markab Karne Se Nam E Aqdas Zahir Hota Hai "Mohammad ﷺ" Is Se Ya To Us Tarf Ishara Hai Ke Gaib Wa Shahdat Ki Kunjiyah Sab De Di Gayi Hai Mohammad Rasoolallah ﷺKo. Koi Shaye Unke Hukm Se Bahar Nahi.

Do Jahan Ki Behtariyah Nahi Ke Amani E Dil O Jan Nahi
Kaho Kya Hai Wo Jo Yaha Nahi Magar Ek Nahi Ke Wo Waha Nahi

Aur Ya Is Taraf Ishara Ho Sakta Hia Maftih Wa Maqalid Wa Maqalid Gaib Wa Shahdat Sab Hajr E Khafa Ya Adam Me Muqfil (Yani Band) Thi Wo Miftah Wa Miqlad (Yani Chabi) Jis Se Un Ka Qufl (Yani Tala) Khola Gaya Aur Maidan E Zahoor Me Laya Gaya Wo Zaat E Aqdas Mohammad Rasoolallah ﷺ Ki Ke Agar Yeh Tashrif Na Late To Sab Isi Tarah Muqfal Hajara Adam Ya Khafa Me Rahte

Wo Jo Na Thye To Kuch Na Tha Wo Jo Na Ho To Kuch Na Ho
Jaan E Wo Jahan Ki Jaan Hai To Jahaan Hai

Arz Wa Kursi Ki Wusa'at Wa Haqiqat

Arz: Huzur E Wala Kursi Ki Kya Surat Hai?

Irshad: Kursi Ki Surat Ahl Sharha Hadees Ne Kuch Irshad Na Farmayi. Falasafa Kahte Hai Ke Wo 8va Asman Hai. 7va Ko Muhit (Yani Ghere Hue) Hai. Tamaam Ko Akab E Sabta (Yani Usi Me Hai, Magar Sharah Ne Yeh Na Farmaya.

Isi Tarah Arsh Ko Jahlaye Falsafa Kahte Hai Ke Nawa Asman Hai Aur Usko "Falak E Atlas " Lahte Hia Ke Usme Koi Kokab (Yani Bada Utara) Nahi , Magar Hadees Se Malum Hota Hai Ke Wo Tamaam Asamaan Wa Zamin Ko Mohit (Yani Gere Hue) Hai Aur Usme Paaye Hai Ya Quwat Ke. Us Waqt To Char Faristhein Usko Apne Kandho Par Uthhaye Hai Aur Qayamat Ke Din 8 Farishtein Uthhayege.

Aur Yeh To Quraan Azim Se Sabit Hai

Aur Uthhayege Tere Rab Ke Arsh Ko Apne Uper Us Din 8 Aath (Farishtein)

Un Farishto Ke Pao Se Zano Tak Panso Bars Ki Rah Ka Fasla Hai. "Ayat Ul Kursi" Ko Isi Wajh Se Ayat Ul Kursi Kahte Hai Ke Usme "Kursi" Ka Zikr Hai :

وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ

Uski Kurso Asman Wa Zamin Ki Wusa'at Rakhti Hai.

Surah Baqra Ayat 255

Asmaan Ki Wus'at Ka Bayaan

(Phir Farmaya) Asmaan Hi Ki Wusa'at Khayal Me Nahi Ati. Bich Ka Asmana Jis Me Aftab Hai Uska Nasf Qutra 9 Karod 30 Lakh Mil Hia Aur Panchawa Us Se Bada. Panchwi Ka Ek Chota Parzada Jise Tadwir" Kahte Hai Wo Aftaab Ke Asman Se Bhi Bara Hai. Phir Yahi Nisbat Pancho Ko Chhate Ke Sath Hai Aur Usko Satwi Ke Sath.

Aur Sahi Hadees Me Aya Hai Ke " Yeh Sab Kursi Ke Samne Esa Hia Ke Ek Layq Wa Daq (Yani Chatal) Maidan Me Jis Ka Kinara Nazar Nahi Ata Ek Chala Pada Ho.

مَا السَّمٰوٰتُ السَّبْعُ وَ الْاَرْضُوْنَ

السَّبْعُ مَعَ الْكُرْسِيِّ اِلَّا كَحَلْقَةٍ

مُلْقَاةٍ فِىْ اَرْضٍ فُلَاةٍ

Aur Yeh Sab Zamin Wa Asman Kursi Ke Aage Ese Hai Ke Ek Laq Wa Daq Maidan Me Ek Chada Pada Ho.
Tafsir Daur E Mansoor

Qalbe Musatafa ﷺ Ki Azmat

Aur Un Sab Arsh Wa Kursi Wa Zamin Wa Asman Ki Wusa'at Esi Hi Hai Azmat E Qalb E Mubarak Syed Alam ﷺ Ke Samne Aur Qalb E Mubarak Ki Azmat Koi Nisbat Hi Nahi Ho Sakti Azmat E Rabul Izzat Jaljalaa Se, Yeh Gair Matnahi Wo Matnahi Aur Matnahi Ko Gair Matnahi Se Nisbat Muhal.

Aauliya E Kiram Ki Shaan

(Phir Farmaya) Aauliyah E Kiram Farmate Hai :

مَا السَّمٰوٰتُ السَّبْعُ وَالْاَرْضُوْنَ

السَّبْعُ فِىْ نَظْرِ الْعَبْدِ الْمُؤْمِنِ اِلَّا

كَحَلْقَةٍ مُلْقَاةٍ فِىْ فُلَاةٍ مِنَ

الْاَرْض

Syedi Sharif Abdul Aziz Radiallahu Ta'la Anho Farmate Hia 7va Asman Aur 7 Zamine Momin Kamil Ki Wusa'at E Nigah Me Ese Hi Hai Jaise Kisi Laq Wa Daq Maidan Me Ek Chala Pada Huwa.

Al Bariz Fi Zikr Shaikh Ul Tarbiyah

Allahu Akbar Jab Gulamo Ki Yeh Shaan Hai To Azmat E Shan E Aqdas Ko Kon Khayal Kar Sake.

Sahabe Kiram Radiallahu Ta'la Anhum Ki Shaan

Arz: Sahaba E Kiram (Radiallahu Ta'la Anho) Ko Bhi Kashf Hota Tha?

Irshad: La Illaha Illah, Unke Gulamo Aur Aauliya E Kiram Ke Paish Nazar Arsh Se Tahat Ul Sharah Tak Hota Hai. Phir Sahaba (Radiallahu Ta'la Anhum) Ki Shaan Ka Kya Puchhna.

Sahaba E Kiram Ka Kashf

Hadees Me Hai Huzur Aqdas ﷺ Ne Ek Sahabi Se Dariyafat Farmaya " Kashf Ul Asbhahat Tumne Kyon Kar Subha Ki?Arz Ki "أَصْبَحْتُ مُؤْمِنًا حَقًّا" Maine Subah Ki Is Haal Me Ke Ma Sacha Momin Tha. Irshad Famraya "Har Dawe Ki Ek Dalil Hoti Hai Jis Se Us Dawe Ki Sachai Sabit Hoti Hai Tumhare Dawe Ki Kya Dalil Hai? "Arz Ki :"Maine Subah Ki Is Hal Me Ke Arsh Se Tahat Ul Shara" Tak Tamaam Maujudat Alam Meri Paish E Nazar Hai, Jannatiyon Ko Jannat Me

Aish Kjarte Dekh Raha Hun Aur Jahannumiyon Ko Jahannum Me Chikhte Azaab Pate Dekh Raha Hun." Irshad Farmaya : "Tum Pohch Gaye Ho Itminaan Rakho."

Al Musnaf Ibne Abi Shaiba

Aauliyah E Kiram Ki Nazar Me Mazi O Mustqbil Dono Hote Hai

(Phir Farmaya) Mazi To Mazi Mustqbil Bhi Un Ke Paish E Nazar Hota Hai. Aauliyah E Kiram (Rehamtullah Allay Azmain) Farmate Hai : "Koi Pata Sabz Nahi Hota Magar Arif Ki Nagah Me."

Zamana Ka Wajud Wahami Hai Ya Haqiqi

Arz: Huzur Jo Ashiyah Ab Tak Wujud Me Na Ayi Unka Wajud Siwa Zamane Ke (Yani Zamane Ke Elawa) Aur Kisi Chiz Me To Hai Nahi Aur Zamane Hi Me Wo Hazrat Mulahija Farmate Hai , To Zamna Ka Wajud Sabit Ho Gaya.

Irshad: Zamana Ko Pehle Maujud Man Loge Jab To Ashiya Ka Zarf Use Manoge Aur Wo Hai Mau Hum (Yani FArzi) Uska Wujud Hi Nahi, Wujud Ishaya Ka Zarf Kiya Hia Jo Surtein Un Ishiyah Ki Hogi Wahi Paish Nazar Hoti Hai.

Arz:

Jis Waqt Paish Nazar Hai Us Waqt Un Ashiya Ka Wajud Nahi To Unki Sura Kaha Se Ayegi? Lamahala (Yani Lazama) Manana Padega Ke Apne Waqt Maujud Me Unki Suratein Maujud Hai Wahi Paish E Anzar Hoti Hai.

Irshad: Waqt Kis Chiz Ka Nam Hai Waqt Hai Hi Nahi, Asal Yeh Hai Ke Allah Ta'la Ne Humko Zamana Aur Jahat (Yani Simat) Me Gair Dia Kisi Chiz Ko Bagair Zmanae Ke Nahi Samj Sakte.

Rabul Izzat Zamane Se Pak Hai Magar Bolte Hia Wo Azal Me Bhi Esa Hi Tha Jaisa Ab Hai Aur Abad Tak Esa Hi Rahega. "Tha" Aur Hai Aur Rahega" Yeh Sab Zamnae Par Dalalat Karte Hai Aur Wo Zamne Se Pak. Hawadas Jo Hai Fil Haqiqatan Wo Bhi Zamana Se Juda Hai Magar Unka Zamna Se Juda Hona Aqal Batayegi Aur Kisi Zariyah Se Na Malum Hoga.

Muhakam Wa Mutshaba Me Farq Ka Bayan

Arz: Musbah Kahte Hai :

يَدُ اللهِ فَوْقَ اَيْدِيْهِمْ

Tarjuma E Kanzul Imaan

Unke Hatho Par Allah Ka Hath Hai.

Yeh Aur Iske Siwa Jo Ayat Tashbiyah Par Dalalat Karti Hia Muhkam Hai Aur

Tarjumah E Kanzul Imaan

لَیۡسَ کَمِثۡلِہٖ شَیۡءٌ

Us Jaisa Koi Nahi.

Wagera Ayat Tanziyah Mutshabiyah Isi Tarah Wahabiyah Kah De Ke

لَّا یَعۡلَمُ مَنۡ فِی السَّمٰوٰتِ وَ الۡاَرۡضِ الۡغَیۡبَ اِلَّا اللّٰہُ

Tarjumah E Kanzul Imaan

Gaib Nahi Jante Jo Koi Asmano Aur Zamin Me Hai Magar Allah

Surah Namal Aya 65

Muhakam Aur Ayat Musbat Ilm E Gaib (Yani Ilm E Gaib Sabit Akrne Wali Ayat) Mutsaba.

Qadriyah Kahte Hai :

وَ مَا ظَلَمۡنٰہُمۡ وَ لٰکِنۡ کَانُوۡۤا اَنۡفُسَہُمۡ یَظۡلِمُوۡنَ

Tarjumah E Kanzul Iman

Aur Humne Un Par Zulm Na Kia Han Wahi Apni Jano Par Zulm Karte Hai.

Surah Nahal Ayat 118

وَ مَا تَشَآءُوْنَ اِلَّاۤ اَنْ یَّشَآءَ اللّٰهُ

Tarjmuah E Kanzul Imaan

Aur Tum Kia Chaho Magar Yeh Ke Allah Chahe.

Mutsaba. Aur Jabriyah Uska Aks Kahte Hai (Yani Jis Ayat Ko Qadriyah Muhakam Kahte Hai ! Use Jabariyah Mutshaba Aur Jise Qadriyah Mutshaba Kahte Hai Use Jabariyah Muhakkam Mante Hai) Uska Mayaar Kya Hai Jis Se Muhakkam Aur Mutsahaba Ka Imtiyaaz Ho Jaye?

Irshad: Jis Ayat Ko Uske Zahir Ma'ni Par Hamal Karne (Yani Zahiri Ma'ni Murad Lene) Se Koi Aaqli Isthila (Yani Uska Aqalan Muhal Hona) Lazim Ata Ho Wo "Mutshaba" Hai.

ۚ یَدُ اللّٰهِ فَوْقَ اَیْدِیْهِمْ

Tarjuma E Kanzul Imaan

Unke Hatho Par Allah Ka Hath Hai.

Surah Fatah Ayat 10

Le Mani Zahir Agar Le To Uska Hath Mana Aur Jab Hath Huwa To Jis Bhi Huwa Aur Har Jism Markab Apne Wajud Me Apne Un Ajza Ka Mohtaz Hai Jin Se Wo Markab Hai, Jab Tak Wo Maujud Na Ho Le Yeh Maujd Nahi Ho Sakta To Khuda Ka Mohtaz Hona Lazim Aya, Aur Har Mohtaz Hadis Aur Koi Hadis Qadim Nahi Aur Jo Qadim Na Ho Wo Khuda Nahi Ho Sakta To Sire Se Uluhiyat Hi Ka Inkar Ho Gaya, Isliye Sabit Huwa Ke يَدُ اللهِ فَوْقَ اَيْدِيْهِمْ ۚ

Muhakkam Nahi Mutshaba Hai Aur

لَيْسَ كَمِثْلِهٖ شَيْءٌ

Us Jaisa Koi Nahi.

Surah Shura Ayat 11

Muhakkam Isi Tarh

لَّا يَعْلَمُ مَنْ فِى السَّمٰوٰتِ وَ الْاَرْضِ الْغَيْبَ اِلَّا اللهُ

Tarjumah E Kanzul Imaan

Gaib Nahi Jante Jo Koi Asmano Aur Zamin Me Hai Magar Allah

Surah Namal Ayat 65

Ko Apne Zahir Par Rakha Jaye To Yeh Mani Hoge Ke "Kis Tarha Ka Ilm E Gaib Kisi Ko Nahi Siwa E Rab Azwajjal Ke. Halake Ambiyah E Kiram Allaysallato Salam Ne Sad Han Ilm E Gaib Jannat Wa Nar Wa Malaika Wa Jin , Hiasb , Sawab, Azaab, Aqaab. Mizaan, Sirat, Airaf Ke Mutliq Bayan Farmaye Hai To

Mazallah Kizb E Illahi Lazim Aya To Malum Huwa Ke Yeh Apne Umum E Zahiri Par Nahi Balke Ayat Musbaht (Yani Ilm E Gaib Sabit Karne Wali Ayat) Ne "Ilm E Atai" Ki Takhsis Kar Di Aur Jab Us Ayat Me Bil A'taab Ul Bilzaat (Yani Atai Aur Zaati) Dono Ko Aam Thhehra Liya To Mani Yeh Ho Jayege Ke "Zati Ilm Gaibb Bhi Siwa E Khuda Ke Kisi Ko Nahi Aur Ata Ilm E Gaib Bhi Kisi Ko Siwa E Khuda Ke Nahi" Mazallah Kaisa Bada Isthala (Yani Tazaad) Lazim Aya Ke Khuda Ko Kisi Dusre Ne Ilm E Gaib Ata Kia To Jahil Huwa Aur Jahal Nuqsan Hai Aur Jis Me Nuqsan Ho Khuda Nahi Ho Sakta To Uluhiyat Se Hath Dho Bethhana Huwa, To Yeh Apne Umoom Zahiri Par Muhakkam Nahi Ho Sakti. Han Apne Mani Me Zaroor Muhakkam Hai. Isi Tarah

ۚ وَ مَا ظَلَمْنٰهُمْ وَ لٰكِنْ كَانُوْۤا اَنْفُسَهُمْ یَظْلِمُوْنَ

Tarjumah E Kanzul Imaan

Aur Humne Un Par Zulm Na Kia Han Wahi Apni Jano Par Zulm Karte They

Ko Agar Uske Zahir Par Rakho To Yeh Mani Hoge Ke "Bande Khud Un Afhal Ka Khalq Karte Ho" To Quran E Azim Me Jo Sawal Farmaya Gaya Hai.

هَلْ مِنْ خٰلِقٍ غَیْرُ اللهِ

Kya Khuda Ke Siwa Koi Aur Khaliq Hai.

Surah Fatir

Har Aqil Ke Nazdi Ek Ka Jawab Nafi Me Hoga Aur Iske Jawab Mazallah (Azwajjal) Ashbat Me Hoga Ke Han Hazaro Se Zaid Khaliq Khuda Ke Siwa

Maujd Hai Jo Apne Afhal Ke Khud Khaliq Hai Mazallah (Azwajjal) To Zahir Huwa Ke Yeh Bhi Muhakkam Nahi.

Bas Yeh Hukm Hai :

لَايُسْـَٔلُ عَمَّا يَفْعَلُ وَہُمْ يُسْـَٔلُوْنَ (٢٣)

Us Se Nahi Puchha Jata Jo Wo Kare Aur Un Sab Se Sawal Hoga.

Surah Ambiyah 23

وَ مَا تَشَآءُوْنَ اِلَّاۤ اَنْ يَّشَآءَ اللّٰهُ

Aur Tum Kya Chaho Magar Yeh Ke Allah Chahe.

Surah Dahar Ayat 30

Bande Kuch Irada Bhi Nahi Kar Sakte Jab Tak Musiyat E Illahi (Yai Irada E Illahi) Na Ho, Phir Khuda (Azwajjal) Jo Chahe Kare. Koi Us Se Yeh Sawal Karne Wala Nahi Ke Tune Esa Kyon Kia Wo Fayil E Muhsar Hai :

يَفْعَلُ مَا يَشَآءُ

Allah Karta Jo Chahe

Surah Al Imraan Ayt 40

يَحْكُمُ مَا يُرِيْدُ

Allah Hukm Farmata Hai Jo Chahe

Surah Maida Ayat 1

Aur Bande Jo Kuch Bhi Kare Us Se Sawal Hoga. Bawajud Uske

وَمَا رَبُّکَ بِظَلّٰمٍ لِّلْعَبِیْدِ

Tumhara Rab Bando Par Zulm Karne Wala Nahi

Surah Humul Sajda

لَا یَظْلِمُ مِثْقَالَ ذَرَّةٍ

Zara Barabar Zulm Nahi Karta

Surah Nisa Ayat 40

Tashbiyah Wa Tanziyah Ka Bayan

Arz: Tashbiyah Sahi Hai Ya Tanziyah

Irshad: Tashbiyah Mehaz "Kufar Hai Aur Tanziyah Mehaz Gumharahi Aur Tanziyah Mah Tashbiyah Bil Tashbiyah" Aqeedah Haqa Ahl Sunnat Hai.

Tanziyah Mah Tashbiyah Bila Tashbiyah Ka Matlab

تَنْزِیه مَع تَشْبِیْه بِلا تَشْبِیْه Ka Kya Matlab Hai?

Irshad:

لَيْسَ كَمِثْلِهٖ شَیْءٌ ۚ

Us Jaisa Koi Nahi.

Surah Shura Ayat 11

اِنَّہٗ ہُوَ السَّمِیۡعُ الۡبَصِیۡرُ

Beshak Wahi Sunta Dekhta Hai.

Surah Momin Ayat 56

Yeh Tanziyah Mah Tashbiyah Bla Tashbiyah Hia, Tashbiyah Mehaz" Tau Yeh Hui Ke Wo Humari Tarah Ek Jism Min Al Ajsam (Yani Ajsam Me Se Ek Jism) Hai, Us Ke Kaan Aankh Humari Hi Tarah Gosht Post Se Markab Hai , Wo Inhi Se Dekhta Sunta Hai Aur Yeh "Kufar" Hai. Aur "Tanziyah Mehaz" Yeh Ke Dekhne Sunane Me Usjko Bando Se Mushabahat Hoti Hai, Lehaja Us Se Bhi Inkaar Kar Dia Jaye Ke Hum Nahi Kah Sakte Ke "Khuda (Azwajjal) Dekhta Sunta Hai. Yeh Kuch Aur Sifaat Hai Jinko Dekhne Sunane Se Tabir Kiya Gaya Hai Aur Yeh "Gumrahi" Hai.

Asal Sahi Aqeedah Yeh Hai Ke "لَیۡسَ کَمِثۡلِہٖ شَیۡءٌ

Yeh Yeh "Tanziya" Hui Ke Us Ki Mishl Koi Shay Nahi Aur اِنَّہٗ ہُوَ السَّمِیۡعُ الۡبَصِیۡرُ Tashbiyah Hui Aur Jab Sunane Dekhne Ko Bayan Kia Ke Uska Dekhna Aankh Ka , Sunana Kan Ka Mohtaaz Nahi Wo Be Alat Ke Sunta Hai , Yeh Nafi Tashbiyah Hai Ke Bando Se Jo Waham E Mushbiyat Hota Usko Mita Dia To Ma Hasal Wahi Nikal" Tanziyah Mah Tashbiyah Bil Tashbiya"

(Phir Farmaya) Tanziyah Mah Tashbiyah Bila Tashbiyah Se To Quraan E Azim Pur Hai, Ilm Wa Kalam Yaqinan Usi Ki Sifat Hai, Yeh Tashbiyah Hui Magar Us Ka Ilm Dil O Dimag Wa Aqal Ka Aur Kalam Zuban Ka Mohtaz Nahi. Yeh Nafi Tashbiyah Aur Wahi "لَیۡسَ کَمِثۡلِہٖ شَیۡءٌ

"Har Ek Ke Sath Mil Kar Phir Wahi Hasil Huwa "Tanziyah Mah Tashbiyah Bil Tashbiyah."

Mulaina Wa Mulahada Ka Rad

Hayat Uski Sifat Hai Ab Agar Eh Kaha Jaye Ke Wo Zinda Hai To Usme Usi Tarah Ruh Hai, Humari Hi Tarah Uski Rang Wa Pe Me Khudn Dodta Hai Phirta Hai Jaisa "Mushbi Mula'ana" Kahte Hai To Yeh Kufr Hai Aur Agar U Se Inkar Kar Dia Jaye Jaise "Mulahada" Batina"Baka Akrte Ke Wo

"حَیٌّ لَا حَیٌّ نُورٌ وَلَا نُورٌ"

Hai To Yeh Khul Zalalat Hai. Haq Yeh Hai Ke Wo Hayi Hai Khud Zinda Hai Aur Tamaaam

Alam Ki Hayat Us Se Wabasta Hai Magar Na Ruh Se Ke Ruh Khud Uski Makhluq Hai, Na Wo Gosht Wa Posht (Yani Jild) Wa Khun E Ashkhwan (Yani Hadi) Se Murkab Hai , Na Wo Jism Hai Jism Wa Jismaniyat Wa Zuban Wa Jahat Se Pak Hia. Yeh Wahi "Tanizyah Bila Tashbiyah" Hai.

Allah (Azwajjal) Zaman Wa Jahat Se Paak Hai

(Phir Farmaya) Asal Yeh Hia Ke Alfaaz Uske Liye Wajeh Hi Nahi Kiye Gaye Alfaz To Makhluq Ne Makhluq Ke Liye Banaye Hai Khuda Ko

"عَالِم، قادِر، مُحْیِ، مُمِیت، رَازِق، مُتَکَلِّم، مُؤمن، مُہَیْمِن، خالِق، بارِیٌ، مُصَوِّر"

Wagera Ha Safaat Se Mausuf Karte Hai Aur Yeh Sab Hai Ism E Fahl Aur Ism Fahal Dalalat Karta Hai, Hadus Aur Zamna Hal Ya Zamna Mustqabl Par Aur Wo Hadus Wa Zamana Se Paak Hai.

Allah Ta'la Farmata Hai :

وَّ یَبْقٰی وَجْہُ رَبِّکَ

Tarjumha E Kanzul Imaan

Aur Baqi Hai Tumhare Rab Ki Zaat.

Aur Uske Siwa Sadjha Sige Quran E Paak Ne Farmaye Hai Jo Mazi Ya Hal Ya Mustqil Se Khali Nahi Aur Wo Zamano Se Manza. Aur Quran Me Barabar Ata Hai, "بِـالـلّٰـهِ، لِلّٰهِ، عَلَی اللّٰهِ ،فِی اللّٰهِ، مِنَ اللّٰه"اور"ب" آتی ہے اِلصاق

Ke Liye Aur Allah (Azwajjal) Us Se Pak Hai Ke Koi Shay Us Se Mulsiq Ho Sake (Yani Milsake) Lam Ata Hai Nafah Ke Liye Aur Wo Us Se Pak Hia Ke Kisi Shaye Se Usko Nafah Pohch Sake. Ala Ata Hai "Zariyah E Istlah(Yani Nuqsan Ya Bulandi) Ke Liye Aur Wo Is Se Bartar Hai Ke Kisi Shaye Se Usko Zaror Pohch Sake. Wo Us Se Muta'li Hai Ke Koi Us Se Buland Ho Sake. فِی Ata Hai, "Zarfiyat" Ke Liye Aur Wo Us Se Pak Hai Ke Kisi Shay Ka Zarf Ban Sake. Min Ata Hai "Ibtedai Gayat" Ke Liye Aur Wo Us Se Pak Hai Ke Wo Kisi Ka Ibtedai Kinara Ya Jad E Ibtedai Ban Sake. Illahi Ata Hai "Inteha E Gaiyat" Ke Liye Aur Us Se Pak Hai Ke Wo Kisi Ka Intehai Kinara Ban Sake. Fil Haqiqat Yeh Sab Afhal Wa Asma Huruf Apne Mauni Haqiqatiya Se Mu'adul (Apne Haqiqi Mani Ke Bajaye Dusre Mani Me Istemal Hote) Hai.

(Phir Farmaya) Yeh Sab Wahi Tanziyah Mah Tashbyah Bila Tashbiyah Hai.

Hurmat E Tasaawir Ki Wazahat Aur Ala Hazrat Ki Karamat

Maulif :

Molvi Hashmat Ali Sahab Qadri Razwi Laknowi Salma Ki Dil Me Yeh Khayal Aya Ke Quran E Azim Me Hai :

يَعْمَلُوْنَ لَهٗ مَا يَشَآءُ مِنْ مَّحٰرِيْبَ وَ تَمٰثِيْلَ

Tarjumah E Kanzul Imaan

Uske Liye Banate Hai Jo Chahta Unche Aur Unche Mahal Aur Tasweer

Surah Saba Ayat 13

Yani Syedna Sulemaan Allaysallam Ke Liye Jin Unki Hasb Mansha Mahrabin Aur Tasweer Banate They Aur Yeh Sabit Hai Ke Agli Shariato Ko Jab Rab Azwajjal Ne Bagair Inkar Ke Bayan Farmaye (Yani Agli Shariato Ke Wo Ahkaam Jin Se Manah Se Mana Na Kia Wo) To Wo Ahkam Humare Liye Bhi Hote Hai Aur Tasweero Par Quran E Azim Ne Inkar Na Farmaya Aur Jin Ahadees Se Hurmat Sabit Hoti Hai Wo Sab Ahad (Yani Kharbar Wahid, Hadees Ki Ek Qism Ka Nam Hai) Hai To Quran E Azim Ko Mansukh Nahi Kar Sakte. Yeh Shuba Dil Me Liye Hue Haziri E Khidmat Hue Aur Arz Kia Kya Huzur Wala Hurmat Tasweer Mutwatir Hai?

<u>**Irshad:**</u> Haan Hurmat E Tasweer "Mutwatir" Hai, Magar Wo Ahadees Jin Se Hurmat Sabit Hoti Hai Wo Sab Fardan Fardan "Ahad" Hai Magar Majmuah Se Hurmat Mutwatir Ho Jati Hia, To Yun Kah Sakte Hai Ke Hurmat E Tasweer Ki Hadees "Mutwatir Ul Mani" Hai Aur Hadees "Mutwatir Ul Mani" Quran E Azim Ko "Mansukh" Kar Sakti Hia Jaise Esi Ahadees Ne

يَعْمَلُوْنَ لَهٗ مَا يَشَآءُ مِنْ مَّحٰرِيْبَ وَ تَمٰثِيْلَ

Tarjumah E Kanzul Imaan

Is Ke Liye Banate Jo Wo Chahta Unche Unche Mahal Aur Tasweerein.

Ko Mansuk Kar Dia.

Lafz "Allah" Mufrad Hai Ya Murkab

Arz: Allah Ka Lafz Markab Hai Ya Mufrad?

Irshad: Mash'hur Yeh Hai Ke ال Tarif Aur الله Se Markab Hai Humza Ki Hurmat Lam Ko De Kar Usko Hazaf Kar Dia Aur Lam Ko Lam Me Adgam Kar Dia (Yani Mila Dia) Lafz Allah Ho Gaya, Magar Mujhe Dusra Qul Pasnd Hai Ke Lafz Allah Markab Nahi Balke Bohit Kazaiya (Isi Surat Par) Alam Hai Zat E Bari Ka Ke Jis Tarah Uski Zaat "Gair Markab" Hia Usi Tarah Uska Nam Bhi Gair E Markab Hona Chaiye. Aur Unka Mawid (Is Par Dalil) Is Tarz E Istemaal Bhi Hia Ke Waqt E Nida Is Ka Alfz Nahi Girta"Allah" Main Esa Nahi Hota Ke Humza Aur Alif Gir Kar Ya Lam Me Mil Jaye, Agar Lam Tarif Hota To Zaroor Esa Hota Ke Uska Hamza Wasli Hota Hai. Aur Munadi Biya Maruf Bil Laam Ke Pehle Ayuha Zayda Karte Hai Yaha Haram Hia, Aur Agar Mani Ka Taswur Karke Ho To Kufr Hia Ayuha Ke Mani Hote Hi Ek Mubham Zat Jis Ka Bayan Aage Hai , Waha Abham Kaisa Wo To Araf Ul Maurif (Yani Sab Se Zayda Jana Pehchana) Hai. Har Shaye Ko Taeen To Wahi Hai Se Ata Hoti Hai.

Mahtaab E Nabuwat Tamaam Makhluqaat Ko Roshan Karta Hai

(Phir Farmaya) Wo To Is Qadr Zahir Hai Ke Uska Be Gaiyat Zahoor Wahi Sabab Ho Gaya Uski Be Nahayat Batun Ka. Qaida Hai Ke "Shaye Jab Tak Ek Had E Mu'atad (Yani Makhsus Miqdar) Tak Zahir Rahti Hai Marai (Yani Nazar Ati) Hai Aur Jab Us Had Se Guzarti Hai Nazar Nahi Ati. "Aftaab Tulu Hone Ke Bad Kuch Bakhrat Sahabat (Badlo) Wagera Me Hota Hai. Puri Tarah Nazar Ata Hai, Khub Achi Tarah Is Par Nigah Jam Sakti Hai Aur Jitna Buland Hota Jata Hia Nigah E Khiaragi (Yani Aankho Ke Samne Andher Aa Jane Ki Kaifiyat) Ati Jati Hai, Yaha Tak Ke Jab Bilkul Nasf Ul Nihar Par Aa Jata Hia Nigah Ki Majal Nahi Ke Us Par Jam Sake, Magar Phir Bhi Uska Zahoor Ek Had Hi Tak Hai. Isliye Agar Ch Hum Usko Nahi Dekh Sakte Phir Bhi Uski Roshni Se Mustfid Ho Sakte Hai, Chodhwi Shab Ko Jab Aftaab Hum Se Bilkul Poshida Ho Jata Hia Kisi Ki Taqat Nahi Ke Aftaab Ke Aftaab Se Roshni Le Sake Us Waqt Mahtaab (Yani Chand) Aftaab Aur Ahl Zamin Ke Darmiyaan Mutwasit Ho Kar Aftaab Se Noor Leta Hai Aur Ahl Zamin Ko Noor Pohchata Hai. Jo Chahe Ke Us Mahtaab Se Noor Na Luga Balke Aftaab Hi Se Luga Hargiz Nahi Le Sakta.

Bila Tashbiyah Zaat E Bari Ta'la Behad Zahir Thi Aur Usi Sabab Se Behad Batin (Chhupi Hui) Thi. Tamaam Maujudat Me Us Se Mustfid Hone Ki Istdad Bhi Na Thi, Isliye Allah Ta'la Ne Ek Mahtaab E Nabuwat Ke Aftaab E Uluhiyat Se Munwar Hokar Tamaam Makhluqaat Ko Munwar Kar De.

Arsh Tak Phaili Hai Taab Ariz

Yun Chamkate Hai Chamakne Wale

Jo Chahe Ke Bagair Wasile Us Mahtaab E Risalat ﷺ Ke Kuch Hasil Karlu Wo Khuda Ke Ghar Me Naqb Lagana Chahta Hai, Bagair Us Tawsul Ke Koi Naimat Koi Daulat Kisi Ko Kabhi Nahi Mil Sakti, Kon Hai Jis Se Tamaam Alam Munwar O Maujud Hai , Wo Na Ho To Tamaam Alam Par Tariki Adam (Yani Na Khatam Hone Wali Tariki) Chah Jaye , Wo Qamr E Burj E Risalat Syedna Mohammad Rasoolallah ﷺ Hai.

Allah Ta'la Deta Hai Aur Huzur Aqdas ﷺ Baantate Hai

Ulma E Kiram Farmate Hai :

هُوَ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ خِزَانَةُ
السِّرِّ وَمَوْضِعُ نُفُوْذِ الْاَمْرِ جَعَلَ
خَزَائِنَ كَرَمِهٖ وَمَوَائِدَ نِعَمِهٖ طَوْعَ
يَدَيْهِ يُعْطِى مَنْ يَّشَآءُ وَ يَمْنَعُ مَنْ
يَّشَآءُ لَا يَنْفُذُ اَمْرٌ اِلَّا مِنْهُ وَلَا
يَنْقُلُ خَيْرٌ اِلَّا عَنْهُ

Huzur Aqdas ﷺ Khazana E Sare Illahi Aur Jaye Nafaaz Hukm E Khuda Hai. Rabul Izzat Jaljala Ne Apne Karam Ke Khazane Apni Naimato Ke Khawan Hzur Ke Qabza Me Kar Diye Jis Ko Chahe De Aur Jisko Chahe Na De Koi Hukm Nafiz Nahi Hota Magar Huzur Ke Darbar Se Koi Naimat Koi Daulat Kisi Ko Bhi Nahi Milti Magar Huzur Ki Sarkar Se ﷺ .

Makhuz Az Mawahib Ul Ladunia Jild 1

Yahi Mani Hai

"اِنَّمَا اَنَا قَاسِمٌ وَاللّٰہُ یُعْطِی"

Sahi Bukhari , Kitab Ul Ilm

"جزایں نیست" (Iske Siwa Kuch Nahi.) Ke Mian Hi Batane Wala Hun Aur Allah Ta'la Deta Hai.

Wo Na Tha To Bag Me Kuch Na Tha Wo Na Ho To Bag Ho Sab Fana

Wo Hai Jaan Jaan Se Be Baqawahi Hai Ban Se Hi Bare

Sarkaar ﷺ Ki Shaan

Arz: Yeh Hadees Hai : "لَوْلَاكَ لَمَا اَظْهَرْتُ الرَّبُوْبِيَةَ"؟!
(Aey Mehboob Agar Aapko Paida Na Karta To Main Apna Rab Hona Hi Zahir Na Karta.)

Irshad: Maine Yeh Hadees Me Nahi Dekha, Han Sufiyah Ki Kitab Me Aya Hai
"لَوْلَاكَ لَمَا اَظْهَرْتُ رَبُوْبِيَّتِیْ"، Maqtubat E Imaam E Rabbani

بااین همه معنی (Yani Is Mani Me.) Sahi Aur Sahi Hadees Ke Mawafiq Hai. Sahi Hadees Me Hai ;

لقد خَلَقْتُ الدُّنْيَا وَاَهْلَهَا

لِاُعَرِّفَهُمْ كَرَامَتَكَ وَمَنْزِلَتَكَ

عِنْدِیْ وَلَوْلَاكَ مَا خَلَقْتُ الدُّنْيَا

Aey Mere Habib Maine Dunia Aur Ahl Dunia Ko Isliye Paida Kai Ke Jo Izzat Wa Manzilat Tumhari Hia Mere Yaha Hai Main Unko Pohchwandu Aur Aey Mere Habib Agar Tum Na Hote To Main Dunia Ko Na Paida Karta.

Al Mawahib Ul Ladunia Jild 1

Yani Na Akhirat Ko Ke Dunia Darul Alam Aur Akhirat Ul Jaza Hai. Jab Darul Amal Na Hota Darul Jaza Kaha Se Ata? Yeh To Us Par Muntfar E (Yani Mauquf) Hai, To Jab Na Dunia Hoti Na Akhirat To Khuda Ka Khuda Hona Kis

Par Zahir Hota. Yahi Hia Us Ke Ke Aey Mere Habib Agar Tum Na Hote To Main Apna Khuda Hona Apni Uluhiyat Na Zahir Karta ﷺ.

Maut Wa Hayaat Wajudi Hai

Arz: Maut Wajudi Hia Ya Admi?

Irshad: Maut Aur Hayat Dono Wajudi Hi. Quraan Azim Farmata Hai :

خَلَقَ الْمَوْتَ وَ الْحَیٰوةَ لِیَبْلُوَكُمْ اَیُّكُمْ اَحْسَنُ عَمَلًا

Usne Maut Wa Hayat Ko Paida Kia Take Dekhe Ke Tum Me Kon Ache Amal Karta Hai.

Maut Wa Hayat Ki Shakal

Maut Ek Mainde Ki Shakl Par Hai Izrail Allaysalalm Ke Qabze Me , Jis Ke Pass Se Wo Hokar Nikalti Hia Wo Mar Jata Hai. Aur Hayat Ek Gordi Ki Shakal Me Hai Jibrail Alaysalam Ki Sawari Me , Jis Bejaan Ke Pass Se Hokar Nikalti Hia Wo Zinda Ho Jata Hai.
Tafsir E Kabir

Har Ek Ko Maut Ayegi !

(Phir Farmaya) Allahu Akbar Yeh Maut Esi Chiz Hai Ke Siwaz Zaat E Bari Ta'la Ke Koi Is Se Na Bachega. Jab Ayat Nazil Hui :

كُلُّ مَنْ عَلَيْهَا فَانٍ (۲۶)
وَّ يَبْقٰى وَجْهُ رَبِّكَ ذُوالْجَلٰلِ وَ الْاِكْرَامِ (۲۷)

Jitne Zamin Par Hai Sab Fana Hone Wale Hai Aur Baqi Rahega Wajh E Karim Rab Ul Izzat Jalajal Ka.

Surah Rehman Ayat 26,27

Farshtein Bole "Hum Bache Ke Hum Zamin Par Nahi." Phir Ayat Nazil Hui :

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ

Har Jandar Maut Ko Chakne Wala Hai.

Al Imraan Ayat 185

Farishto Ne Kaha : Ab Hum Bhi Gaye. Jab Asman Wa Zamin Sab Fana Ho Jayege Aur Sirf Malaika Muqarbin Mian Jibrail, Mikail, Arsafil , Izrail Allasyallam Aur Char Farishtein HamlaArz (Yani Arsh Ke Uthhane Wale) Rah Jayege. Irshad Farmayega

Aur Wo Khub Janane Wala Hai, Izrail ! Ab Kon Baqi Hai?Arz Karege Ke "Baqi Hai Tere Bande Jibrail, Mikail,Israfil , Izrail Aur Char Farishtien Ke Uthhane Wale Aur Yeh Bhi Fana Ho Jayege Aur Baqi Hai Tera Wajh E Karim Aur Wo Humesha Rahega. Irshad Farayega : Jibrail Ki Ruh Qabz Kar. Jibril Alasyallam

Ki Ruh Qabz Karege, Wo Ke Azim Pahad Ki Tarah Sajda Me Rabul Izzat Ki Tasbih Wa Taqdis Karte Hue Gir Padege. Phir Farmayega : Izrail ! Ab Kon Baqi Hai?Arz Karege : Baqi Hai Tere Bande Mikail Aur Israfil, Izrail Aur Arsh Ke Uthhane Wale Aur Yeh Bhi Fana Ho Jayege Aur Baqi Hai Tera Wajh E Kairm Aur Wo Kabhi Na Fana Hoga : Mikail Ki Ruh Qabz Kar. Mikail Allaysallam Bhi Ek Azim Pahad Ki Manid Sajda Me Tasbih Karte Hue Gir Padege. Phir Irshad Farmayega : Izrail !Ab Kon Baqi Hai?Arz Karege : Baqi Hai Tere Bande Asrafil Aur Izrail Aur Hamila E Arsh Aur Yeh Bhi Fana Hogi Aur Baqi Hai Tera Waj E Karim Aur Wo Humesha Rahega. Irshad Farmayega : Israfil Ki Ruh Qabz Kar. Israfil Allaysalalm Bhi Ek Azim Pahad Ki Tarah Sajda Me Tasbih Wa Taqdis Karte Hue Gir Padege. Aur Phir Farmayega : Izrail ! Ab Kon Baqi Hai?ArzKarege : Baqi Hai Tere Bande Hamla Arsh Aur Baqi Hai Tera Banda Izrail Aur Yeh Bhi Fana Hoge Aur Baqi Hai Tera Wajh E Karim Aur Wo Humesha Baqi Rahega. Farmayega : Hamla Arshki Ruh Qabz Kar. Wo Sab Bhi Isi Tarh Mar Jayege. Phir Irshad Farmayega : Izrail ! Ab Kon Baqi Hai? Arz Karege Baqi Hai Tera Banda Izrail Aur Yeh Bhi Fana Hoga Aur Baqi Jhai Tera Wajh E Karim Aur Kabhi Fana Na Hoga. Irshad Farmaye :Mut" Aur Marja ! Izrail Allaysallam Bhi Ek Azim Pahad Ki Manid Rabul Izzat (Azwajjal) Ke Huzur Sajda Me Tasbih Karte Hue Gir Padege Aur Ruh Nikal Jayegi. Us Waqt Siwa Rabul Izzat Jal Jalahu Ke Koi Na Hoga Us Waqt Irshad Hoga :

لِمَنِ الْمُلْکُ الْیَوْمَ

Aj Kis Ke Liye Badhshahat Hai

Surah Mo'amin Ayat 16

Koi Ho To Ab De, Khud Rabul Izzat Jal Jala Jawab Farmayega :

لِلّٰهِ الْوَاحِدِ الْقَهَّارِ

Allah Wahid Qahaar Ke Liye Hai.
Surah Mo'amin Ayt 16

Qayamat Qayam Hogi

Jab Tak Chahega Yahi Halat Rahegi, Phir Jab Chahega Israfiil Allaysallam Ko Zinda Farmayega, Wo Sur Phunkege, Qayaamt Qaym Hogi, Hisab Hoga, Jannati Jannat Me Aur Abdi Dozkahi Dozakh Me Dakhil Ho Jayege Aur Gunahgaar Musalmaan Jahannum Se Najat Payege Ke Munadi Jannat Wa Dozakh Ke Darmiyaan Jannat Wa Dozakh Walo Ko Nida Karega. Jahannumi Nihayat Khushi Se Chankane Lagege Aur Shayd Nijaat Ke Liye Humko Nida Di Gayi Aur Jannat Wale Nihayat Khuaf Ke Sath Jijhakate Darte Gurfaat E Jannat (Yani Jannati Balakhano) Se Jankege Ke Kahi Phir Hum Se Koi Khata Ho Gayi Hai Jis Se Dozakh Me Bhej Diye Jaye.

Maut Ka Menda

Phir Maut Ka Menda Laya Jayega, Jannatiyon Se Pucha Jayega, Tum Isko Pehchante Ho? Sab Kahege : Han ! Yeh "Maut" Hai. Phir Jahannumiyon Ki Taraf Muh Karke Puchha Jayega "Tum Isko Pehchante Ho? Sab Kahege : Han ! Hum Pehchante Hai, Yeh Maut Hai. Phir Jannat Wa Dozakh Ke Darmiyan Yahya Allaysallam Apne Hath Se Usko Zibah Farmayege. Phir Jahannumiyon Se Kaha Jayega : Ab Tum Humesha Jahannum Me Raho, Kabhi Marna Nahi. Bilkul Mayus Hokar Paltege Esa Ranj Unko Kabhi Na Huwa Hoga. Phir Jannatiyon Se Kaha Jayega : Ab Tum Jannat Me Humesha Raho Ab Kabhi

Marna Nahi. Wo Nihayat Khush Hokar Palatege. Aisi Khushi Unko Kabhi Na Hui Hogi.

Shaitaan Mayus Ho Gaya

Arz: Tarawih Me Kharam Ke Roz "

"اَلْمُفْلِحُوْنَ۝" Tak Padna Kaisa Hai?

Irshad: Jaiz Aur Durusat Hai. Hadees Me Esa Karne Ko 'حال مُرْتَحِل' Farmaya Gaya Yani Manzil Par Pohch Kar Kuch Kar Dene Wala.

Rad Ul Mohtar

Jab Ek Para Pad Chukta Hai Shaitan Kahta Hai" Ab Shayd Ruk Jaye Na Pade. Jab Dusra Para Khatam Karta Hai To Kahta Hai"Ab Shayd Na Pade.Isi Tarah Har Para Par Kahta Hai, Yaha Tak Ke Jab Tiso Pare Khatam Ho Jate Hai Kahta Hai, Ab Na Padega Ab Khatam Kar Chuka. Phir "اَلْمُفْلِحُوْنَ۝" Tak Padta Hai. Kahta Hai "Yeh Na Manega Padta Hi Rahega. Mayus Ho Jata Hai, Uski Ummid Toot Jati Hai.

Tartib E Qira'at Ka Bayaan

Arz: Jin Do Raqato Me Awal Me "Surah Naas" Aur Dusri Me

"الٓمّٓ ۚ" "اَلْمُفْلِحُوْنَ۝"C

Tak Pada Jayega Un Me Khilaaf E Tartib (Padna Lazim Ayega?

Irshad:
Kyon Lazim Ayega? Aauliyah E Kiram Ne Ek Ek Raqat Me Das Das Khatam Kiye Hai, Akhiraan Me قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۙ Ke Bad "الٓمّٓ ۚ" Pada Hi Hoga.

Surah Ikhlaas Ka Tarawih Me Tin Bar Padna Kaisa?

Arz: Surah Ikhlaas Ka Tarawee Me Tin Bar Padna Kaisa Hai?

Irshad: Musthasan Hai.

Fatwa E Hindiyah.
Surah Kafirun Ka Sawab

Arz: Yeh Bhi Aya Ke Surah Kafirin Rabi Ul Quan (Yani Quran Ke Chothe His Eke Barabar) Hai To Usko Agar Char Martaba Pade?

Irshad: Khair Musalmano Me Raij Yun Hai Aur Surah Ikhlaas Ka Salat Quran Hona Mutwatir Hadees Me Hai Aur Surah Kafirun Ka Rubh Hona Mutwatir Nahi.

Arz: Baz Log

قُلْ ہُوَ اللّٰہُ اَحَدٌ ۚ(۱)

Sharif Tin Bar Padte Hai Aur Har Bar Bismillah Ba Awaaz Padte Hai.

Irshad: Ek Bar Ba Awaz Tasmiyah Hona Chaiye Khawa Kahi Ho الٓمّٓ Ke Awal (Yani Shuru Me) Ho Ya Surah

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۙ(۱)

Ke Awal Ho Ya Surah Ikhlaas Sharif Ke Awal Ho Aur Baqi Ahista Ho.

Sabah Mishani Se Muraad

Arz: "وَلَقَدْ اٰتَیْنٰكَ سَبْعًا مِّنَ الْمَثَانِیْ" Se Kya Murad Hai?

Irshad: Sabah E Mishani Ki Tafsir Ki Gayi Hia Surah Fatiah Sharif Ke Sath.

Tafsir Kabir

Qabrstaan Me Ba Awaz Quran Azim Padna Kaisa?

Arz: Qabrstaan Me Ba Awaz Quraan Azim Padna Kaisa Hai?

Irshad: Esi Awaz Se Padna Musthasan Hai Ke Amwat Sune Aur Unka Dil Behle, Na Itni Kariha Awaz Se Ke Murde Ko Bhi Pareshan Kare.

Waqt E Dafan Azan Kahna Kaisa?

Arz: Waqt Dafan Azan Kyon Kahi Jati Hai?

<u>Irshad:</u> Dafa E Shaitan Ke Liye. Hadees Me Hai Azan Jab Hoti Hai Shaitan 36 Mil Bhag Jata Hai. Alfaz Hadees Me Yeh Hai Ke "Ruha" Tak Bhagta Hai Aur Ruha Madina Taiba Se 36 Mil Dur Hai.
Sahi Muslim

Maut Ke Waqt Shaitan Ka Dakhal

Aur Wo Waqt Hota Hai Dakhl E Shaitan Ka, Jis Waqt Munkir Nakir Sawal Karte Hai " Tera Rab Kon Hai? Yeh Laeen Dur Se Khada Ishara Karta Hai Apni Tarf Ke "Mujh Ko Kah De." Jab Azan Hoti Hai Bhag Jata Hai, Waswasa Nahi Hota. Phir Sawal Karte Hai :
Tera Deen Kya Hai? Us Ke Bad Sawal Karte Hai : Inke Bare Me Kya Kahta Hai? Ab Na Malum Ke Sarkar Tashrif Late Hai Ya Roza E Muqdasa Se Prda Uthha Dia Jata Hai, Shariat Ne Kuch Tafsil Na Batai. Aur Chunke Imtehaan Ka Waqt Isliye هٰذَا النَّبِیُّ Na Kahege هٰذَا الرَّجُل Kahege.

Ba Roz Qayamat Zamin Wa Asman Badal Diye Jayege

<u>Arz:</u> Yeh Zamin Qayamat Ke Roz Dusri Zamin Se Badal Di Jayegi?

<u>Irshad:</u> Haan. Zamin Wa Asman Ka Dusre Zamin Wa Asman Se Badla Jana To Quran E Azim Se Sabit Hota Hai. Irshad Hota Hai :

يَوْمَ تُبَدَّلُ الْاَرْضُ غَيْرَ الْاَرْضِ وَالسَّمٰوٰتُ وَ بَرَزُوْا لِلّٰهِ الْوَاحِدِ الْقَهَّارِ (۴۸)

Jis Din Badal Jayegi Yeh Zamin Dusri Zamin Se Aur Asman Bhi Aur Khul Jayege (Qabro Se Log) Allah (Azwajjal) Wahid Qahar Ke Liye.

Surah Ibrahim Ayat 48

Magar Asman Ke Liye Nahi Ke Wo Asman Kahe Ka Hoga , Han Zamin Ke Bara Me Sahi Hadees Aai Hia Jis Me Hai Ke "Aftaab Qayamat Ke Din Sawa Mil Par Aa Jayega. Sahabi Jo Us Ke Rawi Hia Farmate Hai Ke "Mujhe Nahi Malum Ke Mil Se Murad Musafat Hai Ya Mil Sarma

(Sahi Muslim)

(Phir Farmaya) Agar Mil Se Musafat Hi Murad Hia To Bhi Kitna Fasla Hai? Aftaab Char Hazar Baras Ke Fasle Par Hai Phir Us Taraf Ko Pithh Kiye Hia, Us Roz Ke Sawa Mil Par Aur Is Taraf Muh Kiye Hoga Us Roz Ki Garmi Ka Kya Puchna !

Jannat Me Zamin Chandi Ki Kar Di Jayegi

(Phir Farmaya) Aur Jannat Me Chandi Ki Zamin Ho Jayegi Aur Ho Jayegi Aur Yeh Zamin Wusa'at Kya Rakhti Hai ! Un Tamam Insano Janwaro Ke Liye Jo Roz E Awal Se Roz E Akhir Tak Paida Hue Hoge. Hadees Me Hai "Rahman" Bada Jayega Zamin Ko Jis Tarah Roti Bardai Jati Hai. Is Waqt Kurdi Shakl Par Hai Isliye Uski Gawahi Idhar Ki Ashiyah Ko Hayl Hai Aur Us Waqt Esi Humwar Kar Di Jayegi Ke Agar Ek Dana Khashkhash (Yani Chawal Ke Dane Ka Athva

Hisa) Ka Is Kinara Par Pada Ho Us Kinara Zamin Se Dikhai Dega. Hadees Me Hai :

فَيُبْصِرُهُمُ النَّاظِرُ وَيُسْمِعُهُمُ

الدَّاعِي

Dekhne Wala Un Sab Ko Dekhege Aur Sunane Wala Un Sab Ko Sunega.

Sahi Bukhari

Maidan E Mehsar Zamin Mishl Roti Ke Hogi

Arz: Huzur Yeh Sahi Ke Yeh Zamin Jannat Ki Shakr Bana Di Jayegi?

Irshad: Miane Na Dekha. Han Yeh To Hia Ke Mehshar Ke Arasaat (Yani Maidan) Me Garmi Shidat Ki Hogi, Pyaas Boht Hogi Aur Din Tawil Hai, Bhuk Taklif Bhi Hogi, Isliye Maidan Ke Liy Zamin Mishl Roti Ke Ho Jayegi Ke Apne Pao Ke Niche Se Todega Aur Khayega.

Tafsir Bagwi

Kabba Muazmah Aur Tamaam Masjid Jannat Me

Arz: Huzur E Wala Yeh Sahi Hai Ke Kabba Mu'azmah Jannat Me Jayega?

Irshad: Han Kabba Mu'azmah Aur Tamaam Masajid.

Arz: Aur Huzur Roza E Aqdas ?

Irshad: Roza E Aqdas Afzal Hai Ya Kabba Mu'azmah !

Arz: Roza E Aqdas.

Irshad: Phir Jab Mufzul (Yani Kam Fazilat Wala) Jayega To Afzal To Afzal Ke Jane Me Kya Shuba? Sirf Roza E Aqdas Hi Nahi Balke Tamaam Turbatien (Yani Qabrein) Ambiyah E Kiram Allaysallam Ki.
Huzur ﷺ Ke Naam Ki Qasam Khana Kaisa?

Arz: Hzuur Aqdas ﷺ Ki Qasam Kha Kar Khilaaf Karne (Yani Puri Na Karne) Se Kafara Lazim Ata Hai?

Irshad: Nahi.

Arz: Huzur E Aqdas ﷺ Ki Qasam Khana Jaiz Hai?

Irshad: Nahi.

Al Fatwa E Hindiyah

Arz ; Kyon, Kya Beadmi Hai?

Irshad: Haan.

Jinnat Ko Ilm E Gaib Nahi

Arz: Syedna Suleman Allaysallam Ke Asa Me Dimak Lag Jana Sahi Hai?

Irshad: Han. Syedna Sulemaan Allasyallam Jino Se Bait Ul Muqdas Banwa Rahe They Aur Apka Qaida Yeh Tha Ke Khud Khade Ho Kar Kam Lete They, Agar Aap Wahan Tashrif Farma Na Hote To Wo Mi'amar (Yani Imaraat Banae Wale) Shararat Karte They. Abhi Ek Sal Ka Kam Baqi Tha Ke Apke Intqaal Ka Waqt Aa Gaya. Aapne Gusal Farmaya, Kapde Naye Pehane, Khuhbu Lagai Aur Isi Tarh Tashrif Laye Asa Par Takiyah Farma Kar Khade Ho Gaye. Izrail Allasyallam Ne Apki Ruh Qabz Karli. Aap Isi Tarah Asa Par Taik Lagaye Rahe. Pehle To Jino Ko Rat Ki Fursat Mil Bhi Jati Thi Ab Din Rat Barabar Kam Karna Padta Tha. Hazrat Har Waqt Khade Hi Rahte They Aur Ijazat Mangane Ki Kis Me Himmat Na Thi , Nachar Sal Bhar Tak Yak Lakht Din Rat Barabar Kam Kia. Ambiyah E Kiram Allaysallam Ke Ajsam Bainiha Waise Hi Rahte Hai Unme Koi Tagair Nahi Ata. Sulemaan Allasyallam Ka Jism Mubarak Bhi Isi Tarah Raha. Jab Kam Pura Ho Chuka Dimak Ko Hukm Huwa, Usne Apke Asa Ko Khana Shuru Kia, Jab Asa Kamzor Huwa To Niche Tashrif Laye. Jin Pehle Gaib Ke Ilm Ka Ida'a Rakhte (Yani Dawai Karte They)

تَبَيَّنَتِ الْجِنُّ اَنْ لَّوْ كَانُوْا يَعْلَمُوْنَ الْغَيْبَ مَا لَبِثُوْا فِى الْعَذَابِ الْمُهِيْنِ

Khul Gaya Jino Ka Hal Agar Gaib Jante Kyon Rahte Ek Sal Sakht Azaab Me
Surah Saba 14

Kya Tamaam Haiwanat Natiq Hai

Arz: Kya Huzur Haiwanat Bhi Natiq Hai?

Irshad: Bilashuba.

Falsada Ka Rad

Arz:

Insaan Ko Haiwanat Se Tamiz Natiq Hi Thi, Natiq Hi Fasal Hai Aur Fasal Ka Do Jinso Me Istirak Muhal?

Irshad: Yeh Tamiz Kis Ke Nazdik Hai? Jahil Falsafa Humqa Ke Nazdik. Har Shaye Natiq Hai. Shejar,Hajar,Deewar O Dar Sab Natiq Hai. Nas Hai .
قَالُوۡٓا اَنۡطَقَنَا اللّٰہُ الَّذِیۡۤ اَنۡطَقَ کُلَّ شَیۡءٍ

Aza Kahege Ke Hum Ko Allah Ne Natiq Kia Jisne Har Shay Ko Natiq Kar Dia.

Surah Ha Mim Sajda

Quraan Wa Hadees Me Bilzaroorat Tawil Batil Hai

Aur Nasus Ka Un Ke Zawahir Par Hamal Wajib , Bil Zaroorat Un Me Tawil Batil Wa Na Masmuh

وَ اِنۡ مِّنۡ شَیۡءٍ اِلَّا یُسَبِّحُ بِحَمۡدِهٖ وَلٰكِنۡ لَّا تَفۡقَهُوۡنَ تَسۡبِيۡحَهُمۡ

Koi Shaye Esi Nahi Ke Allah Ki Tasbih Wa Tahmid Na Karti Ho Lekin Tum Un Ki Tasbih Ko Nahi Samjte.

Surah Bani Israil Ayat 44

Har Shaye Ka Muklaf Hai Huzur Aqdas ﷺPar Imaan Laane Aur Khuda Ki Tasbih Ke Sath.

Jamadat Wa Nabataat Ki Namaz

Arz:
Tarjumah E Kanzul Imaan

كُلٌّ قَدۡ عَلِمَ صَلَاتَهٗ وَتَسۡبِيۡحَهٗ

Sabne Jan Rakhi Hai Apni Namaz Aur Apni Tasbih

Se Unka Namaz Padna Sabit Hai?

Irshad: Awal To Yeh Ayat Khas Parindo Aur Zawi Ul Aqul (Yani Aqal Walo) Ke Bab Me Hai Sabiq Ayat (Yani Puri Ayat Yun) Hai :

اَلَمۡ تَرَ اَنَّ اللّٰهَ يُسَبِّحُ لَهٗ مَنۡ فِى السَّمٰوٰتِ وَالۡاَرۡضِ وَالطَّيۡرُ صٰٓفّٰتٍ ؕ كُلٌّ قَدۡ عَلِمَ صَلَاتَهٗ وَتَسۡبِيۡحَهٗ

Kya Nahi Dekhte Jo Log Zamin Wa Asman Me Hai Aur Parinde Saf Bande Hue Allah (Azwajjal) Ki Tasbih Karte Hai Har Ek Ne Apni Namaz Aur Tasbih Ko Pehchan Liya.

Dusra Yeh Ke Is Ayat Me Laf Wa Nashr Martab Mana Jaye Ke مَنْ فِی السَّمٰوٰتِ وَالْاَرْضِ (Jo Asmano Aur Zamin Me Hai) Ne Apni Namaz Ko Jan Liya Aur Parindo Ne Apni Tasbih Ko. Tisra Yeh Ke Agar Ayat Ko Aam Rakha Jaye To Az Qabil Atful Am Ali Al Khas (Yani Aam Ka Atf Khas Par) Ho Jayega , Jamadat, Wa Nabataat Ki Namaz Hi Unka Imaan Wa Tasbih Hai.

Har Khushk Wa Tarshe Tasbih Me Mashgul Hai

(Phir Farmaya) N Me Mada Ma'siyat (Yani Gunah Ka Unsar) Bhi Hai Unke Layq Jo Saza Hoti Hai Wo Unko Di Jati Hai.
Ahl Kashf Farmate Hai "Tamaamjanwar Tasbih Karte Hia , Ka Tasbih Chordh Dete Hai Usi Waqt Unko Maut Ati Hia. Har Pata Tasbih Karta Hai, Jis Waqt Tasbih Se Gaflat Karta Hai Usi Waqt Darkaht Se Juda Ho Kar Gir Padta Hai.

Shumali Se Barish Na Hone Ki Wajh

Jab Majmah Huwa Kufaar Ka Madina Taiba Par Ek Islam Ka Qilah Qamh Kar De, Gazwa Ahzaab Ka Waqiah Hai Rab Azwajjal Ne Farmana Chahi Apne Habib

Ki, Shumali Hawa Ko Hukm Huwa Ja Aur Kafiro Ko Nisat Wa Nabud Kar De. Usne Kaha :

اَلْحَلَائِلُ لَايَخْرُجْنَ بِاللَّيْلِ

فَاَعْقَمَهَا اللّٰهُ تَعَالٰى

Baibiyah Rat Ko Bahar Nahi Niklti. To Allah (Azwajjal) Ne Usko Banjh Kar Dia.

Isi Wajh Se Shumali Hawa Se Kabhi Pani Nahi Barsta Phir Saba (Yani Mushriqi Hawa) Se Farmaya

فَقَالَتْ سَمِعْنَا وَاَطَعْنَا

To Usne Arz Kia Humne Suna Aur Ita'at Ki.

Wo Gyai Aur Kufaar Ko Barbad Karna Shuur Kia. Sirf Ek Khandaq Darmiyan Me Thi Is Par Musalmaan Us Par Kufaar, Idhar Subah Tak Charag Jalte Rahe Aur Dusri Taraf Unt Barabara Kos Par Gire, Tu Purwai (Yani Mashriqi Hawa) Ko Yeh Naimat Di Ke Barish Ke Sath Hoti Hai.

Har Chiz Huzur صلی اللہ علیہ وسلم Ki Risalat Janti Hai

(Phir Farmaya) Ek Ek Ruhaniyat To Har Har Nabaat Har Har Jamaad Se Mutliq Hai Use Khawa Uski Ruh Kaha Jaye Ya Aur Kuch , Wahi Muklaf Hai Imaan Wa Tasih Ke Sath Hadees Me Hai :

مَا مِنْ شَیْءٍ اِلَّا یَعْلَمُ اَنِّیْ رَسُوْلُ اللّٰہِ

اِلَّا کَفَرَۃُ الْجِنِّ وَ الْاِنْسِ

Koi Shaye Esi Nahi Jo Mujhe Allah Ka Rasool Na Janti Ho Siwa E Be Imaan Jin Aur Admiyon Ke.

Al Majmah Ul Kabir

Insaan Aur Digar Haiwaanat Me Farq

Arz: Insaan Aur Digar Haiwanat Me Ma Bi Ul Imtiyaz (Yani Jis Ke Sath Farq Malum Ho) Kya Hai?

Irshad:
Aqal Hai Aur Wo "Takalif E Sharia" Jo Rakhi Gayi Hai Us Par Aur Wo Amanat Hai Jis Ko Uthha Liya Insaan Ne

اِنَّا عَرَضْنَا الْاَمَانَۃَ عَلَی السَّمٰوٰتِ وَ الْاَرْضِ وَ الْجِبَالِ فَاَبَیْنَ اَنْ یَّحْمِلْنَہَا وَ اَشْفَقْنَ مِنْہَا وَ حَمَلَہَا الْاِنْسَانُ ؕ اِنَّہٗ کَانَ ظَلُوْمًا جَہُوْلًا (۷۲)

Beshak Humne Amanat Paish Farmai Asmano Aur Zamin Aur Pahado Par To Unhone Uske Uthhane Se Inkar Kia Aur Us Se Dar Gaye Aur Admi Ne Uthhali Beshak Wo Apni Jaan Ko Mushaqat Me Dalne Wala Bada Nadan Hai.
Surah Al Ahzaab 72

Har Shaye Sunane Aur Samjane Ki Quwat Rakhtein Hai

Arz: Huzur E Wala Wo Amanat Kya Thi?

Irshad: Isme Ikhtlaaf Hai. Ulma Farmate Hai Wo Ishq E Illahi Hai.

(Phir Bayan Sabiq Ki Taraf Tawaja Farmaya) Ulma Farmte Hai Jo Un (Yani Jamadat Wa Haiwanat) Ke Samah Wa Irdaak (Yani Sunane Aur Samjane Ki Quwat) Par Imaan Na Laye Us Ke Imaan Me Nuqs (Yani Kharabi) Hai. Yeh Sab Imaan Laye Hai Huzur Par ﷺ Koi Chiz Esi Nahi Yaha Tak Ke Mauzu'at E Insaniya (Yani Insano Ki Banai Hui Ishaya) Jaise (Apni Gadi Aur Dumba Ki Tarfa Ishara Karke Farmaya) Yeh Gadi, Yeh Dibiya Ke Unko Insaan Ne Banaya Hai Magar Banaya Hia Magar Roz E Awal Sab Se Ahad Liya Gaya Tha Ke Huzur Aqdas ﷺ Par Imaan Lao To Agar Faham Wa Idraak Na Tha To Yeh Ahad Kaisa. Quran E Azim Hai :

فَقَالَ لَہَا وَ لِلۡاَرۡضِ ائۡتِیَا طَوۡعًا اَوۡ کَرۡہًا ؕ قَالَتَاۤ اَتَیۡنَا طَآئِعِیۡنَ

Farmaya Ao Tum Khushi Se Ya Majburan (Ke Chahte Na They Magar Majbur Ho Kar Chale Aye) To Unhone Kaha Ke Hum Khushi Se Aye.
Surah Ha Mim Al Sajada

Jism Nahi Ruh Samjati Hai

Jis Tarah Tumhara Badan Nahi Samjta Wo Ruh Samjti Hai Us Badan Se Mutliq Hai Isi Tarah Wo Ajsaam Bhi Sunane Samajne Wale Nahi Balke Wo Ruhaniyatein Jo Un Se Mutliq Hai.

Arz: To Phir Yeh Taqsim Maujudat E Dunia Ki Haiwanat , Nibataat, Jamatdat Ki Tarf Galat Thheregi?

Irshad: Haan Yeh Zahir Bainu Ki Taqsim Hai Aur Zahir Nazar Me Yeh Taqsim Sahi Bhi Hia Magar Nazar E Daiq (Yani Gehri Nazar) Me Nahi.

Pahado Ka Huzur ﷺ Se Guftgu Karna

Ibatda E Islam Me Kufaar Sakhat They. Huzur Aqdas ﷺ Tashrif Liye Ja Rahe They. Rah Me Ek Pahad Par Tashrif Le Jane Ka Irada Farmaya , Pahad Se Awaz Aai : Huzur ! ﷺ "Mujh Par Koi Jagah Aman Ki Nahi, Mujhe Khauf Hai Ke Agar Kufar Ne Huzur ﷺ Ko Mujh Par Laya Aur Awaz Di

“ اِلَيَّ يَا رَسُوْلَ اللّٰه ” Ya Rasoolallah , Huzur ! ﷺ Meri Taraf Tashrif Laye.

"Sarkar ﷺ Is Par Tashrif Le Gaye.

Sharah Al Zurqaani

To Agar Ilm Wa Idrak Na Nutq Na Tha To Kyonkar Esa Huwa. Jab Aya E Karima Nazil Hui.

Pahado Ke Aanso

وَقُوْدُہَا النَّاسُ وَالْحِجَارَۃُ

Jahannum Ka Idhan Admi Aur Pathar Hai.

Surah Baqra Ayat 24

Wal Iyazbillah Ta'la Pahado Ne Rona Shuru Kia Yeh Aansu Hai Dariyah Jo Beh Gaye Hai.
Hazrat Dawood Allaysallam Ke Liye Lawhazam Kar Dia Gaya

(Phir Farmaya) Rujuh Wa Khushu Wa Aam Hia Tamaam Haiwanat Wa Nabtaat Wa Jamadat Ko

Tarjumah E Kanzul Imaan

یٰجِبَالُ اَوِّبِیۡ مَعَہٗ وَالطَّیۡرَ ۚ وَ اَلَنَّا لَہُ الْحَدِیۡدَ

Aey Pahado ! Uske Sath Allah Ki Taraf Ruju Karo Aur Aey Parindo Aur Humne Uske Liye Lawhazam Kia.

Surah Saba Ayat 10

Dawood Allaysallam Ke Liye Lawa Hai Ka Narm Ho Jana Isi Ke Hukm Se Tha. Mehaj Iradatullah (Yani Allah Ta'la Ke Irade) Se Mom Ho Jata Tha.

(Tafsir Qurtabi)

Hazrat Ibrahim Allaysallam Par Aag Ka Thanda Hona

Jaise Thanda Ho Jana Aag Ka Ibrahim Allaysallam Par. Farmaya :

يٰنَارُ كُوْنِىْ بَرْدًا وَّ سَلٰمًا عَلٰٓى اِبْرٰهِيْمَ

Aey Aag Thhandi Aur Salamati Ho Ja Ibrahim Par.

Surah Ambiyah 69

“يَا نَارُ” Aam Farmaya Tha Jitni Aage Thi Dunia Ki Sab Thhandi Ho Gayi Ruh E Zamin Par Kahi Aag Ka Naam Wa Nishan Na Raha Aur Yeh Aag To Esi Thhandi Ho Gayi Ke Ulma Farmate Hai Agar "Salaaman" Na Farmata Itni Thhandi Ho Jati Ke Uski Thhandak Iza Deti. Kayi Kos Ke Gird Me Wo Aag, Koi Uske Qarib Bhi Na Ja Sakta Tha. Ab Fikr Hui Ke Unko Dalege Kyon Kar? Shaitan Malun Aya Uar Gofan Banana Sikhaya Ke Is Tarah Ka Bana Kar Usme Ibrahim Allaysallam Ko Bithha Kar Phenak Do. Jab Aag Ko Gofan E Bithha Kar Phenka Aap Aag Ki Muhazaat Par Aye, Jibrail Allasyalam Hazir Hue, Arz Ki :

“يَا إِبْرَاهِيمُ أَلَكَ حَاجَةٌ”

Koi Hajat Hai - “أَمَّا إِلَيْكَ فَلَا” Hai To Magar Tum Se Nahi. Arz Ki : To Jis Se Hai Usi Se Kahe Farmaya : “حَسْبِي مِنْ سُؤَالِي عِلْمُهُ بِحَالِي” Wo Khud Janta Hai Arz Ki Zaroorat Nahi.

Tafsir E Qurtabi

قُلْنَا یٰنَارُ كُوْنِیْ بَرْدًا وَّ سَلٰمًا عَلٰۤى اِبْرٰهِیْمَ (۶۹)

Tarjumah Kanzul Imaan

Humne Farmaya Aey Aag Ho Ja Thhandi Aur Salamati Ibrahim Par.

Surah Ambiya Ayat 69

Marne Ke Bad Tamaam Haiwanat Miti Ho Jayege !

Arz: Yeh Sahi Hai Ke Haiwanat Miti Ho Jayege To Unki Arwah Kaha Jayegi?

Irshad:

Mitti Ho Jayegi Yeh To Sabit Hai Aage Kuch Na Farmaya, Shuru Ne Bataya Ke Jo Haiwanat Mauzi (Yani Nuqsanda) Hai Wo Dozakh Me Kafiro Ko Ajaaab Dene Ke Liye Jayege

(Tafir Kabir)

Unko Khud Koi Taklif Na Hogi Jis Tarah Farishtgaan E Azaab Ko Koi Taklif Na Hogi.

Ashab E Kahaf Ka Kuta Aur Bal'am Ba'aur

Aur Ashab E Kahf Ka Kuta "Ba'alm Ba'aur Ki Shakal Me Jannat Em Jayega Aur Ba'ilm Us Kute Ki Shakal Ho Kar Jahannum Me Jayega

Mirqat Ul Mafati

Aur Naqeh Saleh Allaysallato Sallam Aur Nafqa A'zaba (Yani Huzur ﷺ Ki Untani Mubarak) Jannat Me Jayegi.

Uyun Al Basair Ul Fan L Salas

Baqi Haiwanaat Miti Kar Diye Jayege , Unko Miti Hota Dekh Ar Kufaar Kahege :

يٰلَيۡتَنِىۡ كُنۡتُ تُرٰبًا

Kaash Main Bhi (Inhi Ki Manid) Mitti Ho Jata.

Tafsir E Kabir

Kya Haiwanat Bhi Jannat Main Jayege?

Arz: Kya Huzur Jannat Me Jinnat Na Jayege?

Irshad:

Ek Qaul Yeh Bhi Hia Ke Jannat Ke Aas Pas Makaano Me Rahege Jannat Me Ser Ko Aya Karege.

[Ummad Tul Qari]

(Phir Farmaya) Jannat To Jagir Hai Adam Allasayllam Ki, Unki Aaulad Me Taqsim Hogi.

Malfuzaat E Ala Hazrat